

THE OEDIPUS TYRANNUS

OF

SOPHOCLES

BY

BENJAMIN HALL KENNEDY, D.D.

REGIUS PROFESSOR OF GREEK,
AND HONORARY FELLOW OF ST JOHN'S COLLEGE, CAMBRIDGE; CANON OF ELY.

WITH A COMMENTARY

CONTAINING A LARGE NUMBER OF NOTES SELECTED,
BY PERMISSION, FROM THE MANUSCRIPT

OF THE LATE

T. H. STEEL, M.A.

FORMERLY FELLOW OF TRINITY COLLEGE, AND LATER SENIOR ASSISTANT MASTER
OF HARROW SCHOOL.

CAMBRIDGE:
DEIGHTON, BELL, AND CO.
LONDON: GEORGE BELL AND SONS.

1885

[All Rights reserved.]

1
G 35
K 35

G 35

GVL. HENR. BATESON S.T.P.

IN ACADEM. CANTABRIG. QVONDAM ORATOR PVBLICVS

COLLEG. DIV. IOANN. ANN. XXIV. MAGISTER

VIR BENE DOCTVS ADPRIME SAGAX

IN OFFICIIS FVNGENDIS PROBVS AC DILIGENS

IN AMICITIA SEMPER FIDELIS

SVORVM AMANTISSIMVS SVIS CARISSIMVS VIXIT

EISDEMQVE NON SOLIS

SED ETIAM SOCIETATI CVI DIGNE PRAEFVERAT

ACADEMIAE CVI SAPIENTER CONSULEBAT

DEFLETVS ET DESIDERATVS OBIIT

A. D. QVINT. KAL. APR. A.S. MDCCCLXXXI. AET. SVAE LXIX.

MEMORIAE VETERIS AMICI

MVLTA EIVS BENEFICIA PIE RECOLENS

HVNC LIBELLVM EDITOR

D. D. D.

A.S. MDCCCLXXXV.

AET. SVAE OCTOGESIMO PRIMO.



*2nd ed.
print
2-25-28
35877*

P R E F A C E.

§ I. IN writing a Preface to this volume, my first and most pleasant duty is, to acknowledge the debt of gratitude which I owe to my kind friend Mrs Steel for the loan of her late husband's notes on the *Oedipus Tyrannus*.

They comprise 300 closely written pages; and, as they cite no editor later than Wunder, they were evidently written not less than 35 years ago for a purposed but never published edition. Their character is strictly exegetic, not aesthetic. They are a continuous commentary, explanatory and illustrative, on the Greek text of the play from the first to the last verse. Of the plot and its development, of characters and chorus, of the distinctive parts, and of metres, they contain no notice; such topics being probably left for future treatment in appendices and introduction. The same remark applies to manuscripts and editions, also to lection generally, of which no special account is given. The editors chiefly cited are Elmsley, Hermann and Wunder, but older authorities, Brunck, Musgrave, Bothe, are also mentioned occasionally. Matthiae's Greek Grammar is largely quoted throughout. To myself—besides the value belonging to the accurate learning and sound criticism of my old friend Mr Steel—the usefulness of these notes lies in the large illustration which they supply not only from dramatic poetry, but from the whole cycle of Greek literature, and also from grammarians and scholiasts. By the passages so cited much trouble has been spared me, my judgment has been cor-

rected or fortified, and my commentary enriched. While the Lection in this volume, the Outlines of plot, the Excursions (excepting Exc. x.) and the Index, necessarily belong to my own editorial labours, I wish (*ἴστοις νέμων*) to ascribe one half of the Commentary to Mr Steel's notes. He is cited by name in the earlier part; but I ceased to do this after a while, because my own remarks and his became so much intermingled, that distribution would have been an absurd attempt.

§ 2. I proceed to say a few words on the general principles by which I am guided in dealing with readings of codices and with proposed emendations. Those scholars who have seen the Introduction to my 2nd Edition of the Agamemnon, are acquainted with my feeling on these questions. It agrees exactly with that of Prof. Karsten, and with that of the lamented John Wordsworth, both quoted by me in that Introduction. We ought to be thankful to those who have managed to preserve for us these codices, containing so many valuable relics of ancient literature. We are thankful even for the single MS. by which we gain the Choephoroe. But we have no ground of thankfulness to the ignorant or careless scribes, and the half-learned and injudicious correctors, who have defaced these relics, and bequeathed to modern scholars the difficult task of first detecting and then emending their corruptions. Subservience to such guidance is a mere Fetish-worship, which I, for one, can neither myself share nor approve in others who undertake to edit an ancient work. But as little would I commend groundless and rash change. A middle course between the two bad extremes is that which I proposed to myself as desirable, and which I have therefore striven to keep with my best endeavour. In that grandest of ancient dramas, the Agamemnon, I have indeed gone far in exhibiting what I hope is a readable Greek text: but in doing this I have taken care to show distinctly that what I thus offer to readers I cannot always warrant to be the very words of Aeschylus, though I deserve the severest censure if I have anywhere misrepresented the poet's

mind, or placed beside his immortal words others which *could not* have been written by him.

§ 3. In the Oedipus I have had no temptation to carry correction so far. There is but one place where I believe a line to be lost, namely, after v. 1134; and here I am content to record in my note a verse which seems to supply the required sense. In every chorus more or less of corruption exists, but nowhere (except in the antistrophe of the hyporcheme, 1098—1106) is it carried so far as in all, or nearly all, the lyric portions of the Agamemnon.

The principle that codd. are to be followed, when all agree, is manifestly untenable. Even one, who carries it as far as any editor I know since Wellauer and Scholefield, finds himself obliged in 1061 to write ἐγώ where all codices have νοσοῦσ' ἔχω, and in 351 προεῖπας, where they have προσεῖπας. His successor has no such scruples, as he shows by reading, against all codices (and rightly, as I think), not only ἐγώ and προεῖπας, but also γνωρίσμι in 538 for γνωρίσουμι, ή οὐκ in 539 for κούκ; and ἐνοσφίζόμαν for νοσφίζομαι in 691. He also reads, contrary to codd., in 227 ὑπεξελεῖν αὐτὸν for ὑπεξελῶν αὐτός, in 360 λέγων for λέγειν, in 458 αὐτὸς for αὐτός, in 624 ως ἀν for ὅταν, in 640 δυοῖν δικαιοῖ δρᾶν for δρᾶσαι δικαιοῖ δυοῖν, in 741 τίνος for τίνα δ', in 790 προύφηνεν for προύφάνη, in all which places and in 1264 I maintain the readings of codd. against his corrections.

§ 4. On the other hand, I hold that, in 72, ῥυσαίμην aor. opt., which all codd. give, is wrong, and ῥυσοίμην fut. opt. the true reading; while both the scholars of whom I speak uphold ῥυσαίμην. In the decision upon this word is involved the precisely similar place, ἀροίμην in Soph. El. 34, which they make aor. opt. midd. of αἴρω, while I call it fut. opt. Linwood, Dindorf and some other editors read, as I do, ῥυσοίμην. I have discussed this point at some length in Exc. iv, but I think the ἔλεγχος would be a simpler one, if the supporters of ῥυσαίμην would ask themselves, and candidly answer, this question:—how they would translate severally—

ἢρετό τις ὅ τι ἐγώ δράσαιμι,
ἢρετό τις ὅ τι ἐγώ δράσαιμ' ἄν,
ἢρετό τις ὅ τι ἐγώ δράσοιμι.

The true answer to this question would show that my view is right.

How stands the question as to *ἀροίμην* (ă) in El. 34? Thus:— Sophocles once, in lyrics, Aj. 247, uses the Homeric aor. 2 inf. *ἀρέσθαι* (ă); but in another lyric passage of the same play 193, he uses the Attic aor. 1. subj. *ἀρη* (ă): in O. T. 1225 he has the fut. ind. *ἀρεῖσθε*, and again in O. C. 460 *ἀρεῖσθε* (ă). Do these facts give any right to infer that his form *ἀροίμην*(ă) *in dialogue*, is the Homeric aor. rather than the Attic fut. opt., which makes, at least, equally good sense; for, by admission, the only difference is that the fut. is a shade more confident than the aor.; and when this is made an argument for the aor., the reply is clearly true, that the confidence of the speaker (Oedipus or Orestes) is not placed in his own powers, but in the truthfulness and sure fulfilment of the divine oracle. Therefore no such right is given.

Excursus IV was written and printed many months ago. Its main argument, and its conclusion as to the two parallel passages, I maintain now as I did then. But, were I rewriting it, I should modify some things said, and explain myself more fully on others. Such modification and such explanation I venture to append here.

The construction of the verbs in each place is not that of an aor. opt. after a past verb and *final conjunction*, which would be normally and indisputably right; but of such an opt. after a past verb and *indirect interrogation* pointing to future time (*ὅ τι* and *τι* in O. T., *ὅτῳ τρόπῳ* in El.); and my contention is, that in this case the fut. opt. is more correct in grammar than the aor. opt. This I hold to be normally true; but I ought to have limited the *induction* to tragedy, merely setting aside two places which seem to militate against it, viz. *κίχοι* of codd. in

O. T. 1257 (for which I read *κίχη*) and *πράξαιμεν* of codd. in Antig. 272 (for which I would read *πράξοιμεν*). But the practice of Attic prose-writers is not so free from question. I have, in the close of my Excursus, allowed this as to the texts of Plato and Xenophon, to whom I should have added the Orators, and sometimes even Thucydides. Rare passages can be cited, as Madvig observes in his Syntax § 134 (citing Thuc. I. 25 *εἰ παραδοῖεν*). I still think that many of these exceptions *may be due* to scribes, who knew the aorist better than the future optative, and, with this instinct, wrote *-σαιτο* and *-σαιντο* for *-σοιτο* and *-σοιντο*. To such manipulation *may be due*, e.g. *χρήσαιτο* (Plat. Protag. 320 A, 321 C, Xen. Cyr. v. 5. 1, H. Gr. iv. 4. 39) for the more normal *χρήσοιτο*. But this I cannot prove; nor can I venture to write *εὐρήσοι* for *εὗροι* Protag. 321 D, or *δώσοι* for *δοίη*, 322 C, though I may observe (for what it is worth), that the excepted cases (*παραδοῖεν*, *εὗροι*, *δοίη*) belong to the second form of aor.: and that, in childhood, I was taught to believe in a second fut., which later grammars expel as a figment. May we suppose such a future ascribed in olden time to verbs having no first aorist? To sum up. In the face of so many exceptional instances, I cannot venture to affirm that the aor. opt. is *never* used without *ἄν* after indirect questions in the current texts of Attic prose-writers, and with this admission I leave the debate, commanding it to the watchful care of future students in their travels through the best Greek literature; and repeating that I consider the future forms established on just grounds in O. T. 72, El. 34, and Antig. 272, also as to *κίχη* or *κίχοι* (a very small matter) in O. T. 1257¹. In short, my three-page

¹ In casual reading I light upon the following passage in Xen. Cyr. III. 1, 14; *πάνυ ἐπεθύμει αὐτὸν ἀκοῦσαι, δὲ τι ποτὲ ἔροιη· καὶ προθύμως ἐκέλευε λέγειν δὲ τι γιγνώσκοι.* Here are two constructions, the former exactly the same as that for which I argue in Oed. and El., fut. opt. *ἔροιη* after past verb and indirect question: the latter, imperf. opt. after the same antecedence: *Cyrus was very eager to hear what Tigranes would say, and briskly bade him state what his opinion was.* This is normal Greek, and

excursus is not an exhaustive treatment of a subject (the uses of aor. 1 opt.), which I do not find exhausted in any Greek Grammar, which probably cannot be exhausted, until some thorough Greek scholar shall take the trouble of following it specially through all classical Greek writings, perhaps even through later authors, such as Polybius, Plutarch, Arrian, and, above all, that clever imitator, Lucian.

§ 5. In Excursus XII. I have indicated my own judgment upon most of the controverted readings in the O. T. I first read the drama when I was a child at school, and I have therefore had some acquaintance with it for about 70 years. But the solution of its many difficulties, so far as it has been my good fortune to solve them, has been the work of subsequent years, growing ever as I studied and pondered it again and again in the process of teaching.

Referring to the pages cited above, and to the interpretations specified in Exc. XII., I wish to say that my views as to vv. 11—13, 72, 1257; as to 43—5, 1078, 1085, 1296, 1380, 1383, were held by me, I can safely say, 35 years ago. My views as to 328—9, 696, 1464, 1526, were not formed till within the last 20 years. Those which affect 155—6, 179, 182, 194, 198—9, 464, 517, 624, 1271, 1310, 1494—5, 1528—9, have been formed within the last two or three years, chiefly while I have been engaged with this edition. Of these last the most certain and most valuable is the discovery of the true reading and interpretation at 1494—5. The latest are my suggestions at 179, 182, and 1310. My assurance of the corruption of *εἰπε πέτρα* in 463—4 is entirely due to Prof. Jebb's note, which is this: ‘*εἰπε factum est in L post deletum verbum quod non dubito quin εἴδε fuisset, praesertim cum in Flor. Abb. 152 (T)*

may be compared with O. T. 791—3, where we find imperf. *χρείη* along with future optatives. I also find Xen. H. Gr. VI. 4. 21, *Ἐπεμπον σπουδῆ οἱ Θηβαῖοι, κελεύοντες βοηθεῖν, διαλογιζόμενοι πή τὸ μέλλον ἀποβήσοιτο*. Here the indirect question put is one of declared doubt, but the fut. opt. is used none the less on that account, not the aor. *ἀποβαίη*.

εἰδε a pr. m. scriptum recentior in εἰπε̄ correxerit. Noverat scholiasta εἰδε illud, quod tamen huic loco ita est alienum, ut vix aliunde quam ex incuria librorum gigni potuerit.' Thus he cites three of the most ancient testimonies bearing witness to the reading εἰδε in place of εἰπε. But he adds (without giving a reason for the judgment) that the combined testimony of these three old and independent witnesses can only have arisen from the carelessness of scribes because εἰδε 'is so alien from this place'. Strange is the difference in the constitution of two minds, both familiar with Greek writings. By me this notice of the older reading εἰδε was welcomed as a flash of light, showing the corruption of εἰπε and therefore of πέτρα also, showing that Sophocles had not written the bad Greek εἰπε τελέσαντα, showing that he could not be charged with the ugly hiatus, πέτρα | ἄρρητα, showing that ἀ θεσπέπεια Δελφίς means 'the inspired Delphian priestess', and not '*a rock inspired to speak by a god*': though unhappily it does not show what word was displaced by the intruding πέτρα of the not 'careless scribe', but 'meddling and mischievous corrector'. See my Commentary. The simplest suggestion is πρόσθεν or πρῶτον.

§ 6. I think that commentators have often erred by flying for refuge from an obvious difficulty to an easier reading or an erroneous construction, instead of striving to gain a profounder and truer insight into the mind and manner of Sophocles. The most signal instance of course is found in the lines 328—9. I had passed my 60th year before I discerned the right explanation of this difficult passage: but, having at last discovered it by careful thought and study, I have never flinched from it since, and never should flinch as long as life and intellect were extended to me. My view is fully exhibited and defended in Excursus vi, and I do not shrink from saying that any one who feels unable to reach and rest in this explanation, as suggested by Wilbrandt and completed in that Excursus, should hesitate to regard himself as a competent editor of Sophocles, until he is prepared to confute this, and to propose a sounder

interpretation. I will mention a few other passages in regard to which a similar error seems to have been made. I allude to the substitution of λέγων or λόγῳ for λέγειν in 360, of προῦφην for προύφάνη in 790, and of ἦν φόβους λέγη for εἰ φόβους λέγοι in 917. On 790, I have expressed my feeling in Ex-cursus VIII, and on the other two places in Lection and Commentary. The more difficult reading, which has some claim to preference on the ground of being more difficult (provided it be not inadmissible), has in each of these cases been supplanted by the easier, and, as I believe, in each case to the disadvantage of interpretation².

§ 7. In Exc. II. I have cited a crowd of passages proving that, when an absolute ὡς clause is dependent on a second person imperative, the clause precedes the verb, always in tragedy, usually everywhere: thus proving that ὡς θέλοντος ἀν ἐμοῦ κ.τ.λ. cannot be referred to φράζε. I may add the following from Xen. Cyr. i. 6, 11, ὡς οὖν ἐμοῦ μηδέποτε ἀμελήσοντος τοῦ τὰ ἐπιτήδεια τοῖς στρατιώταις συμμηχανᾶσθαι, μῆτ' ἐν φιλίᾳ μῆτ' ἐν πολεμίᾳ, οὗτως ἔχε τὴν γνώμην.

Verse 838, πεφασμένου δὲ τίς ποθ' ἡ προθυμία; is rendered by Prof. Jebb, *and when he has appeared, what would'st thou have of him?* the second clause with manifest inadequacy. I give it in my Comm., *what hopeful thought have you?* which is nearer the mark. But Xenophon shows the exact meaning, Cyr. i. 6, 13, τὸ πᾶν διαφέρει ἐν παντὶ ἔργῳ προθυμία ἀθυμία. Thus προθυμία is interpreted by its opposite ἀθυμία, *dejection*,

² If I am asked why, giving this advantage to the more recondite construction, I have not received the reading χέρνιψος νέμειν in 240, I reply that, in spite of its slender authority, I was much inclined to do so. But, on looking into the matter, I found two facts: the one, that χέρνιψ is much oftener plural than singular; the other, that, although νέμω is a verb of large use in tragedy and in Plato, no instance of its taking a gen. appears in the indices or in Madvig's or Kühner's syntaxes. Therefore I refrained: but, when other editors choose to establish a novel precedent in this place, I offer no protest against it. The rendering is the same with gen. or accus., *to give him lustral water.*

which is the mood of Oedipus at this point. Jocasta asks, *what is there to inspirit you, when the shepherd arrives?*

§ 8. A long but ever occupied life has given me no chance of collating manuscripts. But, as respects Sophoclean criticism, I do not think my loss on this ground a very serious one. If we may trust Prof. Campbell's testimony in the note at the close of his text (edition 1873), there must exist in Europe not less than 70 codices containing the Oedipus Tyrannus. Of these Prof. Jebb says he has himself collated 13, and that he knows with more or less intimacy the collations of 10 more, making 23 in all. There remain then, unknown to him, a further number approaching 50. Their value, I presume, is small, because they chiefly belong to the 15th, some even to the 16th century:—and the Aldine edition is possibly more useful to scholars than all these put together.

The value of Prof. Jebb's collations, as a whole, it is not for me to pretend to estimate, and I have no desire to do so. That I have some reason to be grateful for them, I have already indicated in speaking of v. 463—4; and further reason will appear in the course of my criticism. But I have to speak now of the testimony they afford to the character of the documents with which they deal, that is, to the trustworthiness of the codices which supply all our Sophoclean literature, and of the various correctors who have from time to time done their best to improve or explain them.

The oldest, and for that reason the most famous and most often cited of Sophoclean manuscripts, is the Medicean codex (L), in the Laurentian library at Florence. It is of the 11th century, while no other codex is of earlier date than the 13th. Yet in this highly favoured document and in all the 23 manuscripts more or less known to Prof. Jebb he finds so much corruption, so many blunders, that he is obliged, in editing, to depart from all codices (not reckoning the last three stasima, which I have passed over) 60 times or more; and from cod. L itself, as compared with others, about as often: that is to say, he

finds many more than 120 errors in the oldest and most trusted authority for the text of Sophocles.

Of the absurdities perpetrated by would-be correctors let one specimen suffice as reported by Prof. Jebb:

“ 134 τῆνδ' ἔθεσθ' ἐπιστροφήν.

Variam lect. τῆνδε θεσπίζει γραφήν notat Schol. in marg. L, quae cum plane supervacua et eadem insulsa sit, docet *quanta mutandi licentia grammatici interdum uterentur.*”

§ 9. Left to such hands, who shall wonder that codd. exhibit so many corruptions and such confusion as we find noted, for instance, at vv. 322, 376, 445, 478, 509, 517, 525, 570, 598, 640, 656, 689—696, 741, 763, 815—825, 876—879, 889—894, 943—4, 1031, 1061, 1086—1109, 1205—1222, 1264, 1279—1281, 1349—51, 1516 and elsewhere?

The codices collated by Prof. Jebb besides L are (1) the four at Paris (A. B. E. T.), of which A has the best repute, but B and T often show a good reading; (2) four at Venice (V. V². V³. V⁴) which are now and then useful; (3) three in the Bodleian Library, not often cited; (4) one in the Library of Trinity Coll. Cambridge, of slender use. It may be regretted that he did not fully collate two other Florentine codices, one marked by Dindorf as Γ, another called L². Both these were probably copies of L, but surely they were copied by able hands: for both (more especially Γ) often exhibit readings by which the errors of L are corrected. This, it would seem, cannot be said of another Florentine copy, marked Δ.

In illustration of the merit of Γ special attention may be drawn to its readings at 200, 317, 525, 528, 598, 604, 779, 852, 917, 1030, 1138, 1445.

L² supports Γ in several of these places, while it is notable as the only codex which has χέρνιβος in 240: and Γ as the only one which reads τόνδε for τόν γε in 852, a reading which Prof. Jebb stigmatises as ‘nihil’, though it is adopted by

Hermann, and to my mind looks very like a true one³.

At 202, Γ has $\tau\hat{\alpha}n\ \hat{\omega}\ \pi\nu\rho\phi\rho\omega\nu$, thus, though with incorrectness ($\tau\hat{\alpha}n$ being omitted), forecasting Hermann's addition of $\tau\hat{\alpha}n$; it has λύη at 317: τοῦπος (with L²) at 525: ἐξ ὄμμάτων δ' ὥρθῶν τε at 528: αὐτοῖσι πᾶν (with L²) at 598: πυθοῦ (which I now prefer) at 604: μέθη (neglecting a subscr.) at 779: εἰ λέγου at 917: σοῦ δ'...σωτήρ γε at 1030: γ' ἀν (with L²), perhaps rightly, at 1445. All these readings, with 852, above considered, are in my judgment, important. One remains of those cited by Prof. Jebb, χειμῶνας at 1138. This I cannot adopt, for want of a connecting particle; but as it has in marg. γρ. χειμῶνι, this tends to prove that the scribe of Γ preferred the latter reading, which has such wide support from codd. and edd., to χειμῶνα, which rests on L only: and my preference of χειμῶνα is shaken by this circumstance. Γ also gives σημῆνας at 957; but as the only other examples of γίγνομαι with participle are prohibitive ($\mu\hat{\eta}$), I cannot act on its authority.

I have before stated my reason for supporting the more refined reading εἰ λέγου, which Γ gives at 917. Prof. Jebb's note is: "Hv φόβους λεγ^H, i.e. λέγη. Post λεγ facta est rasura. Potuit quidem prima manus λέγοι scribere vel λέγει: nihil

³ In his note on $\tau\hat{\alpha}n\ \gamma\epsilon\ \Lambda\alpha\iota\omega\ \phi\nu\omega\nu$ Prof. Jebb condemns both variations, σέν γε and τόνδε. His statement of Jocasta's argument I need not cite, having little or no fault to find with it. He goes on: "This fine and subtle passage is (to my apprehension) utterly defaced by the conjecture σόν γε Λαίου φόνων (Bothe), it cannot be shown that *your slaying of Laius* fulfils the oracle. Herm. reads" (with Γ) "τόνδε, 'this slaying' (of which you think yourself guilty): but the γε is needed." I agree with Prof. Jebb in preferring τόν γε as more refined than σόν γε, but he does not convince me that τόνδε (such a death as you describe) is inadmissible, much less that it is 'nihil'. Why he says 'the γε is needed' I should have been glad to hear, my own feeling being quite opposite. In fact τόν γε succeeded by σν γε (the latter manifestly needed, the former, to my apprehension, not at all) was always an offence to me. I now therefore incline to the diorthotic correction in Γ, endorsed by Hermann.

tamen superest quod aut hanc l. aut illam firmet." Of course I do not doubt the writer's 'bona fides': but two things must here be asked: (1) By what right has he written 'i.e. λέγη', when he ought to have written 'i.e. supra rasuram duarum litterarum corrector addidit H'? (2) When he begins by writing Hv, he cannot mean that this is what stands in Cod. L.; a 'lapsus plumae' must be supposed. According to four printed accounts now before me, what stands in L. is ει (over which ην a. m. ant.) λέγοι (over the latter vowels η). I assume that these editors have printed small letters for capitals. But again I ask, why Prof. Jebb has omitted ει (or Ei), and why (if he cannot read the second word) does he doubt what nobody else seems to have doubted, that ει λέγοι was written by the 'prima manus' of L? With the evidence of this grand copy Γ in view, I feel not the slightest doubt, and I suppose that Linwood, Dindorf, Schneidewin, as well as the four already cited (Nauck, Wolff, Ritter, Van Herwerden), who all read ει λέγοι, were of the same opinion. Prof. Campbell, by a strange compromise, reads ει λέγη, but surely (as he takes ει from the first hand of L) he cannot deny that the same hand wrote λέγοι, copied afterwards by Γ.

I may observe, in passing, that the construction of the opt. is that of indef. generality, as at 979, εἰκῇ κράτιστον ζῆν, δῆπως δύνατο τις.

§ 10. It seems to me that a scholar, engaged in a controversy of this kind, ought to lay down for himself these two rules: (1) not to use any argument which does not logically conduce to prove a proposition of his own, or to disprove one urged on the other side; (2) not to adduce any passage from authors which will, on examination, fail to support the principle he desires to establish. In my several Excursus, numbered II, III, IV, VI, IX, and elsewhere, I have shown that arguments are used against me which do not conform to the first of these laws. I shall now notice two places in which the second is forgotten.

(i) In 198—9, writing

$\tau\acute{e}lēi\bar{n}$ γάρ, εἴ τι νὺξ ἀφῆ,
τοῦτ' ἐπ' ἡμαρ ἔρχεται,

Prof. Jebb wishes to establish the construction $\eta\mu\alpha\tau$ $\dot{\epsilon}\pi\acute{e}r\chi\acute{e}tai$ $\tau\acute{e}lēi\bar{n}$ $\tau\acute{o}\bar{u}\tau\acute{o}$, and accordingly writes thus :

$\tau\acute{e}lēi\bar{n}$ is the infin. expressing purpose, as often after a verb of going or sending, where the future participle might have been used : cp. Her. 7. 208 $\dot{\epsilon}\pi\acute{e}mpe...kata\acute{s}kōpon i\pi\acute{p}tēa \dot{\iota}\delta\acute{e}s\thetaai$ [= $\dot{\delta}\acute{o}\phi\acute{m}enov$] $\dot{\alpha}\kappa\acute{o}sou \tau\acute{e} \acute{e}is\iota$, κ.τ.λ. : Thuc. 6. 50 δέκα δὲ τῶν νεῶν προσπεμψαν ἐς τὸν μέγαν λιμένα πλεῦσαί τε καὶ κατασκέψασθαι, καὶ κηρύξαι.

Here we find no example from tragedy, none from poetry, none of a verb of *going*, but only of *sending*. He does not cite $\beta\hat{\eta}$ δ' $i\acute{e}vai$ of Homer, knowing perhaps that it would not avail : for where purpose is implied, Homer uses the fut. part. after $\beta\acute{a}i\acute{n}w$ and $\dot{\epsilon}\rho\chi\acute{o}mai$. He produces no instance of infin. after $\dot{\epsilon}\pi\acute{e}r\chi\acute{o}mai$, not to speak of $\dot{\epsilon}\rho\chi\acute{o}mai$, which is found with fut. part. of purpose so constantly that I will not waste space by citing the Greek. See O. C. 366, Ant. 286, Ph. 328 ; Eur. Rhes. 264, 271, Andr. 1059, Suppl. 648 ; Ae. Pr. 945, Cho. 598, Eum. 546. As for verbs of sending, their action comprises the idea of command, and the infin. is thus justified, like $i\chi\nu\acute{e}iv$ at 475. I am surprised that he did not cite the single instance favourable to his view, and the more so as it comprises the same infin., Oed. Col. 12,

μανθάνειν γὰρ ἥκομεν
ξένοι πρὸς ἀστῶν, ἀν δ' ἀκούσωμεν τελεῖν.

I should also be surprised (as he reads, with Musgrave, $\dot{\epsilon}\nu\xi\acute{e}tai$ for $\dot{\epsilon}\rho\xi\acute{e}tai$ at 895) that he has left it for me to suggest what I believe to be right here, $\dot{\epsilon}\nu\xi\acute{e}tai$ for $\dot{\epsilon}\rho\chi\acute{e}tai$, which would suit $\tau\acute{e}lēi\bar{n}$, as it suits my reading $\sigma\acute{t}\acute{e}llēi\bar{n}$ —were it not that he has failed to discern the true sense of $\dot{\epsilon}\pi' \eta\mu\alpha\tau$, *in the course of the day*, which I have proved from a Sophoclean fragment : and also that his explanation (anticipated by Dindorf in his Lex.) does not remove the crushing objection to any rendering here,

which does not make Ares the subject. As to metre, which *στέλλειν* satisfies, while *τελεῖν* does not, Prof. Jebb, who somewhere speaks of Triclinius as ‘securus metri or de metro’, is little less ‘secure’ than that grammarian, being satisfied to have *ἔπουρον* in strophe with *Ἀρτέμιδος* in antistr., and here *τελεῖν γάρ* answered by *οἰνῶπα*, while before it is *κλύδωνᾶ*, the *ᾶ* of which wants lengthening by *στ*. I hold much stricter views of antistrophic correspondence in the stasima of Tragedy.

(2) The other passage I have in mind comprises the lines 515—17, which stand thus in most editions :

εἰ γὰρ ἐν ταῖς ἔνυμφοραις
ταῖς νῦν νομίζει πρός γ' ἐμοῦ πεπονθέναι
λόγοισιν εἴτ' ἔργοισιν εἰς βλάβην φέρον κ.τ.λ.

where, rejecting Hartung’s emendation *πρὸς τί μου*, which Dindorf adopts, he proceeds to defend *εἰς βλάβην φέρον* as the object of *πεπονθέναι* without *τι*, a construction which I do not believe to be good Greek. He quotes in its support

Aes. *Ag.* 261 σὺ δὲ εἴτε (v. l. εἴ τι) κεδνὸν εἴτε μὴ πεπυσμένη.
Plat. *Soph.* 237 χαλεπὸν ἥρου. *Meno* 97 Ε, τῶν ἐκείνου ποιημάτων
λελυμένον μὲν ἐκτῆσθαι, οὐ πολλῆς τινος ἀξιόν ἔστι τιμῆς.

But not one of these citations affords a shadow of support to *φέρον*, without *τι*, as an object of *πεπονθέναι*. As to *Ag.* 261, if *εἴ τι* were not read (though I deem it certain), *κεδνὸν πυθέσθαι* would mean *κεδνὴν πενθὼ π.*, as in Plat. *Sophist.* *χαλεπὸν ἥρου* means *ἐρώτημα ἥρου*, while in *Meno* *τι* is conveyed by implication, for *τῶν ἐκείνου ποιημάτων λελυμένον = τῶν ἐκείνου πόίημα λελυμένον*, *an unfettered work of his*, i.e. a statue by Daedalus not chained, and therefore (as the legend was) capable of running away. Hence I have much faith in my conjecture *ἔργοισί τι* for *ἔργοισιν εἰς*. In reading *ἔχον* for *φέρον* (see *Aj.* 1325), it was not so much the triple use of *φέρω* within four lines that I sought to avoid, as that of *φέρειν εἰς* within three. I could keep *φέρον* if the preceding change were made. But I have noted so much tendency to ‘assimilate’ on the part of

the scribes and correctors, that I have less scruple than I should otherwise feel in adopting a manifest improvement not handed down by them. I now keep *φέρον*, reading *φοροῦντι* 519.

§ 11. At p. lx of his prefatory matter, under the head of Text, § 7, Prof. Jebb gives a table of conjectural readings adopted by him, in which I appear as the suggester of *σύμμαχον* (really due to G. Wolff, whose edition is in the Professor's hands, being referred to at 478 : cp. also at 155—6, 1280) and of *τὰ δ'* for *τάδ'* in 666, which (whether mine or another's, de minimis non curans, I cannot remember) is no very notable feat of conjectural criticism. In § 8 he adds some which he regards as due to himself, and which are placed in his text, followed by others which he has suggested in places which he believes to be corrupt, though the 'principles of editing which he has sought to observe would not permit' him to place these conjectures in the text. Unhappily what he has written in this portion of his prefatory matter, especially when compared with what he has actually done in the way of selection and emendation, does not afford any sufficient clue to the 'principles' which he has sought to observe. In some cases it would seem that one of those principles is 'stat pro ratione voluntas.' Take for instance 696, a place of admitted corruption. The testimony respecting it is, that Cod. L (pr. man.) writes *ταῦν τ' εὔπομπος εἰ δύναι γενοῦ*, a later hand adding *ο* to *δύναι*, whence it gets *ταῦν τ' εὔπομπος εἰ δύναιο γενοῦ*. The metre required is manifestly (see Strophe) $\sim | - - | - \sim - \sim - \sim$. The correction, by Mr. Blaydes, which Prof. Jebb prints, is *ταῦν τ' εὔπομπος ἀν γένοιο*, which he translates *who now also art like to prove our prospering guide*, 'art like to prove' being what *ἀν γένοιο* does not mean in Greek, but 'thou wouldest become' under some condition which a context ought to show: but here is no context to show anything. I therefore hold the clause, so read, to be void of sense. My conjecture is *ταῦν τ' εὔπομπος εἰ τό γ' ἐν σοι, and now art ably wasting us to the best of thy power*, the very mean-

ing required to complete the passage. As both these readings eliminate δύναι or δύναιο, our first premiss is the same, that this word is a corrupt gloss. Strike it out then ; and (*ταῦν τ' εὐπομπός* being in both readings) the words left are *εἰ γένοῦ*: and (without going into minutiae as to the manner of the supposed corruption) I think it cannot be justly denied that *εἰ τό γ' ἐν σοὶ* is quite as near to the Greek iteration as *ἄν γένοιο*. Mr. Blaydes strikes out *εἰ* and puts in *ἄν*, I keep *εἰ* and put in *τό*, *γένοιο*, which remains, being no nearer to *γένοῦ* than *γένοιο* is. On what *principle*, then, Prof. Jebb proceeds in printing the unmeaning conjecture of Mr. Blaydes instead of mine, I am at a loss to discern, and he, I think, would find himself at a loss to explain to any competent and impartial critic.

§ 12. Reverting to his list of accepted emendations, I find them amounting in number to 68. On this list I shall have to make a few remarks. It contains 31, which most scholars have accepted, and will now accept, with little hesitation. These are at 200, 248, 351, 376, 537 (though Ca. *ἐμοί*), 657 (though Ca. omits *σ'*), 666 (though Ca. *καὶ τάδ'*), 672, 763 (though Ca. *ώς γ'*), 825, 893 (though Ca. † *ἔρξεται*), 987, 993, 1002, 1025 (though Ca. *τεκών*), 1062 (though Ca. *οὐδ' ἄν εἴ*), 1099, 1100 (though Ca. *προσπελασθεῖσ'*), 1109, 1137, 1193 (though Ca. *τό*), 1196 (though Ca. *οὐδένα*), 1205 (not so Ca.), 1244, 1315, 1341 (though Ca. *τὸν ὅλεθρον μέγαν*), 1350 (though Ca. *νομάδος*), 1360, 1365, 1505, 1521. To these I willingly add 478 (though Ca. *πετραῖος ὁ ταῦρος*), 693 (though Ca. *νοσφίζομαι*). But I observe many omissions : at 18 *ἱερῆς*; 205 *ἀδάματ'*; 466 *ἀελλάδων*; 575 *ταῦθ'*; 967 *κτενεῦν*; 1061 *ἔγώ*; 1170 *ἀκούων*; 1217 *σὲ*; and several more.

As to others in the list :—198—9. See above 360. || 696. See also above, Lect. and Comm. || 741. See Lect. and Comm. (I now rather prefer *ἔχων ἔβη*). || 790. See Exc. VIII. || 815. Prof. Jebb overlooks the fact that *τίς τοῦδε νῦν ἔστ' ἀνδρὸς* (which ‘he supposed to be his own’) stands in the text of my first edition: but see Lect., where *νῦν* is now treated as a

gloss. || 817. See Lect. || 876—77. See Lect. and Comm. Prof. Jebb, in my opinion, mistakes the meaning of *ἄρουσεν εἰς ἀνάγκαν*, which he renders *leaps on the abyss of doom*, a sense inconsistent with the words following, and not expressed by the Greek cited. || 891. See Lect. and Comm. || 893. I concur in adopting Hermann's *θεῶν* for *θυμῷ*, but see Lect. and Comm. || 906. See Lect. || 943. I reach the same conclusion that J. does as to the reading of this corrupt and worried place, only remarking that he ascribes to Erfurdt a correction first made by Bothe. || 1216. It was almost indifferent to me whether I gained the syllable required by reading as Wu. *Λαῆτιον*, or as Erf. *Λατεῖον* ὡ. I happen to have taken the former. || 1218. See Lect. and Comm. || 1245. I cannot see by what right Prof. Jebb calls the reading *κάλει* ‘mendum’, while he reads *γοᾶτο* in 1249, and *ἴετο* (imperf.) stands in 1242. Of course the pres. hist. *καλέῖ* can stand here, but why it *must* do so in the speech of an *ἄγγελος*, referring to 1249, I do not find. || 1264. See Lect. || 1279. See Lect. and Comm. || 1310. *διαπέταται* being a corrupt gloss, Musgr. proposed *διαπωτάται* (which Prof. Jebb edits) a compound, not elsewhere found, of an epic form, *πωτάμοιαι*: see 482 *περιποτάται*. I had adopted Heath's *πέταται*, a Pindaric form: but I now suggest *διαθέται*, *run abroad*, used by Thuc. Xen. and Plato. || 1348, see Lect. || 1401: see Lect. || 1495. See Lect. || 1526. See Exc. IX. and Comm.

Passing on to § 8—227. See Comm. || 493. See Comm. Schneider suggests *βασανεύων*, which Prof. Jebb improves by the more classical *βασανίζων*, and for *βασάνῳ*, which word occurs soon after, I propose *πιθανῷ*, avoiding the hiatus. || 624. Kvicala's proposed ὡς ἄν, which Prof. Jebb adopts, becomes needless, and all dilaceration of the lines 622—626 is obviated by the acceptance of the simple and easy reading *τάφρονεῖν* in 624 for *τὸ φθονεῖν*. || 640. See Lect. and Comm. || 877. See Lect.: metre suggests an iambic base, not a trochaic, here. || 1091. See Lecture. M. Schmidt's suggestion, *Οἰδίπον* for *Οἰδίποντος*, is accepted by Prof. Jebb, and I willingly

receive it. || 1280. See Lection. *κατὰ* is read for *κακὰ* here by Otto and G. Wolff, and adopted by Prof. Jebb. I cannot, however, like it, and have preferred *πάρα*. || 1405. See Lection.

As to the conjecture of Mr P. N. Papageorgius, supplied by Prof. Jebb (as the last accession to the host already contributed by various scholars with a view to eliminate the genuine words of Sophocles, ὡς ἀν, in 328), ἐσ σ' ἀνείπω, Schäfer edits it; but I have to observe that, while ἐσ πάντας αὐδα at 93 is quite right, I do not allow that οὐ μη̄ ποτε ἀνείπω ἐσ σε, *I will ne'er proclaim loudly to thee τάμα, my things*, would be right, either in point of Greek idiom or in suitableness to the place.

And now, casting my eye over these selected emendations, I do not find that they afford any light enabling me to discern Prof. Jebb's 'principles of editing'—principles by virtue of which he is himself enabled to discern three classes of conjecture:

(1) Those which deserve to be received into the text itself; such, for instance, as *ὑπεξελεῦν* αὐτὸν in 227, ὡς ἀν in 624, ἀν γένου in 696, *τίνος* in 741, ἄκρον in 877, *γόνουσιν* in 1495, and οὐ, *ταῖς*, ἐπέβλεπεν in 1526:

(2) Those which deserve only to be commemorated in a footnote; such as *στέρξαντες* ὡς in 11, εἰ τό γ' ἐν σοί in 696, τὰν ἐπιοῦσαν ἔσῃ in 1090, ή σέ γ' ἔφυσε πατήρ Λοξίας in 1101, ἐγκυρῶν in 1031, δυσούριστ' ίόν in 1315, μονάδ' in 1350:

(3) Those which by the same judgment are deemed unworthy to have any record at all; for instance (*a*) a reading already noticed, *εὔχεται* for *ἔρχεται* in 199, a reading so easy, that *εὔξεται* is by all received for *ἔρξεται* in 890; and the only reading by which the parenthesis in which it stands is rescued from being grammatically soloecistic and logically absurd; (*b*) the reading *παρών τέ μ' ἐμποδὼν* in 445, instead of which Prof. Jebb reads *παρὼν σύ γ' ἐμποδὼν*, not only omitting to mention my various reading, but likewise neglecting to record the facts of mss. lection which tend to prove that *τά γ'* was an

older reading than $\sigma\nu\gamma'$, and one that opens a just field for conjectural emendation⁴. He merely subjoins $\tau\acute{a}\gamma'$ B.

§ 13. When a word of questionable sense is under discussion, all meanings ascertained and all authorities citable should be considered, and not those alone which are favoured in the place by the commentator. But, treating of $\deltaαιμόνων\epsilon\deltaη$ in 886, Prof. Jebb writes as follows: “ $\epsilon\deltaη$, *images* of gods, whether sitting or standing, but always with the added notion that they are placed in a temple or holy place as objects of worship.” Surely this statement is neither adequate nor accurate. It is inadequate, because the reader should have been told that this use of the word $\epsilon\deltaη$, *images*, was unknown to Homer, unknown to Pindar, not clearly shown by Aeschylus and Euripides, the latter of whom writes $\deltaολόεντα\Tauρίας\epsilon\deltaη$ in Iph. A. 1526: and because he does not even cite Plato Phaed. 111, the very passage which Timaeus had in view; where we read $\thetaεῶν\epsilon\deltaη\tauεκαὶιερὰ\alphaὐτοῖς\epsilonίναι,\epsilonν\alphaῖς\tauῷ\alphaὐτιοἴκητάς\thetaεοὺς\epsilonίναι$, by $\epsilon\deltaη$ obviously meaning *shrines*. It is inaccurate, because we do not find ‘the added notion’ always present when $\epsilon\deltaη$ is used. Thus, allowing *images* to be meant in S. El. 1074, they stand in the vestibule ($\piρόπυλα$), not itself a holy place, except as far as the presence of such shrines makes it so. I do not object to the rendering *images* there or here; but neither should I consider *shrines* a wrong translation in either place, the two being so correlated that one suggests the other; as, when we speak of a *lantern* or a *lamp*, we almost always understand a *light*. And so, when Dionysius Hal. calls the ‘penates’

⁴ Briefly, the facts are: Cod. L has $\sigma\nu\gamma'$ written over an erasure, and also written by another hand in the margin, which proves that *some* reading was earlier in L than $\sigma\nu\gamma'$. And that this was $\tau\acute{a}\gamma'$ appears certain from the fact that Γ, the most valuable copy of L, reads $\tau\acute{a}\gamma'$ with $\sigma\nu$ above $\tau\acute{a}$. Par. B has $\tau\acute{a}\gamma'$ *only*, and Par. E has $\tau\acute{a}$ above $\sigma\nu$ in $\sigma\nu\gamma'$. These facts ought in common justice to have been stated by Prof. Jebb.

of Aeneas ἔδη, he thinks of the small *shrines* or stands which they occupied in the Trojan house of that hero, and in which he took them to Italy.

Prof. Jebb's Notes on the Sphinx at p. 300, and on the star Arcturus at 305, are very useful and learned contributions to the mythic and astronomical lore of Hellas and of other ancient people.

§ 14. In my present edition the reading of all or most codices is mentioned at the foot of the page where the text as edited departs from it; and in some cases, where the reading of codd. is kept in the text but obelized as probably corrupt, a direction is given to show where a remedy will be found.

After the text comes Lection, an account of the various readings with careful reference to the editors or commentators by whom they are suggested or supported. Then follows the Commentary, of which I have spoken in § 1; and afterwards, as an Appendix, stand the Excursus and an Index of words.

Exc. i treats of the Attic Drama. Exc. xi of Sophocles and the Oedipodean myth. xii is a syllabus of readings. xiii contains notes on the prosody of the play, with a conspectus of the choral metres. xiv notes on the syntax. Excursus ii, iii, vi, are controversial arguments in favour of the interpretations given in this edition to the passages 11—12, 42—45, 328—29, severally. iv defends the reading ῥυσοίμην against ῥυσαίμην in 72. v discusses punctuation and interpretation in the first strophe of the Parodos. vii shows the easy elucidation of the much disputed lines 622—25, obtained by the admission of the reading τάφρονέν for τὸ φθονέν in 624. viii defends the mss. reading προύφάνη in 790 against Wunder's or Hermann's proposal of προύφην. ix defends the reading ὡς τις for ὅστις in 1526, with the interpretation conveyed by it, against other competing emendations. Exc. x adds some notes of Mr Steel, accompanied with observations of mine.

§ 15. My former edition of the Oed. T. was of slight

texture, containing few notes. Its chief purpose was to place before the eyes of Greek Scholars those new interpretations of many passages which had commended themselves to my mind during more than fifty years of work as a teacher. Professor Jebb in his edition has opposed every one of these interpretations, and striven to set them aside. After carefully reading and considering all that he has written concerning them, I am as strongly convinced of their truth as I was in 1882, having found no force in anything written by him against them, but many fresh reasons and authorities in favour of my views. Considering my advanced age, I thought it right to lose no time in defending what seems to me the truth in Greek scholarship and Sophoclean criticism, and accordingly I sent to press a small volume with the title *Studia Sophoclea Part II.* In this all the disputed passages, with some others, are reviewed; my published explanations are justified against his published objections; and some new suggestions are added. I then addressed myself to the work, happily facilitated by Mr Steel's notes, of preparing a second edition of this drama. I have now been permitted to complete it, and I offer it to the learned world with deep regret that it should labour under the signal disadvantage of what is, in some respects, a controversial preface. I can only say that I would have avoided this, had it been possible: but it has been forced upon me, and was unavoidable. What I said in dedicating my *Studia Sophoclea* to the Greek Scholars of Great Britain and Ireland, I repeat now.—If any such scholars shall honour what is here written with their perusal, I shall receive the communication of their assent or dissent with equal gratitude. Confirmation by other scholars of that which one believes to be right is naturally agreeable; and correction of what is wrong ought to be always welcome. For my own part, I can safely promise to consider with respectful care any argument against a view of mine; and, if I find that argument unanswerable, to acknowledge its validity by renouncing my previous conclusion. For I have always

held with Cicero that “cujusvis hominis est errare, nullius, nisi insipientis, in errore perseverare.”

All I ask of my readers is, to keep in mind the wise words of Horace, Epist. II. 1, 75:

Indignor quicquam reprehendi, non quia crasse
Compositum illepideve putetur, sed quia nuper:

and, with these, the motto prefixed to the little volume named above, and now affixed to this Preface:

Τό τοι νομισθὲν τῆς ἀληθείας κρατεῖ·
τοῦτ' εἴ τις εἰπε, μὴ καταπτύσας, ἔπος,
αἰσχιστὸν εἰπεν δόστις ήν· ἐπεὶ χρεών
τούτου φρονεῖν φάναι τε πᾶν τούναντίον·
χρή γὰρ φρονεῖν μέν, Ὁρθὸν ἀλήθει’ ἀεί,
φάναι δὲ χρή, Ταληθὲς ἴσχυντον τρέφω.

B. H. K.

P.S. I have adopted in the Parodos, and discussed under the head of Lection, several new and valuable emendations, which have occurred to me since the Commentary and Ex-cursus were printed.

ΣΟΦΟΚΛΕΟΥΣ

ΟΙΔΙΠΟΥΣ ΤΥΡΑΝΝΟΣ.

ΥΠΟΘΕΣΙΣ¹.

Λιπὸν Κόρινθον Οἰδίπους, πατρὸς νόθος
πρὸς τῶν ἀπάντων λοιδορούμενος ἔνος,
ἥλθεν πυθέσθαι Πυθικῶν θεσπισμάτων
ζητῶν ἑαυτὸν καὶ γένους φυτοσπόρου.
εὐρὼν δὲ τλήμων ἐν στεναῖς ἀμαξιτοῖς
ἄκων ἐπεφίε Λάιον γεννήτορα.
Σφιγγὸς δὲ δεινῆς θανάσιμου λύσας μέλος
ἥσχυνε μητρὸς ἀγνοουμένης λέχος.
λοιμὸς δὲ Θήβας εἶλε καὶ νόσος μακρά.
Κρέων δὲ πεμφθεὶς Δελφικὴν πρὸς ἐστίαν,
ὅπως πύθιστο τοῦ κακοῦ πανστήριον,
ἥκουσε φωνῆς μαντικῆς θεοῦ πάρα,
τὸν Λαιέιον ἐκδικηθῆναι φόνον.
ὅθεν μαθὼν ἑαυτὸν Οἰδίπους τάλας
πόρταιαι δισσὰς² ἐξανάλωσεν κόρας,
αὐτὴ δὲ μήτηρ ἀγχόναις διώλετο.

¹ The Codex ascribes this Argument to the grammarian Aristophanes: but Dindorf denies this authorship.

² Codd. δισσᾶς τε χερσίν. J. δισσάς τε χερσίν. Br. ut supra.

ΔΙΑ ΤΙ ΤΥΡΑΝΝΟΣ ΕΠΙΓΕΓΡΑΠΤΑΙ.

‘Ο Τύραννος Οἰδίποις ἐπὶ διακρίσει θατέρου ἐπιγέγραπται. χαριέντως δέ Τύραννον ἄπαντες αὐτὸν ἐπιγράφουσιν, ὡς ἔξεχοντα πάσης τῆς Σοφοκλέους ποιήσεως, καίπερ ἡττηθέντα ὑπὸ Φιλοκλέους, ὡς φησι Δικαίαρχος. εἰσὶ δὲ καὶ οἱ Πρότερον, οὐ Τύραννον, αὐτὸν ἐπιγράφοντες, διὰ τοὺς χρόνους τῶν διδασκαλιῶν καὶ διὰ τὰ πράγματα ἀλήτην γάρ καὶ πηρὸν Οἰδίποδα τὸν ἐπὶ Κολωνῷ εἰς τὰς Ἀθήνας ἀφικνεῖσθαι. Ἰδιον δέ τι πεπόνθασιν οἱ μεθ “Ομηρον ποιητάι, τοὺς πρὸ τῶν Τρωικῶν βασιλεῖς Τυράννους προσαγορεύοντες, ὁψέ ποτε τοῦδε τοῦ ὄνόματος εἰς τοὺς Ἑλληνας διαδοθέντος, κατὰ τοὺς Ἀρχιλόχον χρόνους, καθάπερ ‘Ιππίας ὁ σοφιστής φησιν “Ομηρος γοῦν τὸν πάντων παρανομώτατον Ἐχετον βασιλέα φησί, καὶ οὐ τύραννον” (Od. σ. 84.)

Ἐις Ἐχετον βασιλῆα, βροτῶν δηλήμονα (πάντων).

προσαγορευθῆναι δέ φασι τὸν τύραννον ἀπὸ τῶν Τυρρηνῶν χαλεποὺς γάρ τινας περὶ ληστείαν τούτους γενέσθαι. ὅτι δὲ νεώτερον τὸ τοῦ τυράννου ὄνομα δῆλον. οὔτε γὰρ Ὁμηρος οὔτε Ἡσιόδος οὔτε ἄλλος οὐδεὶς τῶν παλαιῶν τύραννον ἐν τοῖς ποιήμασιν ὄνομάζει. ὁ δὲ Ἀριστοτέλης ἐν Κυμαίων πολιτείᾳ τοὺς τυράννους φησὶν τὸ πρότερον αἰσυμνήτας προσαγορεύεσθαι. εὐφημώτερον γὰρ ἐκεῖνο τοῦνομα³.

ΑΛΛΩΣ.

‘Ο Τύραννος Οἰδίποις πρὸς ἀντιδιαστολὴν τοῦ ἐν τῷ Κολωνῷ ἐπιγέγραπται, τὸ κεφάλαιον δὲ τοῦ δράματος γνῶσις τῶν ἴδιων κακῶν Οἰδίποδος, πήρωσίς τε τῶν ὀφθαλμῶν, καὶ δ' ἀγχόνης θάνατος Ἰοκάστης.

ΧΡΗΣΜΟΣ Ο ΔΟΘΕΙΣ ΛΑΙΩΙ ΤΩΙ ΘΗΒΑΙΩΙ.

Λαΐε Λαβδακίδη, παιδῶν γένος ὄλβιον αἴτεις.
δῶσω τοι φίλοιν νιόν· ἀτὰρ πεπρωμένον ἔστι
σοῦ παιδὸς χείρεσσι λιπεῖν φάσι. ὡς γὰρ ἔνευσε
Ζεὺς Κρονίδης, Πέλοπος στυγεράις ἀραίσι πιθήσας,
οὖ φίλον ἥρπασας νιόν· ὁ δ' ηὔξατό σοι τάδε πάντα.

³ In a note given in Prof. Jebb's edition (p. 5) Dr Peile refers the word τύραννος to the Vedic root TAR (by-form Tur), which seems to imply that the noun virtually means ‘a conqueror.’ He says, ‘I think that from being an adjective (=mighty), it became with the Greeks a title.’

ΤΟ ΑΙΝΙΓΜΑ ΤΗΣ ΣΦΙΓΓΟΣ.

**Εστι δίπονν ἐπὶ γῆς καὶ τέτραπον, οὗ μία φωνὴ,
καὶ τρίπον· ἀλλάσσει δὲ φυὴν μόνον ὅσσος² ἐπὶ γαιὰν
ἔρπετὰ κινέῖται ἀνά τ' αἰθέρα καὶ κατὰ πόντον.
ἀλλ' ὅπόταν πλείστουσιν ἐρειδόμενον ποσὶ βαίνῃ,
ζῆνθα τάχος γνίοισιν ἀφαυρότατον πέλει αὐτοῦ.*

ΛΥΣΙΣ ΤΟΥ ΑΙΝΙΓΜΑΤΟΣ.

*Κλῦθι καὶ οὐκ ἔθελονσα, κακόπτερε Μοῦσα θανόντων,
φωνῆς ἡμετέρης σὸν τέλος ἀμπλακίης.
ἄνθρωπον κατέλεξας, ὃς ἡρίκα γαιὰν ἐφέρπει,
πρώτον ἔφυ τετράπον τήπιος ἐκ λαγόνων.
γηραλέος δὲ πέλων τρίτατον πόδα βάκτρον ἐρείδει,
αὐχένα φορτίζων, γήραϊ καμπτόμενος⁴.*

⁴ For an account of the dramatic representations in the Athenian theatre, see *Excursus I.*, ‘the Attic Drama.’ For the literary career of Sophocles, and for the plot and analysis of the Oedipus Tyrannus, see *Excursus XI.*, ‘Sophocles and the Oedipodean Myth.’

ΤΑ ΤΟΤ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ.

ΟΙΔΙΠΟΥΣ.

ΙΕΡΕΥΣ.

ΚΡΕΩΝ.

ΧΟΡΟΣ ΓΕΡΟΝΤΩΝ ΘΗΒΑΙΩΝ.

ΤΕΙΡΕΣΙΑΣ.

ΙΟΚΑΣΤΗ.

ΑΓΓΕΛΟΣ.

ΘΕΡΑΠΩΝ ΔΑΙΟΥ.

ΕΞΑΓΓΕΛΟΣ.

SIGLARIUM.

* stands before a word varying from that in codd., and such words are spaced, as *ἐξόρισον 194.

... above the line inclose emended words, as *τέ μ'* 436.

Greek words suspected of corruption are printed in smaller type.

The numeration is that of Dindorf's *Poetae Scenici*.

ΟΙΔΙΠΟΥΣ ΤΥΡΑΝΝΟΣ.

ΟΙΔΙΠΟΤΣ.

Ω τέκνα, Κάδμου τοῦ πάλαι νέα τροφή,
τίνας ποθ' ἔδρας τάσδε μοι θοάζετε
ἰκτηρίοις κλάδοισιν ἐξεστεμμένοι;
πόλις δ' ὁμοῦ μὲν θυμιαμάτων γέμει,
ὁμοῦ δὲ παιάνων τε καὶ στεναγμάτων.
ἀγὼ δικαιῶν μὴ παρ' ἀγγέλων, τέκνα,
ἄλλων ἀκούειν, αὐτὸς ὅδ' ἐλήλυθα,
ὅ πᾶσι κλεινὸς Οἰδίπους καλούμενος.
ἀλλ', ὡς γεραιέ, φράξ, ἐπεὶ πρέπων ἔφυς
πρὸ τῶνδε φωνεῦν, τίνι τρόπῳ καθέστατε,
δείσαντες ἡ *στέρξαντες ὡς θέλοντος ἀν
ἐμοῦν προσαρκεῦν πᾶν· δυσάλγητος γὰρ ἀν
εἴην τοιάνδε μὴ οὐ κατοικτείρων ἔδραν.

5

IO

ΙΕΡΕΤΣ.

ἀλλ', ὡς κρατύνων Οἰδίπους χώρας ἐμῆς,
ὅρᾶς μὲν ἡμᾶς ἡλίκου προσήμεθα
βωμοῖσι τοῖς σοῦς, οἱ μὲν οὐδέπω μακρὰν

15

II. Codd. στέρξαντες; or στέξαντες; Cf. Exc. II.

πτέσθαι σθένοντες, οἱ δὲ σὺν γήρᾳ βαρεῖς
 * ἵερῆς, ἐγὼ μὲν Ζηνός, οἵδε τ' ἥθέων
 λεκτοί· τὸ δ' ἄλλο φῦλον ἔξεστεμμένον
 ἀγοραῖσι θακεῖ, πρός τε Παλλάδος διπλοῖς 20
 ναοῖς, ἐπ' Ἰσμηνοῦ τε μαντείᾳ σποδῷ.
 πόλις γάρ, ὅσπερ καύτὸς εἰσορᾶς, ἄγαν
 ἥδη σαλεύει κάνακουφίσαι κάρα
 βυθῶν ἔτ' οὐχ οἴα τε φουνίου σάλου,
 φθίνοντα μὲν κάλυξιν ἐγκάρποις χθονός, 25
 φθίνοντα δ' ἀγέλαις βουνόμοις τόκοισί τε
 ἀγόνοις γυναικῶν· ἐν δ' ὁ πυρφόρος θεός
 σκήψας ἐλαύνει, λοιμὸς ἔχθιστος, πόλιν,
 ὑφ' οὖν κενοῦται δῶμα Καδμεῖον· μέλας δ'
 "Αἰδης στεναγμοῖς καὶ γόοις πλουτίζεται. 30
 θεοῖσι μέν νυν οὐκ ἴσονμενόν σ' ἐγὼ
 οὐδὲ οἶδε παῖδες ἑζόμεσθ' ἐφέστιοι,
 ἀνδρῶν δὲ πρώτουν ἐν τε συμφορᾶς βίον
 κρίνοντες ἐν τε δαιμόνων συναλλαγαῖς·
 ζε γ' ἔξελυστας, ἄστυ Καδμεῖον μολών, 35
 σκληρᾶς ἀοιδοῦ δασμὸν δὲ παρείχομεν·
 καὶ ταῦθ' ὑφ' ἡμῶν οὐδὲν ἔξειδὼς πλέον
 οὐδὲ ἐκδιδαχθείς, ἀλλὰ προσθήκη θεοῦ
 λέγει νομίζει θ' ἡμὸν ὄρθωσαι βίον.
 νῦν τ', ὡς κράτιστον πάσιν Οἰδίπου κάρα, 40
 ἰκετεύομέν σε πάντες οἶδε πρόστροποι
 ἀλκήν τιν' εὑρεῦν ἡμίν, εἴτε του θεῶν
 φήμην ἀκούσας εἴτ' ἀπ' ἀνδρὸς οἰσθά που,
 ὡς τοῖσιν ἐμπειρίοισι καὶ τὰς ξυμφορὰς
 ζώσας ὄρῳ μάλιστα τῶν βουλευμάτων. 45
 οὐθ', ὡς βροτῶν ἄριστ', ἀνόρθωσον πόλιν.
 οὐθ', εὐλαβήθηθ'. ὡς σὲ νῦν μὲν ἥδε γῆ
 σωτῆρα κληγέει τῆς πάρος προθυμίας,

18. Coddl. *ιερεῖς*. Cf. Lect. 43. Cod. L. *του*. Cf. Lect. et Exc. III.

ἀρχῆς δὲ τῆς σῆς μηδαμῶς μεμνώμεθα
στάντες τ' ἐς ὄρθὸν καὶ πεσόντες ὕστερον, 50
ἀλλ' ἀσφαλείᾳ τὴνδ' ἀνόρθωσον πόλιν.
ὅρνιθι γὰρ καὶ τὴν τότ' αἰσιῷ τύχῃ
παρέσχεις ἡμῖν καὶ ταῦν ἵσος γενού·
ώς εἴπερ ἄρξεις τῆσδε γῆς, ὥσπερ κρατεῖς,
ξὺν ἀνδράσιν κάλλιον ἡ κευῆς κρατεῖν, 55
ώς οὐδένεν ἔστιν οὔτε πύργος οὔτε ναῦς
ἔρημος ἀνδρῶν μὴ ἔννοικούντων ἔσω.

- OI. ὡς παῖδες οἰκτροί, γνωτὰ κούκ τάγνωτά μοι
προσήλθεθ' ἴμείροντες· εὖ γὰρ οἶδ' ὅτι
νοσεῖτε πάντες, καὶ νοσοῦντες, ώς ἐγὼ
οὐκ ἔστιν ὑμῶν ὅστις ἔξ ἵσου νοσεῖ.
τὸ μὲν γὰρ ὑμῶν ἄλγος εἰς ἐν' ἔρχεται
μόνον καθ' αὐτὸν κούδεν' ἄλλον, ἡ δὲ ἐμὴ
ψυχὴ πόλιν τε κάμε καὶ σ' ὁμοῦ στένει.
ἄστ' οὐχ ὑπνῳ γ' εὔδοντά μ' ἔξεγείρετε, 65
ἀλλ' ἵστε πολλὰ μέν με δακρύσαντα δή,
πολλὰς δὲ ὄδοις ἐλθόντα φροντίδος πλάνοις.
ἥν δὲ εὖ σκοπῶν εὔρισκον ἵασιν μόνην,
ταύτην ἔπραξα· παῖδα γὰρ Μενοικέως
Κρέοντ', ἐμαυτοῦ γαμβρόν, ἐς τὰ Πυθικὰ 70
ἔπεμψα Φοίβον δώμαθ', ώς πύθοιθ' ὁ τι
δρῶν ἡ τί φωνῶν τήνδε *ρυσσοίμην πόλιν.
καὶ μὲν ἡδη ἔνημετρούμενον χρόνῳ
λυπεῖ τί πράσσει· τοῦ γὰρ εἰκότος πέρα
ἀπεστι πλείω τοῦ καθήκοντος χρόνου. 75
ὅταν δὲ ἵκηται, τηνικαῦτ' ἐγὼ κακὸς
μὴ δρῶν ἀν εἴην πάνθ' ὅσ' ἀν δηλοῖ θεός.
IE. ἀλλ' εἰς καλὸν σύ τ' εἰπας οἶδε τ' ἀρτίως
Κρέοντα προστείχοντα σημαίνουσί μοι.
OI. ὠναξ Ἀπολλον, εἰ γὰρ ἐν τύχῃ γέ τῷ 80

- σωτῆρι βαίη λαμπρὸς ὥσπερ ὅμματι.*
- IE. *ἀλλ’ εἰκάσαι μέν, ἥδης· οὐ γὰρ ἀν κάρα πολυστεφῆς ὡδὸς εἰρπε παγκάρπου δάφνης.*
- OI. *τάχ’ εἰσόμεσθα· ξύμμετρος γὰρ ὡς κλύειν.* 85
ἄναξ, ἐμὸν κήδευμα, παῖ Μενοικέως,
τίν’ ἥμιν ἥκεις τοῦ θεοῦ φήμην φέρων;

ΚΡΕΩΝ.

- ἐσθλήν· λέγω γὰρ καὶ τὰ δύσφορ’, εἰ τύχοι κατ’ ὁρθὸν ἐξελθόντα, πάντ’ ἀν εὐτυχεῖν.*
- OI. *ἔστιν δὲ ποῖον τοῦπος; οὔτε γὰρ θρασὺς οὐτ’ οὖν προδείσας εἰμὶ τῷ γε νῦν λόγῳ.* 90
- KP. *εἰ τῶνδε χρῆζεις πλησιαζόντων κλύειν,*
ἔτοιμος εἰπεῖν, εἴτε καὶ στείχειν ἔσω.
- OI. *ἐς πάντας αὖδα· τῶνδε γὰρ πλέον φέρω τὸ πένθος ἦ καὶ τῆς ἐμῆς ψυχῆς πέρι.*
- KP. *λέγοιμ’ ἀν οὖ ἥκουσα τοῦ θεοῦ πάρα.* 95
ἄνωγεν ἡμᾶς Φοῖβος ἐμφανῶς ἄναξ μίασμα χώρας, ὡς τεθραμμένον χθονὶ ἐν τῇδ’, ἐλαύνειν, μηδὲ ἀνήκεστον τρέφειν.
- OI. *ποίω καθαρμῷ; τίς δὲ τρόπος τῆς ξυμφορᾶς;*
- KP. *ἀνδρηλατοῦντας, ἷ φόνῳ φόνου πάλιν λύοντας, ὡς τόδ’ αἷμα χειμάζον πόλιν.* 100
- OI. *ποίου γὰρ ἀνδρὸς τήνδε μηνύει τύχην;*
- KP. *ἥν ἡμίν, ἀναξ, Λαϊός ποθ’ ἡγεμὼν γῆς τῆσδε, πρὶν σὲ τήνδ’ ἀπευθύνειν πόλιν.*
- OI. *ἔξοιδ’ ἀκούων· οὐ γὰρ εἰσεῖδόν *γ’ ἐγώ*.* 105
- KP. *τούτου θανόντος νῦν ἐπιστέλλει σαφῶς τοὺς αὐτοέντας χειρὶ τιμωρεῖν τινας.*
- OI. *οἱ δὲ εἰσὶ ποὺ γῆς; ποὺ τόδ’ εὐρεθήσεται ἵχνος παλαιᾶς δυστέκμαρτον αἰτίας;*
- KP. *ἐν τῇδ’ ἔφασκε γῆ. τὸ δὲ ζητούμενον* 110

ἀλωτόν, ἐκφεύγει δὲ τάμελούμενον.

- OI. πότερα δ' ἐν οἴκους ἢ ν ἀγροῖς ὁ Λάδιος
ἢ γῆς ἐπ' ἄλλης τῷδε συμπίπτει φόνῳ;
KP. θεωρός, ως ἔφασκεν, ἐκδημῶν πάλιν
πρὸς οἶκον οὐκέθ' ἵκεθ' ως ἀπεστάλη. 115
- OI. οὐδὲ ἄγγελός τις οὐδὲ συμπράκτωρ ὁδοῦ
κατεῖδ', ὅτου τις ἐκμαθῶν ἐχρήσατ' αὖ;
KP. θυήσκουσι γάρ, πλὴν εἰς τις, ὃς φόβῳ φυγῶν
ῶν εἶδε πλὴν ἐν οὐδὲν εἰχ' εἰδὼς φράσαι.
OI. τὸ ποῖον; ἐν γάρ πόλλ' ἀν ἐξεύροι μαθεῖν, 120
ἀρχὴν βραχεῖαν εἰ λάβοιμεν ἐλπίδος.
KP. ληστὰς ἔφασκε συντυχόντας οὐ μιᾶ
ρώμη κτανεῖν νιν, ἀλλὰ σὺν πλήθει χερῶν.
OI. πῶς οὖν ὁ ληστής, εἴ τι μὴ ξὺν ἀργύρῳ
ἐπράσσετ' ἐνθένδ', ἐς τόδ' ἀν τόλμης ἔβη; 125
KP. δοκοῦντα ταῦτ' ἦν· Λαῖον δ' ὀλωλότος
οὐδὲντος ἀρωγὸς ἐν κακοῖς ἐγύγνετο.
OI. κακὸν δὲ ποῖον ἐμποδών, τυραννίδος
οὕτω πεσούσης, εἴργε τοῦτ' ἐξειδέναι;
KP. ἡ ποικιλῷδὸς Σφὶνγξ τὸ πρὸς ποσὶ σκοπεῖν
μεθέντας ήμάς τάφανή προσήγετο. 130
- OI. ἀλλ' ἐξ ὑπαρχῆς αὐθις αὐτ' ἐγὼ φανῶ.
ἐπαξίως γάρ Φοῖβος, ἀξίως δὲ σὺ
πρὸ τοῦ θανόντος τὴνδ' ἔθεσθ' ἐπιστροφήν.
ώστ' ἐνδίκως ὅψεσθε κάμε σύμμαχον, 135
γῇ τῇδε τιμωροῦντα τῷ θεῷ θ' ἄμα.
ὑπὲρ γὰρ οὐχὶ τῶν ἀπωτέρω φίλων,
ἀλλ' αὐτὸς αὐτοῦ, τοῦτ' ἀποσκεδῶ μύσος.
ὄστις γὰρ ἦν ἐκεῖνον ὁ κτανὼν τάχ' ἀν
κάμ' ἀν τοιαύτῃ χειρὶ τιμωρεῖν θέλοι.
κείνῳ προσαρκῶν οὖν ἐμαυτὸν ὡφελῶ.
ἀλλ' ως τάχιστα, παῖδες, ὑμεῖς μὲν βάθρων
ἴστασθε, τούσδ' ἄραντες ἵκτηρας κλάδους. 140

ἄλλος δὲ Κάδμου λαὸν ὡδὸν ἀθροιζέτω
ών πᾶν ἐμοῦ δράσοντος· ἢ γάρ εὐτυχεῖσ
σὺν τῷ θεῷ φανούμεθ' ἢ πεπτωκότες.

IE. ὡ παῦδες, ἵστωμεσθα· τῶνδε γὰρ χάριν
καὶ δεῦρ' ἔβημεν ὅν ὅδ' ἔξαγγέλλεται.
Φοῖβος δ' ὁ πέμψας τάσδε μαντείας ἄμα
σωτήρ θ' ἵκοιτο καὶ νόσου παυστήριος.

145

150

ΧΟΡΟΣ.

ὦ Διὸς ἀδυεπὲς φάτι, τίς ποτε τᾶς πολυχρύ-
σου στρ. α'.

Πυθῶνος ἀγλαὰς ἔβας
Θῆβας; ἐκτέταμαι φοβερὰν φρένα, δείματι πάλλων,
ἵησε Δάλιε Παιάν,

ἀμφὶ σοὶ ἀζόμενος· τί μοι ἦ νέον,
ἢ περιτελλομέναις ὥραις πάλιν ἔξανύσεις χρέος,
εἰπέ μοι, ὡς χρυσέας τέκνου 'Ελπίδος, ἀμβροτε Φάμα.
πρῶτα σὲ κεκλόμενος, θύγατερ Διός, ἀμβροτ' 'Αθά-
να,

ἀντ. α'.

γαιάδοχόν τ' ἀδελφεὰν

160

"Αρτεμιν, ἀ κυκλόεντ' ἀγορᾶς θρόνον εὐκλέα θάσσει,
καὶ Φοῖβον ἑκαβόλον, ἵω

τρισσοὶ ἀλεξίμοροι προφάνητέ μοι,
εἴ ποτε καὶ προτέρας ἄτας ὑπερ ὄρυνμένας πόλει

ἡνύσατ' ἐκτοπίαν φλόγα πήματος, ἔλθετε καὶ νῦν.
ὦ πόποι, ἀνάριθμα γὰρ φέρω

στρ. β'.

πήματα· νοσεῖ δέ μοι πρόπας στόλος, οὐδὲ ἔνι φρον-
τίδος ἔγχος,

*τῷ τις ἀλέξεται. οὔτε γὰρ ἔκγονα

171

κλυντᾶς χθονὸς αὐξεται, οὔτε *τεκοῦσαι
ἱητῶν καμάτων ἀνέχουσι γυναῖκες.

174

153—7. Cf. Excurs. v. 159. Cf. Lect. et Comm. 171.
Codd. φ. Cf. Lect. 173. Codd. τόκοισιν. Cf. Lect.

ἄλλον δ' ἀν ἄλλῳ προσίδοις ἅπερ εὕπτερον ὅρνυν
κρεῖσσον ἀμαιμακέτου πυρὸς ὕμενον
ἀκτὰν πρὸς ἐσπέρου θεοῦ·

ῶν πόλις ἀνάριθμος ὅληνται· ἀντ. β'.
*νεκρὰ δὲ γένεθλα πρὸς πέδῳ θαναταφόρα κεῖται
ἀνοικτῶς·

ἐν δ' ἄλοχοι πολιαὶ τ' ἔπι ματέρες 181
*ἔδραν παραβώμιον ἄλλοθεν ἄλλαι

λυγρῶν πόνων *ἰκετῆρες ἐπιστεφανοῦσι.* 185
παιὰν δὲ λάμπει στοινόεσσά τε γῆρυς ὕμαυλος·

*τῶν ὑπερ, ὁ χρυσέα θύγατερ Διός,
εὐώπα πέμψον ἀλκάν, [στρ. γ']

Ἄρεά τε τὸν μαλερόν, ὃς νῦν ἄχαλκος ἀσπίδων
φλέγει με περιβόατος ἀντιάζων, 191

παλίσσυτον δράμημα νωτίσαι πάτρας

*έξορισον, εἴτ' ἐς μέγαν

Θάλαμον Ἀμφιτρίτας, 195

εἴτ' ἐς τὸν ἀπόξενον ὕρμον

Θρήκιον κλύδωνα·

*στέλλειν γάρ, εἴ τι νὺξ ἀφῆ,

τοῦτ' ἐπ' ἡμαρ *εὔχεται·

τόν, ὁ *τᾶν πυρφόρων

ἀστραπᾶν κράτη νέμων,

ὁ Ζεῦ πάτερ, ὑπὸ σῷ φθίσον κεραυνῷ. [ἀντ. γ']

Λύκει' ἄναξ, τά τε σὰ χρυσοστρόφων ἀπ' ἀγκυλᾶν
βέλεα θέλοιμ' ἀν ἀδάματ' ἐνδατεῖσθαι 205

ἀρωγὰ προσταθέντα, τάς τε πυρφόρους

Ἄρτέμιδος αἴγλας, ξὺν αἷς

Λύκο' ὥρεν διάστει·

179. Codd. νηλέα. Cf. Lect. 182. Codd. ἀκτὰν παρὰ βώμιον.

Cf. Lect. 185. Codd. ικτῆρες ἐπιστοναχοῦσι. Cf. Lect. 187.

Codd. ὥν. Cf. Lect. 194. Codd. ἔπουρον ορ ἀπουρον. Cf. Lect.

et Comm. 198-9. Codd. τέλει...ἔρχεται. Cf. Lect. et Comm. 200.

τᾶν abest a codicibus. Cf. Lect. 206. Mallem παμφαεῖς. Cf. Lect.

τὸν χρυσομίτραν τε κικλήσκω,
τᾶσδ' ἐπώνυμον γᾶς,
οἰνῶπα Βάκχον εῦιον,
Μαινάδων ὁμόστολον,
πελασθῆναι φλέγοντ'
ἀγλαωπι *σύμμαχον

πεύκα πὶ τὸν ἀπότιμον ἐν θεοῖς θεόν.

210

- OI. αἵτεις· ἀ δ' αἴτεις, τὰμ' ἐὰν θέλησ οὐπητηὲν,
κλύων δέχεσθαι τῇ νόσῳ θ' ὑπηρετεῖν,
ἀλκὴν λάβοις ἀν κάνακούφισιν κακῶν
ἀγὼ ξένος μὲν τοῦ λόγου τοῦδ' ἔξερῶ,
ξένος δὲ τοῦ πραχθέντος οὐ γὰρ ἀν μακρὰν 220
ἴχνευον αὐτός, μὴ οὐκ ἔχων τι σύμβολον.
νῦν δ', ὕστερος γὰρ ἀστος εἰς ἀστοὺς τελῶ,
νῦμν προφωνῶ πᾶσι Καδμείοις τάδε·
ὅστις ποθ' ὑμῶν Λάϊον τὸν Λαβδάκου
κάποιδεν ἀνδρὸς ἐκ τίνος διώλετο, 225
τοῦτον κελεύω πάντα σημαίνειν ἐμοί·
κεὶ μὲν φοβεῖται, τούπικλημ' ὑπεξελῶν
αὐτὸς καθ' αὐτοῦ· πείσεται γὰρ ἄλλο μὲν
ἀστεργὴς οὐδέν, γῆς δ' ἄπεισιν ἀβλαβής·
εἰ δ' αὖ τις ἄλλον οἶδεν ἔξ ἄλλης χθονὸς 230
τὸν αὐτόχειρα, μὴ σιωπάτω· τὸ γὰρ
κέρδος τελῶ γάρ, χὴ χάρις προσκείσεται.
εἰ δ' αὖ σιωπήσεσθε, καί τις ἡ φίλου
δείσας ἀπώσει τοῦπος ἡ χαύτοῦ τόδε,
ἄκ τῶνδε δράσω, ταῦτα χρὴ κλύειν ἐμοῦ. 235
τὸν ἄνδρ' ἀπαυδῶ τοῦτον, ὅστις ἐστί, γῆς
τῆσδ, ἥς ἐγὼ κράτη τε καὶ θρόνους νέμω,
μῆτ' εἰσδέχεσθαι μήτε προσφωνεῦν τινα,
μῆτ' ἐν θεῶν εὐχαῖστι μήτε θύμασιν
κοινὸν ποιεῖσθαι, μήτε χέρνιβας νέμειν,

240

214. σύμμαχον abest a codicibus. Cf. Lect. 221. Cod. L. αὐτό. Cf. Lect.

ωθεῖν δ' ἀπ' οἰκων πάντας, ώς μιάσματος
τοῦδ' ήμιν ὕντος, ώς τὸ Πιθικὸν θεοῦ
μαντεῖον ἔξεφηνεν ἀρτίως ἐμοὶ.

ἐγὼ μὲν οὖν τοιόσδε τῷ τε δαιμονι
τῷ τ' ἀνδρὶ τῷ θανόντι σύμμαχος πέλω·

κατεύχομαι δὲ τὸν δεδρακότ', εἴτε τις
εἰς ᾧ λέληθεν εἴτε πλειόνων μέτα,
κακὸν κακῶς νιν *ἄμορον ἐκτρῆψαι βίον.
ἐπεύχομαι δ', οἴκοισιν εἰ̄ ξυνέστιος
ἐν τοῖς ἐμοῖς γένοιτ' ἐμοῦ ξυνειδότος,
παθεῖν ἅπερ τοῖσδε ἀρτίως ἡρασάμην.

ὑμῖν δὲ ταῦτα πάντ' ἐπισκήπτω τελεῖν
ὑπέρ τ' ἐμαυτοῦ τοῦ θεοῦ τε τῆσδέ τε
γῆς ὥδ' ἀκάρπως κάθέως ἐφθαρμένης.

οὐδὲ εἰ̄ γὰρ ἦν τὸ πρᾶγμα μὴ θεήλατον,
ἀκάθαρτον ὑμᾶς εἰκὸς ἦν οὔτως ἐᾶν,

ἀνδρός γ' ἀρίστου βασιλέως τ' ὀλωλότος,
ἀλλ' ἔξερεννάν· νῦν δ' ἐπεὶ κυρῳ τ' ἐγὼ
ἔχων μὲν ἀρχὰς ἂς ἐκεῖνος εἶχε πρίν,

ἔχων δὲ λέκτρα καὶ γυναιχ' ὁμόσπορον,
κοινῶν τε παίδων κοιν' ἄν, εἰ̄ κείνῳ γένος
μὴ δυστύχησεν, ἦν ἀν ἐκπεφυκότα·

νῦν δ' ἐσ τὸ κείνου κράτ' ἐνήλαθ' ἡ τύχη·
ἀνθ' ὅν ἐγὼ τάδ', ὀσπερεὶ τούμοῦ πατρός,
ὑπερμαχοῦμαι, κάπι πάντ' ἀφίξομαι

ζητῶν τὸν αὐτόχειρα τοῦ φόνου λαβεῖν
τῷ Λαβδακείῳ παιδὶ Πολυδώρου τε καὶ
τοῦ πρόσθε Κάδμου τοῦ πάλαι τ' Ἀγήνορος.

καὶ ταῦτα τοῖς μὴ δρῶσιν εὔχομαι θεοὺς
μήτ' ἄροτον αὐτοῖς *γῆς ἀνιέναι τινά,

μήτ' οὖν γυναικῶν παῖδας, ἀλλὰ τῷ πότμῳ
τῷ νῦν φθερεῖσθαι κάτι τοῦδ' ἐχθίονι·

νῦν δὲ τοῖς ἄλλοισι Καδμείοις, ὅσοις
τάδ' ἔστ' ἀρέσκονθ', ἢ τε σύμμαχος Δίκη
χοὶ πάντες εὐ̄ ξυνεῖν εἰσαεὶ θεοὶ.

275

- XO. ὥσπερ μ' ἀραιὸν ἔλαβες, ὁδ', ἀναξ, ἐρῶ.
οὗτ' ἔκτανον γὰρ οὔτε τὸν κτανόντ' ἔχω
δεῖξαι. τὸ δὲ ζήτημα τοῦ πέμψαντος ἦν
Φοίβου τόδ' εἰπεῦν ὅστις εἴργασται ποτε.
- OI. δίκαι' ἔλεξας· ἀλλ' ἀναγκάσαι θεοὺς 280
*ἀν μὴ θέλωσιν οὐδέ ἀν εἰς δύναιτ' ἀνήρ.
XO. τὰ δεύτερ' ἐκ τῶνδ' ἀν λέγοιμ' αἱ μοι δοκεῖ.
OI. εἰ καὶ τρίτ' ἔστι, μὴ παρῆς τὸ μὴ οὐ φράσαι.
XO. ἄνακτ' ἄνακτι ταῦθ' ὀρῶντ' ἐπίσταμαι
μάλιστα Φοίβῳ Τειρεσίᾳν, παρ' οὖν τις ἀν
σκοπῶν τάδ', ὠναξ, ἐκμάθοι σαφέστατα.
- OI. ἀλλ' οὐκ ἐν ἀργοῖς οὐδὲ τοῦτ' ἐπραξάμην.
ἐπεμψα γὰρ Κρέοντος εἰπόντος διπλοῦς
πομπούς· πάλαι δὲ μὴ παρὼν θαυμάζεται.
- XO. καὶ μὴν τά γ' ἄλλα κωφὰ καὶ παλαιὶ ἔπη. 290
OI. τὰ ποῖα ταῦτα; πάντα γὰρ σκοπῷ λόγον.
XO. θαυμῆν ἐλέχθη πρός τινων ὑδοιπόρων.
OI. ἥκουσα κάγω· τὸν δὲ ιδόντ' οὐδεὶς ὄρα.
XO. ἀλλ' εἴ τι μὲν δὴ δείματός *γ' ἔχει μέρος,
τὰς σᾶς ἀκούων οὐ μενὲν τοιάσδε ἀράς. 295
OI. φῷ μή στι δρῶντι τάρβος, οὐδέ ἔπος φοίβει.
XO. ἀλλ' οὐξελέγξων αὐτὸν ἔστιν· οἵδε γὰρ
τὸν θεῖον ἡδὴ μάντιν ὁδ' ἄγουστιν, φῷ
τὰληθὲς ἐμπέφυκεν ἀνθρώπων μόνῳ.
OI. ὁ πάντα νωμῶν Τειρεσίᾳ, διδακτά τε 300
ἄρρητά τ', οὐράνιά τε καὶ χθονοστιβῆ,
πόλιν μέν, εἴ καὶ μὴ βλέπεις, φρονεῖς δὲ ὅμως
οἴα νόσῳ σύνεστιν· ἃς σε προστάτην
σωτῆρά τ', ὠναξ, μοῦνον ἔξευρίσκομεν.

281. Codd. ἀν vel ἄν.

294. Codd. pl. τ'.

Φοῖβος γάρ, εὶ καὶ μὴ κλύεις τῶν ἀγγέλων, 305
 πέμψασιν ἡμῖν ἀντέπεμψεν, ἔκλυσιν
 μόνην ἀν ἐλθεῖν τοῦδε τοῦ νοσήματος,
 εὶ τοὺς κτανόντας Λάϊον μαθόντες εὐ⁸
 κτείναιμεν, ἢ γῆς φυγάδας ἐκπεμψαίμεθα.
 σὺ δὲ οὖν φθονήσας μήτ' ἀπ' οἰωνῶν φάτιν 310
 μήτ' εἴ τιν' ἄλλην μαντικῆς ἔχεις ὁδόν,
 ῥῦσαι σεαυτὸν καὶ πόλιν, ῥῦσαι δὲ ἐμέ,
 ῥῦσαι δὲ πᾶν μίασμα τοῦ τεθνηκότος.
 ἐν σοὶ γὰρ ἐσμέν· ἄνδρα δὲ ὠφελεῖν ἀφ' ὅν
 ἔχοι τε καὶ δύναιτο κάλλιστος πόνων. 315

ΤΕΙΡΕΣΙΑΣ.

- φεῦ φεῦ, φρονεῦν ὡς δεινὸν ἔνθα μὴ τέλη
 λύῃ φρονοῦντι. ταῦτα γάρ καλῶς ἐγώ
 εἰδὼς διώλεστ' οὐ γὰρ ἀν δεῦρ' ἱκόμην.
- OI. τί δὲ ἔστιν; ὡς ἄθυμος εἰσελήλυθας.
- TE. ἄφεις μὲν οἴκους· ῥῦστα γὰρ τὸ σόν τε σὺ 320
 κάγῳ διοίσω τούμον, ἣν ἐμοὶ πίθη.
- OI. οὕτ' ἔννομ' εἴπας οὔτε προσφιλῆ πόλει
 τῆδ', ἢ σ' ἔθρεψε, τήνδ' ἀποστερῶν φάτιν.
- TE. ὥρῳ γὰρ οὐδὲ σοὶ τὸ σὸν φώνημ' ἴὸν
 πρὸς καιρόν· ὡς οὖν μηδὲ ἐγώ ταῦτὸν πάθω— 325
- OI. μὴ πρὸς θεῶν φρονῶν γ' ἀποστραφῆς, ἐπεὶ
 πάντες σε προσκυνοῦμεν οἵδ' ἱκτήριοι.
- TE. πάντες γὰρ οὐ φρονεῖτ'. ἐγὼ δὲ οὐ μή ποτε
 τάμ', ως ἀν, εἶπω, μὴ τὰ σ' ἐκφήνω κακά.
- OI. τί φῆς; ξυνειδὼς οὐ φράσεις, ἀλλ' ἔννοεῖς 330
 ἡμᾶς προδοῦναι καὶ καταφθεῖραι πόλιν;
- TE. ἐγὼ οὕτ' ἐμαυτὸν οὔτε σ' ἀλγυνῶ. τί ταῦτ'
 ἄλλως ἐλέγχεις; οὐ γὰρ ἀν πύθοιό μου.

315. πόνων. Cf. Lect. 317. λύῃ. Cf. Lect. 322. Cf. Lect.
 328-9. Cf. Lect. et Exc. VI.

- ΟΙ. οὐκ, ὡς κακῶν κάκιστε, καὶ γὰρ ἀν πέτρου
φύσιν σύ γ' ὄργανεια, ἐξερεῦς ποτε, 335
ἀλλ' ὅδ' ἀτεγκτος κάτελεύτητος φανεῖ;
- ΤΕ. ὄργην ἐμέμψω τὴν ἐμήν, τὴν σὴν δ' ὅμοι
ναιόυσαν οὐ κατεῖδες, ἀλλ' ἐμὲ ψέγεις.
- ΟΙ. τίς γὰρ τοιαῦτ' ἀν οὐκ ἀν ὄργιζοιτ' ἔπη
κλύων, ἀ νῦν σὺ τὴνδ' ἀτιμάζεις πόλιν; 340
- ΤΕ. ἥξει γὰρ αὐτά, κανὸν ἐγὼ σιγῇ στέγω.
- ΟΙ. οὐκ οὖν ἡ γένει καὶ σὲ χρῆ λέγειν ἐμοί;
- ΤΕ. οὐκ ἀν πέρα φράσαιμι. πρὸς τάδ', εἰ θέλεις,
θυμοῦ δι' ὄργης ἥτις ἀγριωτάτη.
- ΟΙ. καὶ μὴν παρήσω γ' οὐδέν, ὡς ὄργης ἔχω, 345
ἀπερ ἔννίημ'. ἵσθι γὰρ δοκῶν ἐμοὶ
καὶ ἔμφυτεῦσαι τοὔργον, εἰργάσθαι θ' ὕσον
μὴ χερσὸν καίνων· εἰ δ' ἐτύγχανες βλέπων,
καὶ τοὔργον ἀν σοῦ τοῦτ' ἔφην εἶναι μόνου.
- ΤΕ. ἀληθεῖς; ἐννέπω σε τῷ κηρύγματι 350
ῳπερ *προεῖπας ἐμμένειν, κάφ' ἡμέρας
τῆς νῦν προσαυδᾶν μήτε τούσδε μήτ' ἐμέ,
ώς ὄντι γῆς τῆσδ' ἀνοσίω μιάστορι.
- ΟΙ. οὔτως ἀναιδῶς ἔξεκίνησας τόδε
τὸ ρῆμα; καὶ ποῦ τοῦτο φεύξεσθαι δοκεῖς; 355
- ΤΕ. πέφενγα· τάληθὲς γὰρ ἴσχυνον τρέφω.
- ΟΙ. πρὸς τοῦ διδαχθεὶς; οὐ γάρ ἔκ γε τῆς τέχνης.
- ΤΕ. πρὸς σοῦ. σὺ γάρ μ' ἄκοντα προυτρέψω λέγειν.
- ΟΙ. ποῖον λόγον; λέγ' αὐθίς, ὡς μᾶλλον μάθω.
- ΤΕ. οὐχὶ ξυνῆκας πρόσθεν ἦ 'κπειρῷ λέγειν; 360
- ΟΙ. οὐχ ὥστε γ' εἰπεῖν *γνωτόν· ἀλλ' αὐθίς φράσον.
- ΤΕ. φονέα σε φημὶ τάνδρὸς οὐ δητεῖς κυρεῖν.
- ΟΙ. ἀλλ' οὐ τι χαίρων δίς γε πημονάς ἐρεῖς.
- ΤΕ. εἴπω τι δῆτα καλλί, ἵν' ὄργιζῃ πλέον;
- ΟΙ. ὅσον γε χρήζεις, ὡς μάτην εἰρήσεται. 365
351. Codd. προσεῖπας. 360. Cf. Lect. 361. Codd. γνωστόν. Cf. Lect.

- ΤΕ. λεληθέναι σε φημὶ σὺν τοῖς φιλτάτοις
αἰσχυσθ' ὄμιλοῦντ', οὐδὲ ὄρᾶν ἵν' εἰ κακοῦ.
ΟΙ. ἥ καὶ γεγηθώς ταῦτ' ἀεὶ λέξειν δοκεῖς;
ΤΕ. εἴπερ τί γ' ἐστὶ τῆς ἀληθείας σθένος. 369
ΟΙ. ἀλλ' ἔστι, πλὴν σοὶ· σοὶ δὲ τοῦτ' οὐκ ἔστ', ἐπεὶ
τυφλὸς τά τ' ὡτα τόν τε νοῦν τά τ' ὄμματ' εἰ.
ΤΕ. σὺ δ' ἀθλίος γε ταῦτ' ὀνειδίζων, ἀ σοὶ
οὐδεὶς δὲ οὐχὶ τῶνδ' ὀνειδιεῖ τάχα.
ΟΙ. μιᾶς τρέφει πρὸς νυκτός, ὕστε μήτ' ἐμὲ
μήτ' ἄλλον, ὅστις φῶς ὄρᾶ, βλάψαι ποτ' ἄν. 375
ΤΕ. οὐ γάρ σε μοῖρα πρός γ' ἐμοῦ πεσεῖν, ἐπεὶ
ἴκανὸς Ἀπόλλων, φέταδ' ἐκπρᾶξαι μέλει.
ΟΙ. Κρέοντος ἥ σοῦ ταῦτα τάξευρήματα;
ΤΕ. Κρέων δέ σοι πῆμ' οὐδέν, ἀλλ' αὐτὸς σὺ σοὶ.
ΟΙ. ὁ πλοῦτε καὶ τυραννὶ καὶ τέχνη τέχνης 380
ὑπερφέρουσα τῷ πολυξήλῳ βίῳ,
ὅσος παρ' ὑμῖν ὁ φθόνος φυλάσσεται,
εἰ τῆσδέ γ' ἀρχῆς οὔνεχ', ἥν ἐμοὶ πόλις
δωρητόν, οὐκ αἰτητόν, εἰσεχειρίσειν,
ταύτης Κρέων ὁ πιστός, οὐξ ἀρχῆς φίλος, 385
λάθρα μ' ὑπελθὼν ἐκβαλεῖν ίμείρεται,
ἴφεις μάγον τοιόνδε μηχανορράφον,
δόλιον ἀγύρτην, ὅστις ἐν τοῖς κέρδεσιν
μόνον δέδορκε, τὴν τέχνην δὲ ἔφυ τυφλός.
ἐπεὶ, φέρ' εἰπέ, ποῦ σὺ μάντις εἰ σαφής; 390
πῶς οὐχὶ ὅθ' ἥ ῥαψῳδὸς ἐνθάδ' ἥν κύων,
ηὔδας τι τοῖσδ' ἀστοῖσιν ἐκλυτήριον;
καίτοι τό γ' αἴνιγμ' οὐχὶ τούπιόντος ἥν
ἀνδρὸς διειπεῖν, ἀλλὰ μαντείας ἔδει,
ἥν οὔτ' ἀπ' οἰωνῶν σὺ προύφανης ἔχων
οὔτ' ἐκ θεῶν του γνωτόν· ἀλλ' ἐγὼ μολών, 395
ὅ μηδὲν εἰδῶς Οἰδίπους, ἐπαυσά νιν,
γνώμη κυρήσας οὐδὲ ἀπ' οἰωνῶν μαθών.

δν δὴ σὺ πειρᾶς ἐκβαλεῖν, δοκῶν θρόνοις
παραστατήσειν τοὺς Κρεοντείοις πέλας. 400
κλάων δοκεῖς μοι καὶ σὺ χὼ συνθεὶς τάδε
ἀγηλατήσειν· εἰ δὲ μὴ δόκεις γέρων
εἶναι, παθῶν ἔγυνως ἀν οἴλα περ φρονεῖς.

ΧΟ. ήμῦν μὲν εἰκάζοντι καὶ τὰ τοῦδ' ἔπη
ὄργῃ λελέχθαι καὶ τὰ σ', Οἰδίπου, δοκεῖ.
δει δ' οὐ τοιοῦτων, ἀλλ' ὅπως τὰ τοῦ θεοῦ
μαντεῖ ἄριστα λύσομεν, τόδε σκοπεῦν. 405

ΤΕ. εἰ καὶ τυραννεῖς, ἔξιστωτέον τὸ γοῦν
ἴσ' ἀντιλέξαι· τοῦδε γάρ κάγῳ κρατῶ.
οὐ γάρ τι σοὶ ζῷ δοῦλος, ἀλλὰ Λοξίᾳ·
ώστ' οὐ Κρέοντος προστάτου γεγράψομαι.
λέγω δ', ἐπειδὴ καὶ τυφλόν μ' ὠνείδισας,
σὺ καὶ δέδορκας κού βλέπεις ἵν' εἰ κακοῦ,
οὐδὲ ἔνθα ναίεις, οὐδὲ ὅτων οἴκεις μέτα.
ἀρ' οἰσθ' ἀφ' ὧν εἰ; καὶ λέληθας ἐχθρὸς ὧν 415
τοὺς σοῦσιν αὐτοῦ νέρθε κάππι γῆς ἄνω,
καὶ σ' ἀμφιπλῆξ μητρός τε καὶ τοῦ σοῦ πατρὸς
ἔλᾱ ποτ' ἐκ γῆς τῆσδε δεινόπους ἀρά,
βλέποντα νῦν μὲν ὄρθ', ἔπειτα δὲ σκότον.
Βοῆς δὲ τῆς σῆς πούσος οὐκ ἔσται λιμήν, 420
ποῖος Κιθαιρών οὐχὶ σύμφωνος τάχα,
ἔταν καταίσθη τὸν ύμέναιον, δὲν δόμοις
ἄνορμον εἰσέπλευσας, εὐπλοίας τυχών;
ἄλλων δὲ πλῆθος οὐκ ἐπαισθάνει κακῶν,
ἄ σ' ἔξισάσει σοὶ τε καὶ τοὺς σοῦσι τέκνοις. 425
πρὸς ταῦτα καὶ Κρέοντα καὶ τούμὸν στόμα
προπηλάκιζε. σοῦ γάρ οὐκ ἔστιν βροτῶν
κάκιον ὄστις ἐκτριβήσεται ποτε.

ΟΙ. ἡ ταῦτα δῆτ' ἀνεκτὰ πρὸς τούτου κλύειν;
οὐκ εἰς ὄλεθρον; οὐχὶ θάσσον; οὐ πάλιν
ἄψορρος οἴκων τῶνδ' ἀποστραφεὶς ἄπει;

- ΤΕ. ουδ' ίκόμην ἔγωγ' ἄν, εἰ σὺ μὴ κάλεις.
 ΟΙ. οὐ γάρ τι σ' ἥδη μᾶρα φωνήσοντ', ἐπεὶ
 σχολῆ σ' ἀν οἴκους τοὺς ἐμοὺς ἐστειλάμην.
 ΤΕ. ήμεις τοιοίδ' ἔφυμεν, ώς σοὶ μὲν δοκεῖ,
 μᾶροι, γονεῦσι δ', οἵ σ' ἔφυσαν, ἔμφρονες. 435
 ΟΙ. ποιόυσι; μεῖνον. τίς δέ μ' ἐκφύει βροτῶν;
 ΤΕ. ἥδη ήμέρα φύσει σε καὶ διαφθερεῖ.
 ΟΙ. ώς πάντ' ἄγαν αἰνικτὰ κάσαφῆ λέγεις.
 ΤΕ. οὐκ οὖν σὺ ταῦτ' ἀριστος εὑρίσκειν ἔφυς; 440
 ΟΙ. τοιαῦτ' ὀνεΐδιζ, οἷς ἔμ' εὐρήσεις μέγαν.
 ΤΕ. αὕτη γε μέντοι σ' ή τύχη διώλεσεν.
 ΟΙ. ἀλλ' εἰ πόλιν τήνδ' ἔξεσωσ', οὐ μοι μέλει.
 ΤΕ. ἀπειμι τοίνυν· καὶ σύ, παῖ, κόμιζέ με.
 ΟΙ. κομιζέτω δῆθ'. ώς παρών *τέ μ'* ἐμποδὼν 445
 οὐχεῖς συθείς τ' ἀν οὐκεὶ ἀλγύναις πλέον.
 ΤΕ. εἰπών ἀπειμ' ὡν οὔνεκ' ἥλθον, οὐ τὸ σὸν
 δείσας πρόσωπον· οὐ γάρ ἔσθ' ὅπου μ' ὀλεῖς.
 λέγω δέ σοι· τὸν ἄνδρα τοῦτον, ὃν πάλαι
 ζητεῖς ἀπειλῶν κάνακηρύσσων φόνον 450
 τὸν Λαῖειον, οὐτός ἐστιν ἐνθάδε
 ξένος λόγῳ μέτοικος, εἴτα δ' ἔγγενής
 φανήσεται Θηβαῖος, οὐδὲ ήσθήσεται
 τῇ ξυμφορᾷ. τυφλὸς γάρ εἰ δεδορκότος
 καὶ πτωχὸς ἀντὶ πλουσίου ξένην ἔπι 455
 σκήπτρῳ προδεικνὺς γαίαν ἐμπορεύσεται.
 φανήσεται δὲ παισὶ τοῖς αὐτοῦ ξυνῶν
 ἀδελφὸς αὐτὸς καὶ πατήρ, καὶ ήσ τὸν
 γυναικὸς νιὸς καὶ πόσις, καὶ τοῦ πατρὸς
 όμοσπορός τε καὶ φονεύς. καὶ ταῦτ' ἵων
 εἴσω λογίζου· καὶ λάβης ἐψευσμένου,
 φάσκειν ἔμ' ἥδη μαντικῆ μηδὲν φρονεῖν. 460

434. Cf. Lect. 435. Codd. μὲν σοὶ. Cf. Lect. 445. Codd. τά
 γ' ετ σύγ'. Cf. Lect. 458. Cf. Lect. 461. Cod. L. λάβης μ'.

- ΧΟ. τίς ὄντιν' ἀ θεσπιέπεια Δελφὶς εἰδε - υ στρ. α'.
 ἀρρητ' ἀρρήτων τελέσαντα φοινίαισι χερσὶν; 465
 ὥρα νυν ἀελλάδων
 ἵππων σθεναρώτερον
 φυγὰ πόδα νωμᾶν.
 ἔνοπλος γάρ ἐπ' αὐτὸν ἐπενθρώσκει
 πυρὶ καὶ στεροπαῖς δὲ Διὸς γενέτας. 470
 δειναὶ δὲ ἡμέραι ἔπονται
 Κῆρες ἀναπλάκητοι.
 ἔλαμψε γάρ τοῦ νιφόεντος ἀρτίως φανεῖσα ἀντ. α'.
 φάμα Παρνασσοῦ, τὸν ἀδηλὸν ἄνδρα πάντ' ἴχνεύειν.
 φοιτᾶ γάρ ὑπ' ἀγρίαν 476
 ὕλαν ἀνά τ' ἄντρα καὶ
 πέτρας *ἰσόταυρος,
 μέλεος μελέω ποδὶ χηρεύων,
 τὰ μεσόμφαλα γάσ ἀπονοσφίζων 480
 μαντεῖα τὰ δὲ ἀεὶ
 ζῶντα περιποτάται. [στρ. β'.
 δεινά *με νῦν*, δεινὰ ταράσσει σοφὸς οἰωνοθέτας
 οὔτε δοκοῦντ' οὔτ' ἀποφάσκονθ'. ὃ τι λέξω δὲ
 ἀπορῶ.
 πέτομαι δὲ ἐλπίσιν οὔτ' ἐνθάδ' ὁρῶν οὔτ' ὀπίσω.
 τί γάρ ἡ Λαβδακίδαις
 ἡ τῷ Πολύβου νεῦκος ἔκειτ' οὔτε πάροιθέν ποτ'
 ἔγωγ' οὔτε ταῦν πω
 ἔμαθον, πρὸς ὅτου δὴ *βασανίζων πιθανῶς*
 ἐπὶ τὰν ἐπίδαμον φάτιν εἶμ' Οἰδιπόδα Λαβδακίδαις
 ἐπίκουρος ἀδήλων θανάτων.
 ἀλλ' ὁ μὲν οὖν Ζεὺς ὃ τ' Ἀπόλλων ξυνετοὶ καὶ τὰ
 βροτῶν 485

463. Codd. εἴπε πέτρα, sed L. a pr. m, ut J. testatur, εἰδε πέτρα. Cf. Lect. et Comm. 478. Cod. L. πέτρασ ὡσ ταῦρος. Cf. Lect. 483. Codd. μὲν οὖν. Cf. Lect. 493. Codd. βασάνῳ. Cf. Lect. et Comm.

εἰδότες· ἀνδρῶν δ' ὅτι μάντις πλέον ἡ ἕγω φέρε-
ται 500
κρίσις οὐκ ἔστιν ἀληθής· σοφίᾳ δ' ἀν σοφίαν
παραμείψειεν ἀνήρ.
ἀλλ' οὕποτ' ἔγωγ' ἄν, πρὶν ἵδοιμ' ὁρθὸν ἔπος, μεμ-
φορένων ἀν καταφαίην.
φανερὰ γάρ ἐπ' αὐτῷ πτερόεσσ' ἥλθε κόρα
ποτέ, καὶ σοφὸς ὥφθη βασάνῳ θ' ἀδύπολις· τῷ *ρ'
ἀπ' ἐμᾶς 510
φρενὸς οὕποτ' ὁφλήσει κακίαν.

- KP. ἀνδρες πολῖται, δείν' ἔπη πεπυσμένος
κατηγορεῦν μου τὸν τύραννον Οἰδίπουν,
πάρειμ' ἀτλητῶν. εἰ γάρ ἐν ταῖς ξυμφοραῖς 515
ταῖς νῦν νομίζει πρός γ' ἐμοῦ πεπονθέναι
λόγοισιν εἴτ' *ἔργοισι τι* βλάβην φέρουν,
οὗτοι βίου μοι τοῦ μακραίωνος πόθος
*φοροῦντι τήνδε βάξιν. οὐ γάρ εἰς ἀπλοῦν
ἡ ζημία μοι τοῦ λόγου τούτου φέρει, 520
ἀλλ' ἐς μέγυστον, εἰ κακὸς μὲν ἐν πόλει,
κακὸς δὲ πρὸς σοῦ καὶ φίλων κεκλήσομαι.
- XO. ἀλλ' ἥλθε μὲν δὴ τοῦτο τοῦνειδος τάχ' ἀν
ὅργῃ βιασθὲν μᾶλλον ἡ γνώμῃ φρενῶν.
- KP. *τούποις δ' ἐφάνθη ταῖς ἐμάῖς γνώμαις ὅτι 525
πεισθεὶς ὁ μάντις τοὺς λόγους ψευδεῖς λέγοι.
- XO. ηὐδάτο μὲν τάδ', οἶδα δ' οὐ γνώμῃ τίνι.
- KP. ἔξ δυμάτων δ' ὁρθῶν τε καξ ὁρθῆς φρενὸς
κατηγορεῦτο τούπικλημα τοῦτό μου;
- XO. οὐκ οἶδ'. ἀ γάρ δρῶσ' οἱ κρατοῦντες οὐχ ὁρῶ. 530
αὐτὸς δ' ὅδ' ἥδη δωμάτων ἔξω περā.
- OI. οὐτος σύ, πῶς δεῦρ' ἥλθες; ἢ τοσόνδ' ἔχεις
τόλμης πρόσωπον ὥστε τὰς ἐμᾶς στέγας

510. Cf. Lect. 517. Codd. ἔργοισιν εἰς. Cf. Lect. 519. Codd.

φέροντι. 525. Codd. pl. τοῦ πρὸς. Cf. Lect.

- ἴκουν, φονεὺς ὧν τοῦδε τάνδρὸς ἐμφανῶς
 ληστῆς τ' ἐναργῆς τῆς ἐμῆς τυραννίδος; 535
 φέρ' εἰπὲ πρὸς θεῶν, δειλίαν ἢ μωρίαν
 ἴδων τιν' ἔν *μοι ταῦτ' ἐβουλεύσω ποιεῖν;
 ἢ τούργον ὡς οὐ *γνωριοῦμά σου τόδε
 δόλῳ προσέρπον, *ἢ οὐκ *ἀλεξούμην μαθών;
 ἀρ' οὐχὶ μωρόν ἐστι τούγχείρημά σου, 540
 ἄνευ τε *πλούτου καὶ φίλων τυραννίδα
 θηρᾶν, ὃ πλήθει χρήμασίν θ' ἀλίσκεται;
 KP. οἶσθ' ὡς ποίησον; ἀντὶ τῶν εἰρημένων
 ἵστηται κατάκουσον, καὶ τὰ κρῖν' αὐτὸς μαθών.
 OI. λέγειν σὺ δεινός, μανθάνειν δ' ἐγὼ κακὸς 545
 σοῦ· δυσμενὴ γάρ καὶ βαρύν σ' εὔρηκ' ἐμοὶ.
 KP. τοῦτ' αὐτὸν νῦν μου πρῶτ' ἄκουσον ὡς ἐρῶ.
 OI. τοῦτ' αὐτὸν μή μοι φράζ, ὅπως οὐκ εἰ κακός.
 KP. εἴ τοι νομίζεις κτήμα τὴν αὐθαδίαν
 εἶναι τι τοῦ νοῦ χωρίς, οὐκ ὁρθῶς φρονεῖς. 550
 OI. εἴ τοι νομίζεις ἄνδρα συγγενὴν κακῶς
 δρᾶν οὐχ ὑφέξειν τὴν δίκην, οὐκ εὖ φρονεῖς.
 KP. ξύμφοροί σοι ταῦτ' ἔνδικ' εἰρήσθαι· τὸ δὲ
 πάθημ', ὅποιον φῆς παθεῖν, δίδασκέ με.
 OI. ἔπειθες, ἢ οὐκ ἔπειθες, ὡς χρείη μ' ἐπὶ 555
 τὸν σεμνόμαντιν ἄνδρα πέμψασθαι τινα;
 KP. καὶ νῦν ἔθ' αὐτός εἰμι τῷ βούλεύματι.
 OI. πόσον τιν' ἥδη δῆθ' ὁ Λάιος χρόνον
 KP. δέδρακε ποῖον ἔργον; οὐ γάρ ἐννοῶ.
 OI. ἀφαντος ἔρρει θανασίμῳ χειρώματι; 560
 KP. μακροὶ παλαιοὶ τ' ἀν μετρηθεῖεν χρόνοι.
 OI. τότ' οὖν ὁ μάντις οὗτος ἦν ἐν τῇ τέχνῃ;
 KP. σοφός γ' ὅμοιώς καὶ ἵσον τιμώμενος.
 OI. ἐμνήσατ' οὖν ἐμοῦ τι τῷ τότ' ἐν χρόνῳ;

537. Codd. ἐν ἐμοὶ. 538. Codd. γνωρίσοιμι. 539. Codd. κούκ.

541. Codd. πλήθος. Cf. Lect.

- KP. οὐκ οὖν ἐμοῦ γ' ἐστῶτος οὐδαμοῦ πέλας. 565
OI. ἀλλ' οὐκ ἔρευναν τοῦ θαινόντος ἔσχετε;
KP. παρέσχομεν, πῶς δ' οὐχί; κούκηκούσαμεν.
OI. πῶς οὖν τόθ' οὐτος δ σοφὸς οὐκ ηὔδα τάδε;
KP. οὐκ οἰδ· ἐφ' οἷς γὰρ μὴ φρονῶ σιγᾶν φιλῶ.
OI. τοσούνδε γ' οἰσθα καὶ λέγοις ἀν εὐ φρονῶν. 570
KP. ποῖον τόδ; εἰ γὰρ οἰδά γ', οὐκ ἀρνήσομαι.
OI. ὁθούνεκ', εἰ μὴ σοὶ ξυνῆλθε, τὰς ἐμὰς
οὐκ ἄν ποτ' εἶπε Λαΐὸν διαφθοράς.
KP. εἰ μὲν λέγει τάδ', αὐτὸς οἰσθ'· ἐγὼ δέ σου
μαθεῖν δικαιω ταῦθ' ἄπερ κάμοῦ σὺ νῦν. 575
OI. ἐκμάνθαν· οὐ γὰρ δὴ φονεὺς ἀλώσομαι.
KP. τι δῆτ; ἀδελφῆν τὴν ἐμὴν γῆμας ἔχεις;
OI. ἄρνησις οὐκ ἔνεστιν ὅν ἀνιστορεῖς.
KP. ἄρχεις δ ἐκείνῃ ταῦτα γῆς ἵσον νέμων;
OI. ἀν ἦ θέλουσα πάντ' ἐμοῦ κομίζεται. 580
KP. οὐκ οὖν ισοῦμαι σφὸν ἐγὼ δυοῦν τρίτος;
OI. ἐνταῦθα γὰρ δὴ καὶ κακὸς φαίνει φίλος.
KP. οὐκ, εἰ διδοίης γ' ὡς ἐγὼ σαυτῷ λόγον.
σκέψαι δὲ τοῦτο πρῶτον, εἴ τιν' ἄν δοκεῖς
ἄρχειν ἐλέσθαι ξὺν φόβοισι μᾶλλον ἦ
ἄτρεστον εὗδοντ', εἰ τά γ' αὐθ' ἔξει κράτη.
ἐγὼ μὲν οὖν οὐτ' αὐτὸς ἴμείρων ἔφυν
τύραννος εἶναι μᾶλλον ἢ τύραννα δρᾶν,
οὐτ' ἄλλος ὄστις σωφρονεῖν ἐπίσταται. 585
νῦν μὲν γὰρ ἐκ σοῦ πάντ' ἄνευ φόβου φέρω· 590
εἰ δ' αὐτὸς ἡρχον, πολλὰ καὶ ἄκων ἔδρων.
πῶς δῆτ' ἐμοὶ τυραννὶς ήδίων ἔχειν
ἀρχῆς ἀλύπου καὶ δυναστείας ἔφυ;
οὐπω τοσοῦτον ἡπατημένος κυρώ
ώστ' ἄλλα χρήζειν ἢ τὰ σὺν κέρδει καλά. 595
νῦν πᾶσι χαίρω, νῦν με πᾶς ἀσπάζεται,

νῦν οἱ σέθεν χρῆζοντες ἐκκαλοῦσί με,
 τὸ γὰρ τυχεῖν * αὐτοῖσι πᾶν * ἐνταῦθ' ἔνι.
 πῶς δῆτ' ἐγὼ κεῖν' ἀν λάβοιμ' ἀφεὶς τάδε;
 οὐκ ἀν γένοιτο νοῦς κακὸς καλῶς φρονῶν. 600
 ἀλλ' οὐτ' ἔραστής τησδε τῆς γνώμης ἔφυν
 οὗτ' ἀν μετ' ἄλλου δρῶντος ἀν τλαιήν ποτέ.
 καὶ τῶνδ' ἔλεγχον, τοῦτο μὲν Πυθώδ' ἵων
 πυθοῦ τὰ χρησθέντ' εἰ σαφῶς ἥγγειλά σοι.
 τοῦτ' ἄλλ', ἔάν με τῷ τερασκόπῳ λάβης 605
 κοινῇ τι βουλεύσαντα, μή μ' ἀπλῆ κτάνης
 ψήφῳ, διπλῆ δέ, τῇ τ' ἐμῇ καὶ σῇ, λαβών
 γνώμη δ' ἀδήλῳ μή με χωρὶς αἴτιῷ.
 οὐ γὰρ δίκαιον οὔτε τοὺς κακοὺς μάτην
 χρηστοὺς νομίζειν οὕτε τοὺς χρηστοὺς κακούς. 610
 φίλον γὰρ ἐσθλὸν ἐκβαλεῖν ἵσον λέγω
 καὶ τὸν παρ' αὐτῷ βίοτον, δὸν πλεῦστον φιλεῖ.
 ἀλλ' ἐν χρόνῳ γνώστει τάδ' ἀσφαλῶς, ἐπεὶ
 χρόνος δίκαιον ἄνδρα δείκνυσιν μόνος,
 κακὸν δὲ κάνει ήμέρᾳ γνοίης μιᾶ. 615

XO. καλῶς ἔλεξεν εὐλαβουμένῳ πεσεῖν,

ἄναξ· φρονεῖν γὰρ οἱ ταχεῖς οὐκ ἀσφαλεῖς.

OI. ὅταν ταχὺς τις οὐπιβουλεύων λάθρα

χωρῆ, ταχὺν δεῖ καμὲ βουλεύειν πάλιν.

εἰ δ' ἡσυχάζων προσμενῶ, τὰ τοῦδε μὲν

πεπραγμέν' ἔσται, τάμα δ' ἡμαρτημένα. 620

KP. τί δῆτα χρῆζεις; η με γῆς ἔξω βαλεῖν;

OI. ἥκιστα. θνήσκειν οὐ φυγεῖν σε βούλομαι.

KP. ὅταν προδείξῃς *γ' οἶόν ἔστι *τάφρονεῖν.

OI. ὡς οὐχ ὑπείξων οὐδὲ πιστεύσων λέγεις. 625

KP. οὐ γὰρ φρονοῦντά σ' εὐ βλέπω. OI. τὸ γοῦν ἐμόν.

KP. ἀλλ' ἔξ ἵσον δεῖ κάμον. OI. ἀλλ' ἔφυς κακός.

598. Cf. Lect. 624. γ' abest a codicibus. Codd. τὸ φθονεῖν. Cf. Lect. et Exc. VII.

- KP. εἰ δὲ ξυνίης μηδέν; OI. ἀρκτέον γ' ὅμως.
 KP. οὗτοι κακῶς γ' ἀρχοντος. OI. ὁ πόλις πόλις.
 KP. κάμοι πόλεως μέτεστιν, οὐχὶ σοὶ μόνῳ. 630
 XO. παύσασθ', ἄνακτες· καιρίαν δ' ὑμῖν ὄρῳ
 τήνδ' ἐκ δόμων στείχουσαν Ἰοκάστην, μεθ' ἡς
 τὸ νῦν παρεστὸς νεῦκος εὐθέσθαι χρεών.

ΙΟΚΑΣΤΗ.

- τί τὴν ἄβυσλου, ὡς ταλαιπωροι, στάσιν
 γλώσσης ἐπήρασθ', υὐδ' ἐπαισχύνεσθε γῆς 635
 οὕτω νοσούσης ἴδια κινοῦντες κακά;
 οὐκ εἰ σὺ τ' οἴκους σύ τε, Κρέον, κατὰ στέγας,
 καὶ μὴ τὸ μηδὲν ἄλγος εἰς μέγ' οἴσετε;
 KP. ὅμαιμε, δεινά μ' Οἰδίπους ὁ σὸς πόσις
 δρᾶσαι δικαιοῖ, δυσὶν ἀποκρίνας κακοῦν, 640
 ἡ γῆς ἀπῶσαι πατρίδος, ἡ κτεῖναι λαβών.
 OI. ξύμφημι· δρῶντα γάρ νιν, ὡς γύναι, κακῶς
 εἴληφα τούμδον σῶμα σὺν τέχνῃ κακῆ.
 KP. μὴ νῦν ὀνάιμην, ἀλλ' ἀράνος, εἴ σέ τι
 δέδρακ', ὀλοίμην, ὡν ἐπαιτιᾷ με δρᾶν. 645
 IO. ὡς πρὸς θεῶν πίστευσον, Οἰδίπους, τάδε,
 μάλιστα μὲν τόνδ' ὄρκον αἰδεσθεὶς θεῶν,
 ἔπειτα κάμε τούσδε θ' οὐ πάρεισί σοι.
 XO. πιθοῦ θελήσας φρονήσας τ', ἄναξ, λίσσομαι. στρ. α'.
 OI. τί σοι θέλεις δῆτ' εἰκάθω; 650
 XO. τὸν οὔτε πρὶν· νήπιον
 νῦν τ' ἐν ὄρκῳ μέγαν καταλδεσαι.
 OI. οἰσθ' οὖν ἀ χρήζεις; XO. οἶδα. OI. φράξε δὴ τί φήσ.
 XO. τὸν ἐναγῆ φίλον μήποτ' ἐν αἰτίᾳ 655
 σὺν ἀφανεῖ λόγῳ *σ' ἀτιμον βαλεῖν.
 OI. εὐ νῦν ἐπίστω, ταῦθ' ὅταν ζητῆσ, ἐμοὶ
 ζητῶν ὅλεθρου ἡ φυγὴν ἐκ τῆσδε γῆς.

640. Cf. Lect. 657. σ' abest a codicibus.

- ΧΟ. οὐ τὸν πάντων θεῶν θεὸν πρόμον Ἀλιον στρ. β'.
 ἐπεὶ ἄθεος ἄφιλος ὁ τι πύματον
 δόλοίμαν, φρόνησιν εἰ τάνδ' ἔχω. 665
 ἀλλά μοι δυσμόρῳ γὰ φθίνουσα
 τρύχει ψυχάν, * τὰ δὲ εἰ κακοῖς κακὰ
 προσάφει τοὺς πάλαι τὰ πρὸς σφᾶν.
- ΟΙ. ὁ δὲ οὖν ἵτω, κεὶ χρή με παντελῶς θανεῖν,
 ἡ γῆς ἄτιμον τῆσδ' ἀπωσθῆναι βίᾳ. 670
 τὸ γάρ σὸν, οὐ τὸ τοῦδ', ἐποικτείρω στόμα
 ἐλεινόν οὗτος δὲ ἔνθ' ἀνὴρ στυγήσεται.
- ΚΡ. στυγηνὸς μὲν εἴκων δῆλος εἰ, βαρὺς δὲ ὅταν
 θυμοῦ περάσῃς. αἱ δὲ τοιαῦται φύσεις
 αὐταῖς δικαίως εἰσὶν ἀλγισταὶ φέρειν. 675
- ΟΙ. οὐκ οὖν μὲν ἔάσεις κάκτος εἰ; ΚΡ. πορεύσομαι,
 σοῦ μὲν τυχὼν ἀγνώτος, ἐν δὲ τοῖσδ' ἵσος.
- ΧΟ. γύναι, τί μέλλεις κομίζειν δόμων τόνδ' ἔσω; ἀντ. α'.
- ΙΟ. μαθοῦσά γε ἥτις ἡ τύχη. 680
- ΧΟ. δόκησις ἀγνώς λόγων
 ἥλθε, δάπτει δὲ καὶ τὸ μὴ νδικον. [λόγος];
- ΙΟ. ἀμφοῦν ἀπ' αὐτοῦ; ΧΟ. ναίχι. ΙΟ. καὶ τίς ἦν
 ΧΟ. ἄλις ἔμοιγ', ἄλις, γὰς προπονούμενας, 685
 φαινεται, ἔνθ' ἔληξεν, αὐτοῦ μένειν.
- ΟΙ. ὁρᾶς ἵν' ἥκεις, ἀγαθὸς ὃν γνώμην ἀνήρ,
 τούμὸν παριεὶς καὶ καταμβλύνων κέαρ;
- ΧΟ. ὠναξ, εἶπον μὲν οὐχ ἄπαξ μόνον, ἵσθι δέ, ἀντ. β'.
 παραφρόνιμον, ἀπορον ἐπὶ φρόνιμα 690
 πεφάνθαι μὲν ἄν, εἰ *σ' ἐνοσφιζόμαν,*
 ὅς τ' ἐμὰν γὰν φίλαν ἐν *πόνοισι
 *σαλεύουσαν κατ' ὁρθὸν οὔρισας,
 τανῦν τ' εὐπομπος εἰ *τό γε ἐν σοί.* 695
- ΙΟ. πρὸς θεῶν διδαξον κάμ', ἄναξ, ὅτου ποτὲ

667. Cf. Lect. 691. Codd. σε νοσφίζουμαι. 694. Codd. πήνοις.
 695. Codd. ἀλύουσαν. 697. Codd. εἰ δύναιο γενοῦ. Cf. Lect.

- μῆνιν τοσήνδε πράγματος στήσας ἔχεις.
OI. ἐρῶ· σὲ γὰρ τῶνδ' ἐσ πλέον, γύναι, σέβω· 700
Κρέοντος, οἴλα μοι βεβουλευκώς ἔχει.
IO. λέγ', εἰ σαφῶς τὸ νεῖκος ἐγκαλῶν ἐρεῖς.
OI. φονέα με φησὶ Λαΐου καθεστάναι.
IO. αὐτὸς ἔνυειδώς, ἢ μαθὼν ἄλλου πάρα;
OI. μάντιν μὲν οὖν κακοῦργον εἰσπέμψας, ἐπεὶ 705
τό γ' εἰς ἑαυτὸν πᾶν ἐλευθεροῦ στόμα.
IO. σὺ ιῦν ἀφεὶς σεαυτὸν ὃν λέγεις πέρι,
ἐμοῦν πάκουσον καὶ μάθ' οὔνεκ' ἐστί σοι
βρότειον οὐδὲν μαντικῆς ἔχον τέχνης.
φανῶ δέ σοι σημεῖα τῶνδε σύντομα. 710
χρησμὸς γάρ ήλθε Λαΐῳ ποτ', οὐκ ἐρῶ
Φοίβου γ' ἀπ' αὐτοῦ, τῶν δ' ὑπηρετῶν ἄπο,
ώς αὐτὸν ἥξοι μοῦρα πρὸς παιδὸς θανεῖν,
ὅστις γένοιτ' ἐμοῦν τε κάκείνου πάρα.
καὶ τὸν μέν, ὥσπερ γ' ἡ φάτις, ξένοι ποτὲ 715
λησταὶ φονεύουσ' ἐν τριπλαῖς ἀμαξιτοῖς·
παιδὸς δὲ βλάστας οὐ διέσχον νῆμέραι
τρεῖς, καὶ τιν ἄρθρα κείνος ἐνζεύξας ποδοῖν
ἔρριψεν ἄλλων χερσὶν εἰς ἄβατον ὄρος.
κάντανθ' Ἀπόλλων οὔτ' ἐκείνον τηνύσειν 720
φονέα γενέσθαι πατρὸς οὐτε Λαΐον,
τὸ δεινὸν οὐφοβεῖτο, πρὸς παιδὸς θανεῖν.
τοιαῦτα φῆμαι μαντικὰ διώρισαν,
ὦν ἐντρέπουσιν σὺ μηδέν τὸν γὰρ ἄν θεδς
χρείαν ἐρευνᾷ ῥᾳδίως αὐτὸς φανεῖ. 725
OI. οἶόν μ' ἀκούσαντ' ἀρτίως ἔχει, γύναι,
ψυχῆς πλάνημα κάνακίνησις φρενῶν.
IO. ποιας μερίμνης τοῦθ' * ὑπο στραφεὶς* λέγεις;
OI. ἔδοξ' ἀκούσαι σου τόδ', ώς ὁ Λάιος
κατασφαγείη πρὸς τριπλαῖς ἀμαξιτοῖς. 730

- ΙΟ. ηὐδάτο γὰρ ταῦτ', οὐδέ πω λήξαντ' ἔχει.
 ΟΙ. καὶ ποῦ σθ' ὁ χώρος οὗτος οὗ τόδ' ἦν πάθος;
 ΙΟ. Φωκὶς μὲν ἡ γῆ κληγέται, σχιστὴ δ' ὁδὸς
 ἐς ταῦτὸ Δελφῶν κάπτῳ Δαυλίας ἄγει.
 ΟΙ. καὶ τίς χρόνος τοῖσδ' ἐστὶν οὐξεληλυθώς; 735
 ΙΟ. σχεδόν τι πρόσθεν ἡ σὺ τῆσδ' ἔχων χθονὸς
 ἀρχὴν ἐφαίνου τοῦτ' ἐκηρύχθη πόλει.
 ΟΙ. ὦ Ζεῦ· τί μου δρᾶσαι βεβούλευσαι πέρι;
 ΙΟ. τί δ' ἐστὶ σοι τοῦτ', Οἰδίπους, ἐνθύμιον;
 ΟΙ. μῆπω μ' ἐρώτα. τὸν δὲ Λάϊον φύσιν 740
 τίν' εἴχε φράζε, τίνα δ' ἀκμὴν *ἔβαιν' ἔχων.
 ΙΟ. μέγας, χνοάξων ἄρτι λευκανθές κάρα,
 μορφῆς δὲ τῆς σῆς οὐκ ἀπεστάτει πολύ.
 ΟΙ. οἷμοι τάλας· εοικ' ἐμαυτὸν εἰς ἄρτας
 δεινὰς προβάλλων ἀρτίως οὐκ εἰδέναι. 745
 ΙΟ. πῶς φύει; ὀκνῶ τοι πρὸς σ' ἀποσκοποῦσ', ἄναξ.
 ΟΙ. δεινῶς ἀθυμῶ μὴ βλέπων ὁ μάντις γῇ.
 δειξεῖς δὲ μᾶλλον, ἦν ἐν ἔξείπης ἔτι.
 ΙΟ. καὶ μὴν ὀκνῶ μέν, *ἄλλο δ' ἔρη μαθοῦσ' ἐρῶ.
 ΟΙ. πότερον ἐχώρει βαίος, ἡ πολλοὺς ἔχων 750
 ἄνδρας λοχίτας οἵ ἀνήρ ἀρχηγέτης;
 ΙΟ. πέντε ἥσταν οἱ ξύμπαντες, ἐν δ' αὐτοῖσιν ἦν
 κῆρυξ· ἀπῆγη δ' ἥγε Λάϊον μία.
 ΟΙ. αἰαῖ, τάδε ἥδη διαφανῆ. τίς ἦν ποτε
 ὅ τούσδε λέξας τοὺς λόγους ὑμῖν, γύναι; 755
 ΙΟ. οἰκεύς τις, ὅσπερ ἵκετ' ἐκσωθείς μόνος.
 ΟΙ. ἡ κάν δόμοισι τυγχάνει ταῦν παρών;
 ΙΟ. οὐ δῆτ' ἀφ' οὐ γὰρ κεῖθεν ἥλθε καὶ κράτη
 σέ τ' εἰδέ ἔχοντα Λάϊον τ' ὀλωλότα,
 ἔξικέτευσε τῆς ἐμῆς χειρὸς θυγὴν 760
 ἀγρούς σφε πέμψαι κάπι ποιμνίων νομάς,
 ώς πλεῖστον εἴη τοῦδε ἀποπτος ἀστεως.

741. Codd. ἥβης ἔχων. Cf. Lect. 749. Codd. ἂ δ' ἄν.

- κάπεμψ' ἐγώ νιν. ἄξιος γὰρ *οὗ ἀνὴρ
δοῦλος φέρειν ἦν τῆσδε καὶ μείζω χάριν.
 OI. πῶς ἀν μόλοι δῆθ' ἡμὶν ἐν τάχει πάλιν; 765
 IO. πάρεστιν. ἀλλὰ πρὸς τί τοῦτ' ἐφίεσαι;
 OI. δέδοικ' ἐμαντόν, ὡς γύναι, μὴ πόλλα' ἄγαν
εἰρημέν' ἢ μοι δι' αὐτοῦ εἰσιδεῖν θέλω.
 IO. ἀλλ' ἵξεται μέν· ἀξία δέ που μαθεῖν
κάγὼ τά γ' ἐν σοὶ δυσφόρως ἔχοντ', ἄναξ. 770
 OI. κοὺ μὴ στερηθῆς γ', ἐς τοσοῦτον ἐλπίδων
ἔμοῦ βεβῶτος. τῷ γὰρ ἀν καὶ μείζονι
λέξαιμ' ἀν ἢ σοὶ διὰ τύχης τοιᾶσδ' ἴών;
ἔμοὶ πατήρ μὲν Πόλιυβος ἦν Κορίνθιος,
μῆτηρ δὲ Μερόπη Δωρίς. ἡγόμην δ' ἀνὴρ 775
ἀστῶν μέγιστος τῶν ἐκεῖ, πρίν μοι τύχη
τοιάδ' ἐπέστη, θαυμάσαι μὲν ἀξία,
σπουδῆς γε μέντοι τῆς ἐμῆς οἴκη ἀξία.
ἀνὴρ γὰρ ἐν δείπνοις μ' ὑπερπλησθεὶς μέθης
καλεῖ παρ' οὖν, πλαστὸς ὡς εἴην πατρί. 780
κάγὼ βαρυνθεὶς τὴν μὲν οὐσαν ἡμέραν
μόλις κατέσχον, θάτέρᾳ δ' ἴών πέλας
μητρὸς πατρὸς τ' ἥλεγχον· οἱ δὲ δυσφόρως
τοῦνειδος ἥγον τῷ μεθέντι τὸν λόγον.
κάγὼ τὰ μὲν κείνοιν ἐτερόμην, ὅμως δ'
ἔκνιζέ μ' ἀεὶ τοῦθ'. ὑφεύρπε γὰρ πολύ.
λάθρα δὲ μητρὸς καὶ πατρὸς πορεύομαι
Πυθώδε. καὶ μὲν ὁ Φοῖβος ὃν μὲν ἱκόμην
ἄτιμον ἐξέπεμψεν, ἀλλὰ δ' ἄθλια
καὶ δεινὰ καὶ δύστηνα προύφανη λέγων,
ὡς μητρὶ μὲν χρείη με μιχθῆναι, γένος δ'
ἄτλητον ἀνθρώποισι δηλώσοιμ' ὄρᾶν,
φονεὺς δ' ἐσοίμην τοῦ φυτεύσαντος πατρός.
κάγὼ πακούσας ταῦτα, τὴν Κορινθίαν

ἀστροις τὸ λοιπὸν ἐκμετρούμενος χθόνα, 795
 ἔφευγον ἕνθα μήποτ' ὄφοιμην κακῶν
 χρησμῶν ὀνεὶδη τῶν ἐμῶν τελούμενα.
 στείχων δὲ ίκνοῦμαι τούσδε τοὶς χώρους ἐν οἷς
 σὺ τὸν τύραννον τοῦτον ὅλυνσθαι λέγεις.
 καὶ σοι, γύναι, τάληθὲς ἔξερῷ. τριπλῆς 800
 δτ' ἡ κελεύθου τῆσδε ὁδοιπορῶν πέλας,
 ἐνταῦθά μοι κῆρυξ τε κάπι πωλικῆς
 ἀνὴρ ἀπήνης ἐμβεβώσ, οἶον σὺ φήσ,
 ξυνηντίαζον· καλές ὁδοῦ μ' ὁ θ' ἡγεμῶν
 αὐτός θ' ὁ πρέσβυς πρὸς Βίαν ἡλαυνέτην. 805
 κάγῳ τὸν ἐκτρέποντα, τὸν τροχηλάτην,
 παίω δι' ὀργῆς· καὶ μ' ὁ πρέσβυς ὡς ὑρᾶ,
 ὅχου, παραστείχοντα τηρήσας, μέσον
 κάρα διπλοῖς κέντροισι μου καθίκετο.
 οὐ μὴν ἵσην γ' ἔτισεν, ἀλλὰ συντόμως 810
 σκήπτρῳ τυπεὶς ἐκ τῆσδε χειρὸς ὑπτιος
 μέσης ἀπήνης εὐθὺς ἐκκυλίνδεται.
 κτείνω δὲ τοὺς ξύμπαντας. εἰ δὲ τῷ ξένῳ
 τούτῳ προσήκει Λαΐῳ τι συγγενές,
 τίς τοῦδε γ' ἀνδρός ἐστιν ἀθλιώτερος; 815
 τίς ἐχθροδαίμων μᾶλλον ἀν γένοιτ' ἀνήρ;
 *εἴ μὴ ξένων ἔξεστι μηδ' ἀστῶν *τινι
 δόμοις δέχεσθαι, μηδὲ προσφωνεῖν *έμε,
 ὡθεῖν δ' ἀπ' οἴκων. καὶ τάδ' οὕτις ἄλλος ἦν
 ἡ γὰρ π' ἐμαυτῷ τάσδ' ἀράς ὁ προστιθείσ. 820
 λέχῃ δὲ τοῦ θανόντος ἐν χεροῖν ἐμαῖν
 χραίνω, δι' ὧνπερ ὥλετ'. ἄρ' ἔφυν κακός,
 ἄρ' οὐχὶ πᾶς ἀναγνος; εἴ με χρὴ φυγεῖν,
 καὶ μοι φυγόντι μή 'στι τοὺς ἐμοὺς ἰδεῖν,
 *μηδ' ἐμβατεύειν πατρίδος, ἡ γάμοις με δεῖ 825

815. Cod. L. νῦν ἐστ'. Cf. Lect. 817. Codd. φ μὴ...τινα. Cf.
 Lect. 818. Codd....τινα. Cf. Lect. 825. Cod. L. μήστ'.

μητρὸς ζυγῆναι καὶ πατέρα κατακτανεῖν
Πόλυνθον, ὃς ἐξέφυσε καλέθρεψέ με.
ἀρ' οὐκ ἀπ' ὡμοῦ ταῦτα δαιμονός τις ἀν
κρίνων ἐπ' ἀνδρὶ τῷδ' ἀν ὄρθοιη λόγον;
μὴ δῆτα μὴ δῆτ', ὡς θεῶν ἀγνὸν σέβας, 830
ἴδοιμι ταύτην ήμέραν, ἀλλ' ἐκ βροτῶν
βαίνην ἀφαντος πρόσθεν ἢ τοιαύνδ' ίδειν
κηλᾶδ' ἐμαυτῷ συμφορᾶς ἀφιγμένην.

- XO. ήμῦν μέν, ὠναξ, ταῦτ' ὀκνήρ· ἔως δ' ἀν οὖν
πρὸς τοῦ παρόντος ἐκμάθης, ἔχ' ἐλπίδα. 835
OI. καὶ μὴν τοσοῦτόν γ' ἐστί μοι τῆς ἐλπίδος,
τὸν ἄνδρα τὸν βοτῆρα προσμεῖναι μόνον.
IO. πεφασμένου δὲ τίς ποθ' ἡ προθυμία;
OI. ἐγὼ διδάξω σ' ἦν γὰρ εὑρεθῆ λέγων
σοὶ ταῦτ', ἔγωγ' ἀν ἐκπεφευγοίην πάθος. 840
IO. ποῖον δέ μου περισσὸν ἥκουσας λόγον;
OI. ληστὰς ἔφασκες αὐτὸν ἄνδρας ἐννέπειν
ώς νιν κατακτείνειαν. εἰ μὲν οὖν ἔτι
λέξει τὸν αὐτὸν ἀριθμόν, οὐκ ἐγὼ κτανον.
οὐ γὰρ γένοιτ' ἀν εἰς γε τοὺς πολλοῖς ἵσος.
εἰ δ' ἄνδρ' ἐν οἰόζωνοι αὐδήσει, σαφῶς
τοῦτ' ἐστὶν ἥδη τοῦργον εἰς ἐμὲ ρέπον.
IO. ἀλλ' ως φανέν γε τοῦπος ὡδ' ἐπίστασο,
κούκι ἔστιν αὐτῷ τοῦτό γ' ἐκβαλεῖν πάλιν.
πόλις γὰρ ἥκουσ', οὐκ ἐγὼ μόνη, τάδε. 850
εἰ δ' οὖν τι κακτρέποιτο τοῦ πρόσθεν λόγου,
οὔτοι ποτ', ὠναξ, *τόνδε Λαΐον φόνον
φανεῖ δικαίως ὄρθον, ὅν γε Λοξίας
διεῖπτε χρῆναι παιδὸς ἐξ ἐμοῦ θανεῖν.
καίτοι νιν οὐ κεῦνός γ' ὁ δύστηνός ποτε
κατέκταν', ἀλλ' αὐτὸς πάροιθεν ὠλετο.
ώστ' οὐχὶ μαντείας γ' ἀν οὔτε τῇδ' ἐγὼ

- βλέψαιμ' ἀν οὔνεκ' οῦτε τῇδ' ἀν ὕστερον.
 ΟΙ. καλῶς νομίζεις. ἀλλ' ὅμως τὸν ἐργάτην
 πέμψον τινὰ στελοῦντα, μηδὲ τοῦτ' ἀφῆς. 860
- ΙΟ. πέμψω ταχύνασ· ἀλλ' ἵωμεν ἐς δόμους.
 οὐδὲν γάρ ἀν πράξαιμ' ἀν ὧν οὐ σοι φίλον.
- ΧΟ. εἴ μοι ξυνείη φέροντι στρ. α'.
 μοῦρα τὰν εἰσεπτον ἀγνείαν λόγων
 ἔργων τε πάντων, ὃν νόμοι πρόκεινται 865
 ὑψίποδες, οὐρανίαν
 δὶ' αἰθέρα τεκνωθέντες, ὃν Ὀλυμπος
 πατήρ μόνος, οὐδέ τιν
 θνατὰ φύσις ἀνέρων
 ἔτικτεν, οὐδὲ μάν ποτε λάθα κατακοιμάσει. 870
 μέγας ἐν τούτοις θεός, οὐδὲ γηράσκει.
 ὕβρις φυτεύει τύραννον. ἀντ. α'.
 ὕβρις, εἴ πολλῶν ὑπερπλησθῇ μάταν,
 ἀ μὴ πίκαιρα μηδὲ συμφέροντα, 875
 *τάκροτατον εἰσαναβᾶσ'
 օρέων ἄπορον ὤρουσεν εἰς ἀνάγκαν,
 ἔνθ' οὐ ποδὶ χρησίμῳ
 χρῆται. τὸ καλῶς δ' ἔχον 880
 πόλει πάλαισμα μήποτε λῦσαι θεὸν αἰτοῦμαι.
 θεὸν οὐ λήξω ποτὲ προστάταν ἵσχων.
 εἴ δέ τις ὑπέροπτα χερσὶν ἡ λόγῳ πορεύεται, στρ. β'.
 Δίκας ἀφόβητος, οὐδὲ δαιμόνων ἔδη σέβων, 886
 κακά τιν ἔλοιτο μοῦρα, δυσπότμου χάριν χλιδᾶς,
 εἴ *μήτε κέρδος κερδανεῖ δικαίως
 μήτ' οὖν ἀσέπτων *εἱρξεται, 890
 *καὶ τῶν ἀθίκτων ἔξεται ματάζων.
 τίς ἔτι ποτ' ἐν *τοιοῦσδ' ἀνὴρ βέλη *θεῶν

876. Codd. ἀκροτάταν. 877. Cod. L. ~ - ἄποτμον. 889. Codd.
 μὴ τό. 890. Codd. καὶ τῶν...ἔρξεται. 891. Codd. ἦ 894. Codd.
 τίς ἔτι ποτ' ἐν τοῖσδ' ἀνὴρ θυμῷ βέλη.

*εν̄ξεται ψυχâς ἀμύνειν;
 εὶ γὰρ αἱ τοιαίδε πράξεις τίμιαι,
 τί δεῖ με χορεύειν;
 οὐκ ἔτι τὸν ἀθικτὸν εἴμι γᾶς ἐπ' ὄμφαλὸν
 σέβων, ἀντ. β'.
 οὐδὲ ἐς τὸν Ἄβαισι ναόν, οὐδὲ τὰν Ὁλυμπίαν, 900
 εὶ μὴ τάδε χειρόδεικτα πᾶσιν ἀρμόσει βροτοῖς.
 ἀλλ', ὡς κρατύνων, εἴπερ ὅρθ' ἀκούεις,
 Ζεῦ, πάντ' ἀνάσσων, μὴ λάθοι
 σὲ τάν τε σὰν *ἀφθαρτὸν αἰὲν ἀρχάν. 905
 φθίνοντα γὰρ *παλαιὰ Λαιῶν
 θέσφατ' ἔξαιρονσιν ἥδη,
 κούδαμον τιμᾶς Ἀπόλλων ἐμφανῆς·
 ἔρρει δὲ τὰ θεῖα. 910

IO. χώρας ἄνακτες, δόξα μοι παρεστάθη
 ναοὺς ἱκέσθαι δαιμόνων, τάδ' ἐν χεροῖν
 στέφη λαβούσῃ κάπιθυμιάματα.
 ὑψοῦ γὰρ αὔρει θυμὸν Οἰδίπους ἄγαν
 λύπαισι παντοίαισιν οὐδὲ, ὅποι ἀνὴρ 915
 ἔννοις, τὰ καινὰ τοῖς πάλαι τεκμαίρεται,
 ἀλλ' ἐστὶ τοῦ λέγοντος, εἰ φόβους λέγοι.
 ὅτ' οὖν παραινούσ' οὐδὲν ἐς πλέον ποιῶ,
 πρὸς σ', ὡς Λύκει Ἀπολλον, ἄγχιστος γὰρ
 εῖ,
 ἵκέτις ἀφῆγμαι τοῦσδε σὺν κατεύγμασιν, 920
 ὅπως λύσιν τιν' ἡμὶν εὐαγή πόρης·
 ᾧς ιῦν ὀκνοῦμεν πάντες ἐκπεπληγμένοι
 κεῦνον βλέποντες ὡς κυβερνήτην νεώς.

ΑΓΓΕΛΟΣ.

ἀρ' ἀν παρ' ὑμᾶν, ὡς ξένοι, μάθοιμ' ὅπου
 τὰ τοῦ τυράννου δώματ' ἐστὶν Οἰδίπου; 925

894. Codd. ἔρξεται. 905. Codd. ἀθάνατον. 906. Codd. γὰρ
 Λαῖον. Cf. Lect. 917. Cf. Lect.

- μάλιστα δ' αὐτὸν εἴπατ', εἰ κάτισθ', ὅπου.
- ΧΟ. στέγαι μὲν αὖδε, καὶ τὸς ἔνδον, ω̄ ξένε·
γυνὴ δὲ μήτηρ ἥδε τῶν κείνου τέκνων.
- ΑΓ. ἀλλ' ὀλβία τε καὶ ξὺν ὀλβίοις ἀεὶ^{γένοιτο}, ἐκείνου γ' οὖσα παντελῆς δάμαρ. 930
- ΙΟ. αὐτῶς δὲ καὶ σύ γ', ω̄ ξέν'· ἀξιος γὰρ εἰ
τῆς εὐεπείας οὗνεκ'. ἀλλὰ φράξ' ὅτου
χρήζων ἀφίξαι χῶ τι σημῆναι θέλων.
- ΑΓ. ἀγαθὰ δόμοις τε καὶ πόσει τῷ σῷ, γύναι.
- ΙΟ. τὰ ποῖα ταῦτα; παρὰ τίνος δ' ἀφιγμένος; 935
- ΑΓ. ἐκ τῆς Κορίνθου. τὸ δ' ἔπος οὐξερώ *τάχ' ἀν*
- ἥδοιο μέν, πῶς δ' οὐκ ἄν; ἀσχάλλοις δ' ἵσως.
- ΙΟ. τι δ' ἔστι, ποίαν δύναμιν ὁδὸς ἔχει διπλῆν;
- ΑΓ. τύραννον αὐτὸν οὐπιχώριοι χθονὸς
τῆς Ἰσθμίας στήσουσιν, ώς ηὐδάτ' ἐκεῖ. 940
- ΙΟ. τι δ'; οὐχὶ δὲ πρέσβυς Πόλυνθος ἐγκρατῆς ἔτι;
- ΑΓ. οὐ δῆτ', ἐπει τιν θάνατος ἐν τάφοις ἔχει.
- ΙΟ. πῶς εἶπας; ή τέθυνκε Πόλυνθος, *ω̄ γέρον;*
- ΑΓ. εἰ μὴ λέγω τἀληθές, ἀξιῶ θανεῖν.
- ΙΟ. ω̄ πρόσπολ', οὐχὶ δεσπότη τάδ' ώς τάχος 945
μολοῦσα λέξεις; ω̄ θεῶν μαντεύματα,
ἢν' ἔστε· τοῦτον Οἰδίπους πάλαι τρέμων
τὸν ἄνδρ' ἔφευγε μῆτη κτάνοι· καὶ νῦν ὅδε
πρὸς τῆς τύχης ὅλωλεν οὐδὲ τοῦδε ὅπο.
- ΟΙ. ω̄ φίλαταν γυναικὸς Ἰοκάστης κάρα, 950
- τί μ' ἔξεπέμψω δεῦρο τῶνδε δωμάτων;
- ΙΟ. ἀκούε τάνδρος τοῦδε, καὶ σκόπει κλύων
τὰ σέμν' ἢν' ἡκει τοῦ θεοῦ μαντεύματα.
- ΟΙ. οὐτος δὲ τίς ποτ' ἔστι καὶ τί μοι λέγει;
- ΙΟ. ἐκ τῆς Κορίνθου, πατέρα τὸν σὸν ἀγγελῶν 955
ώς οὐκ ἔτ' οὗτα Πόλυνθον, ἀλλ' ὀλωλότα.
- ΟΙ. τι φήσ, ξέν'; αὐτός μοι σὺ σημάντωρ γενοῦ.

- ΑΓ. εὶ τοῦτο πρῶτον δεῖ μ' ἀπαγγεῖλαι σαφῶς,
εὐ̄ ἵσθ' ἐκεῦνον θανάσιμον βεβηκότα.
ΟΙ. πότερα δόλοισιν, ἢ νόσου ξυναλλαγῇ; 960
ΑΓ. σμικρὰ παλαιὰ σώματ' εὔναξει ροπή.
ΟΙ. νόσοις δὲ τλήμων, ὡς ἔοικεν, ἔφθιτο.
ΑΓ. καὶ τῷ μακρῷ γε συμμετρούμενος χρόνῳ.
ΟΙ. φεῦ φεῦ, τί δῆτ' ἀν, ὃ γύναι, σκοποῖτό τις
τὴν Πυθόμαντιν ἔστιαν, ἢ τοὺς ἄνω 965
κλάζοντας ὅρνις, ὃν ὑφηγητῶν ἐγὼ
κτενεῦν ἔμελλον πατέρα τὸν ἐμόν; ὁ δὲ θανὼν
κεύθει κάτω δὴ γῆς· ἐγὼ δὲ δόδ' ἐνθάδε
ἄψανστος ἔγχοις εἴ τι μὴ τῷμῳ πόθῳ
κατέφθιθ'. οὕτω δὲ ἀν θανὼν εἴη ἔξι ἐμοῦ.
τὰ δὲ οὖν παρόντα συλλαβὼν θεσπίσματα 970
κεῖται παρ' Ἀιδη Πόλυβος ἀξί' οὐδενός.
ΙΟ. οὐκ οὖν ἐγώ σοι ταῦτα προῦλεγον πάλαι;
ΟΙ. ηὐδας· ἐγὼ δὲ τῷ φόβῳ παρηγόμην.
ΙΟ. μὴ νῦν ἔτ' αὐτῶν μηδὲν ἐσ θυμὸν βάλῃς. 975
ΟΙ. καὶ πῶς τὸ μητρὸς λέκτρον οὐκ ὀκνεῖν με δεῖ;
ΙΟ. τί δὲ ἀν φοβοῦτ' ἀνθρωπος, φ τὰ τῆς τύχης
κρατεῖ, πρόνοια δὲ ἔστιν οὐδενὸς σαφῆς;
εἰκῇ κράτιστον ζῆν, ὅπως δύναιτο τις.
σὺ δὲ εἰς τὰ μητρὸς μὴ φοβοῦ νυμφεύματα· 980
πολλοὶ γάρ οὐδὲ καν ὄνειρασιν βροτῶν
μητρὶ ξυνευνάσθησαν. ἀλλὰ ταῦθ' ὅτῳ
παρ' οὐδέν έστι, ράστα τὸν βίον φέρει.
ΟΙ. καλῶς ἄπαντα ταῦτ' ἀν ἔξειρητό σοι,
εὶ μὴ κύρει ζῶσ' ἡ τεκοῦσα· νῦν δὲ ἐπεὶ 985
ζῆ, πᾶσ' ἀνάγκη, κεί καλῶς λέγεις, ὀκνεῖν.
ΙΟ. καὶ μὴν μέγας γ' ὀφθαλμὸς οἱ πατρὸς τάφοι.
ΟΙ. μέγας, ξυνίημ'. ἀλλὰ τῆς ζώσης φόβος.
ΑΓ. ποίας δὲ καὶ γυναικὸς ἐκφοβεῖσθ' ὑπερ;

967. Cf. Lect.

- ΟΙ. Μερόπης, γεραιέ, Πόλυβος ἡς ὥκει μέτα. 990
 ΑΓ. τί δ' ἔστ' ἐκείνης ὑμὶν ἐς φόβον φέρον;
 ΟΙ. θεήλατον μάντευμα δεινόν, ω̄ ξένε.
 ΑΓ. ἦ ρητόν; ἦ οὐχὶ θεμιτὸν ἀλλον εἰδέναι;
 ΟΙ. μάλιστά γ̄ εἴπε γάρ με Λοξίας ποτὲ¹
 χρῆναι μιγῆναι μητρὶ τῇ μαυτοῦ, τό τε 995
 πατρῷον αἷμα χερσὶ ταῖς ἐμαῖς ἐλεῖν.
 ὅν οὔνεχ’ ἦ Κόρινθος ἐξ ἐμοῦ πάλαι
 μακρὰν ἀπωκεῖτ̄· εὐτυχῶς μέν, ἀλλ’ ὅμως
 τὰ τῶν τεκόντων ὅμμαθ’ ἥδιστον βλέπειν.
 ΑΓ. ἦ γάρ τάδ’ ὀκνῶν κεῦθεν ἥσιθ’ ἀπόπτολις; 1000
 ΟΙ. πατρός τε χρῆξων μὴ φονεὺς εἶναι, γέρον.
 ΑΓ. τί δῆτ’ *έγῳ οὐχὶ* τοῦδε τοῦ φόβου σ’, ἄναξ,
 ἐπείπερ εὔνους ἥλθον, ἐξελυσάμην;
 ΟΙ. καὶ μὴν χάριν γ̄ ἀν ἀξίαν λάβοις ἐμοῦ.
 ΑΓ. καὶ μὴν μάλιστα τοῦτ’ ἀφικόμην, ὅπως 1005
 σοῦ πρὸς δόμους ἐλθόντος εὖ πράξαιμι τι.
 ΟΙ. ἀλλ’ οὐποτ’ εἴμι τοῖς φυτεύσασίν γ̄ ὅμοι.
 ΑΓ. ω̄ παῖ, καλῶς εἴ δῆλος οὐκ εἰδὼς τί δρᾶς.
 ΟΙ. πῶς, ω̄ γεραιέ; πρὸς θεῶν δίδασκέ με.
 ΑΓ. εἴ τῶνδε φεύγεις οὔνεκ’ εἰς οἴκους μολεῦν. 1010
 ΟΙ. *ταρβῶν γε μὴ μοι Φοῖβος ἐξέλθῃ σαφής.
 ΑΓ. ἦ μὴ μίασμα τῶν φυτευσάντων λάβῃς;
 ΟΙ. τοῦτ’ αὐτό, πρέσβυ, τοῦτό μ’ είσαεὶ φοβεῖ.
 ΑΓ. ἀρ’ οἰσθα δῆτα πρὸς δίκης οὐδὲν τρέμων;
 ΟΙ. πῶς δ’ οὐχί, παῖς γ̄ εἰ τῶνδε γεννητῶν ἔφυν; 1015
 ΑΓ. ὁθούνεκ’ ἦν σοι Πόλυβος οὐδὲν ἐν γένει.
 ΟΙ. πῶς εἴπας; οὐ γὰρ Πόλυβος ἐξέφυσέ με;
 ΑΓ. οὐ μᾶλλον οὐδὲν τοῦδε τάνδρος, ἀλλ’ ἵσον.
 ΟΙ. καὶ πῶς ὁ φύσας ἐξ ἵσον τῷ μηδενί;
 ΑΓ. ἀλλ’ οὐ σ’ ἐγείνατ’ οὐτ’ ἐκείνος οὐτ’ ἐγώ. 1020
 ΟΙ. ἀλλ’ ἀντὶ τοῦ δὴ παιδά μ’ ἀνομάζετο;

- ΑΓ. δῶρόν ποτ', ἵσθι, τῶν ἐμῶν χειρῶν λαβών.
 ΟΙ. καὶθ' ὁδὸς ἀπ' ἀλλης χειρὸς ἐστεργέν μέγα;
 ΑΓ. ἡ γὰρ πρὶν αὐτὸν ἐξέπειστ' ἀπαιδία.
 ΟΙ. σὺ δὲ ἐμπολήσας ἡ *τυχών μ' αὐτῷ δίδως; 1025
 ΑΓ. εὑρὼν ναπαίαις ἐν Κιθαιρῶνος πτυχαῖς.
 ΟΙ. ὥδοιπόρεις δὲ πρὸς τί τούσδε τοὺς τόπους;
 ΑΓ. ἐνταῦθ' ὄρείοις ποιμνίοις ἐπεστάτουν.
 ΟΙ. ποιμὴν γὰρ ἡσθα κάπι θῆτείᾳ πλάνης;
 ΑΓ. σοῦ δὲ τέκνον, σωτήρ γε τῷ τότε ἐν χρόνῳ. 1030
 ΟΙ. τί δὲ ἄλγος ἶσχοντ' ἐν *καλῷ με λαμβάνεις;
 ΑΓ. ποδῶν ἀν ἄρθρα μαρτυρήσειν τὰ σά.
 ΟΙ. οἴμοι, τί τοῦτο ἄρχαῖον ἐννέπεις κακόν;
 ΑΓ. λύω σ' ἔχοντα διατόρους ποδοῦν ἀκμάς.
 ΟΙ. δεινόν γ' ὄνειδος σπαργάνων ἀνειλόμην. 1035
 ΑΓ. ὥστε ὠνομάσθης ἐκ τύχης ταύτης δις εἰ.
 ΟΙ. ὁ πρὸς θεῶν, πρὸς μητρός, ἡ πατρός; φράσον.
 ΑΓ. οὐκ οὖδε· δὲ δοὺς δὲ ταῦτη ἐμοῦ λῶσιν φρονεῖν.
 ΟΙ. ἡ γὰρ παρ' ἄλλου μ' ἔλαβες οὐδὲ αὐτὸς τυχών;
 ΑΓ. οὐκ, ἀλλὰ ποιμὴν ἄλλος ἐκδίδωσί μοι. 1040
 ΟΙ. τίς οὖτος; ἡ κάτοισθα δηλῶσαι λόγῳ;
 ΑΓ. τῷν Λαΐου δήπου τις ὠνομάζετο.
 ΟΙ. ἡ τοῦ τυράννου τῆσδε γῆς πάλαι ποτέ;
 ΑΓ. μάλιστα. τούτου τανδρός οὖτος ἦν βοτήρ.
 ΟΙ. ἡ κάστη ἔτι ζῶν οὖτος, ὥστε ἰδεῖν ἐμέ; 1045
 ΑΓ. οὐδεὶς γ' ἄριστη εἰδεῖται ἀν οὐπιχώριοι.
 ΟΙ. ἔστιν τις ίμᾶν τῶν παρεστώτων πέλας,
 ὅστις κάτοιδε τὸν βοτήρ', δὲν ἐννέπει,
 εἴτε οὖν ἐπ' ἀγρῶν εἴτε κάνθαδ' εἰσιδών;
 σημήναθ', ως δὲ καιρὸς εὐρῆσθαι τάδε.
 ΧΟ. οἶμαι μὲν οὐδένι' ἄλλον ἡ τὸν ἐξ ἀγρῶν,
 δὲν κάματευεις πρόσθειν εἰσιδεῖν· ἀτὰρ
 ηδὲ ἀν τάδε οὐδὲ ἥκιστη ἀν Ιοκάστη λέγοι.
 1025. Codd. τεκών. 1031. Cf. Lect.

- ΟΙ. γύναι, νοεῖς ἐκεῖνον, ὅντιν' ἀρτίως
μολεῖν ἐφίέμεσθα· τόνδ' οὐτος λέγει; 1055
- ΙΟ. τέ δ' ὅντιν' εἰπε; μηδὲν ἐντραπῆς. τὰ δὲ
ρήθεντα βούλου μηδὲ μεμνῆσθαι μάτην.
- ΟΙ. οὐκ ἀν γένοιτο τοῦθ' ὅπως ἐγὼ λαβὼν
σημεῖα τοιαῦτ' οὐ φανῶ τοῦμὸν γένος.
- ΙΟ. μὴ πρὸς θεῶν, εἰπερ τι τοῦ σαυτοῦ βίου 1060
κήδει, ματεύσης τοῦθ'. ἄλις νοσοῦντος' ἐγώ.
- ΟΙ. θάρσει. σὺ μὲν γὰρ οὐδὲ *έὰν τρίτης ἐγὼ
μητρὸς φανῶ τρίδουλος ἐκφανεῖ κακή.
- ΙΟ. δύμως πιθοῦ μοι, λίσσομαι· μὴ δρᾶ τάδε.
- ΟΙ. οὐκ ἀν πιθούμην μὴ οὐ τάδ' ἐκμαθεῖν σαφῶς. 1065
- ΙΟ. καὶ μὴν φρονοῦντά γ' εὖ τὰ λῷστά σοι λέγω.
- ΟΙ. τὰ λῷστα τοίνυν ταῦτά μ' ἀλγύνει πάλαι.
- ΙΟ. ὡς δύσποτμ', εἴθε μήποτε γνοίης δις εἰ.
- ΟΙ. ἔξει τις ἐλθὼν δεῦρο τὸν βοτῆρα μοι;
ταύτην δ' ἔατε πλουσίῳ χαίρειν γένει. 1070
- ΙΟ. ίοὺς ίοὺς, δύστηντε· τοῦτο γάρ σ' ἔχω
μόνον προσειπεῖν, ἀλλο δ' οὐποθ' ὕστερον.
- ΧΟ. τέ ποτε βέβηκεν, Οἰδίπους, ὑπ' ἀγρίας
ἄξασα λύπης ἡ γυνή; δέδοιχ' ὅπως
μὴ 'κ τῆς σιωπῆς τῆσδ' ἀναρρήξει κακά. 1075
- ΟΙ. ὁποῖα χρῆξει ρήγνυτω· τοῦμὸν δ' ἐγώ,
κεί σμικρὸν ἐστι, σπέρμα ἵδεῖν βουλήσομαι.
αὕτη δ' ἵσως, φρονεῖ γὰρ ὡς γυνὴ μέγα,
τὴν δυσγένειαν τὴν ἐμήν αἰσχύνεται.
ἐγὼ δ' ἐμαυτὸν παῖδα τῆς Τύχης νέμων 1080
τῆς εὐ διδούσης οὐκ ἀτιμασθήσομαι.
τῆς γάρ πέφυκα μητρός· οἱ δὲ συγγενεῖς
μῆνές με μικρὸν καὶ μέγαν διώρισαν.
τοιόσδε δ' ἐκφὺς οὐκ ἀν ἐξέλθοιμ' ἔτι
ποτ' ἄλλος, ὥστε μὴ 'κμαθεῖν τοῦμὸν γένος. 1085
1055. Codd. L. A. τὸν θ'. Cf. Lect. 1062. Codd. ἀν ἐκ.

- ΧΟ. εἰπερ ἐγὼ μάντις εἰμὶ καὶ κατὰ γνώμαν ἔδρις, στρ.
οὐ τὸν "Ολυμπίον, ἀπείρων, ὡς Κιθαιρών,
οὐκ ἔσει τὰν αὔριον πανσέληνον,
μὴ οὐ σέ γε καὶ πατριώταν *Οἰδίπουν 1090
καὶ τροφὸν καὶ ματέρ' αὐξεῖν,
καὶ χορεύεσθαι πρὸς ἥμῶν
ώς ἐπίηρα φέροντα τοὺς ἐμοῦς τυράννουις. 1095
ἴῃσε Φοῖβε, σοὶ *δ' οὖν* ταῦτ' ἀρέστ' εἴη. [ἀντ.
τίς σε, τέκνον, τίς σ' ἔτικτε τᾶν μακραιώνων *κορᾶν
Πανὸς ὄρεστιβάτα *πατρὸς πελασθεῖστ* 1100
ἢ σέ γ' εὐνάτειρά τις Λοξίου; τῷ
γάρ πλάκες ἀγρόνομοι πᾶσαι φίλαι·
εἴθ' οἱ Κυλλάνας ἀνάσσων *σ'
εἴθ' δὲ Βακχεῖος θεὸς ναι- 1105
ων ἐπ' ἄκρων ὄρέων *λόχευμα δέξατ' ἔκ του
νυμφᾶν *Ἐλικωνίδων, αἷς πλεῖστα συμπαῖζει;
ΟΙ. εὶ χρή τι κάμε μὴ ξυναλλάξαντά πω, 1110
πρέσβεις, σταθμᾶσθαι, τὸν βοτῆρον ὄρᾶν δοκῶ,
ὄνπερ πάλαι ζητοῦμεν. ἐν τε γάρ μακρῷ
γήρᾳ ξυνάδει τῷδε τάνδρὶ σύμμετρος,
ἄλλως τε τοὺς ἄγοντας ὕσπερ οἰκέτας
ἔγνωκε ἐμαυτοῦ· τῇ δὲ ἐπιστήμῃ σύ μου 1115
προύχοις τάχ' ἀν που, τὸν βοτῆρον ἰδῶν πάρος.
ΧΟ. ἔγνωκα γάρ, σάφ' ἵσθι· Λαΐου γάρ ἦν
εἴπερ τις ἄλλος πιστὸς ως νομεύς ἀνήρ.
ΟΙ. σὲ πρῶτ' ἐρωτῶ, τὸν Κορίνθιον ξένον,
ἥ τόνδε φράζεις; ΑΓ. τοῦτον, ὅνπερ εἰσορᾶς. 1120
ΟΙ. οὗτος σύ, πρέσβυ, δεῦρό μοι φάνει βλέπων
ὅσ' ἀν σ' ἐρωτῶ. Λαΐου ποτ' ἥσθα σύ;

1090. Codd. Οἰδίπουν. 1096. Codd. σοὶ δὲ. 1099. Codd. ἄρα.

1100. Codd. προσπελασθεῖστ*. 1101. Codd. ἢ σέ γέ τις θυγάτηρ.

1104. See Lection. 1107. Codd. σ' εὑρημα. 1108. Codd.

'Ἐλικωνιάδων. De toto carmine cf. Lect. 1111. Cf. Lect.

ΘΕΡΑΠΩΝ.

- ἡ δοῦλος οὐκ ὡνητός, ἀλλ' οἴκοι τραφείς.
 ΟΙ. ἔργον μεριμνῶν ποῖον ἡ βίον τίνα;
 ΘΕ. ποίμναις τὰ πλεῖστα τοῦ βίου ξυνειπόμην. 1125
 ΟΙ. χώροις μᾶλιστα πρὸς τίσι ξύναυλος ὁν;
 ΘΕ. ἦν μὲν Κιθαιρών, ἦν δὲ πρόσχωρος τόπος.
 ΟΙ. τὸν ἄνδρα τόνδ' οὖν οἰσθα τῇδέ που μαθών;
 ΘΕ. τί χρῆμα δρῶντα; ποιον ἄνδρα καὶ λέγεις;
 ΟΙ. τόνδ' ὃς πάρεστιν· ἡ ξυναλλάξας τί *πον; 1130
 ΘΕ. οὐχ ὥστε γ' εἰπεῖν ἐν τάχει μνήμης *ἄπο.
 ΑΓ. κούδεν γε θαῦμα, δέσποτ'. ἀλλ' ἐγὼ σαφῶς
 ἀγνῶτ' ἀναμνήσω νῦν, εὖ γάρ οἶδ' ὅτι
 κάτοιδεν· ἥμος τὸν Κιθαιρῶνος τόπον.....
 ὅ μὲν διπλοῖσι ποιμνίοις ἐγὼ δ' ἐνί, 1135
 ἐπλησίαζον τῷδε τάνδρὶ τρεῖς ὄλους
 ἔξ ἥρος εἰς ἀρκτοῦρον *έκμιγνους χρόνους.
 χειμῶνι δ' ἥδη τάμα τ' εἰς ἔπαυλ' ἐγὼ
 ἥλαινον οὐτός τ' εἰς τὰ Λαίου σταθμά.
 λέγω τι τούτων ἡ οὐ λέγω πεπραγμένον; 1140
 ΘΕ. λέγεις ἀληθῆ, καίπερ ἐκ μακροῦ χρόνου.
 ΑΓ. φέρ' εἰπὲ νῦν, τότ' οἰσθα παῖδα μοί τινα
 δουίς, ὡς ἐμαυτῷ θρέμμα θρεψάμην ἐγώ;
 ΘΕ. τί δ' ἔστι; πρὸς τί τοῦτο τοῦπος ἴστορεῖς;
 ΑΓ. ὅδ' ἔστιν, ὡς τὰν, κείνος ὃς τότ' ἦν νέος. 1145
 ΘΕ. οὐκ εἰς ὅλεθρον; οὐ σιωπήσας ἔσει;
 ΟΙ. ἀ, μὴ κόλαζε, πρέσβυ, τόνδ', ἐπεὶ τὰ σὺ
 δεῖται κολαστοῦ μᾶλλον ἡ τὰ τοῦδ' ἔπη.
 ΘΕ. τί δ', ὡς φέριστε δεσποτῶν, ἀμαρτάνω;
 ΟΙ. οὐκ ἐννέπων τὸν παῖδ' ὃν οὐτός ἴστορεῖν. 1150
 ΘΕ. λέγει γάρ εἰδὼς οὐδέν, ἀλλ' ἀλλως πονεῖ.
 ΟΙ. σὺ πρὸς χάριν μὲν οὐκ ἐρεῖς, κλάων δ' ἐρεῖς.

- ΘΕ. μὴ δῆτα πρὸς θεῶν τὸν γέροντά μ' αἰκίσῃ.
 ΟΙ. οὐχ ὡς τάχος τις τοῦδ' ἀποστρέψει χέρας;
 ΘΕ. δύστηνος, ἀντὶ τοῦ; τι προσχρῆσων μαθεῖν; 1155
 ΟΙ. τὸν παῖδ' ἔδωκας τῷδ' ὃν οὗτος ἴστορεῖ;
 ΘΕ. ἔδωκ'· δλέσθαι δ' ὥφελον τῷδ' ἡμέρᾳ.
 ΟΙ. ἀλλ' εἰς τοῦδ' ἥξεις μη̄ λέγων γε τοῦνδικον.
 ΘΕ. πολλῷ γε μᾶλλον, ἦν φράσω, διόλλυμαι.
 ΟΙ. ἀνήρ ὅδ', ὡς ἔουκεν, ἐς τριβὰς ἐλᾷ. 1160
 ΘΕ. οὐ δῆτ' ἔγωγ', ἀλλ' εἴπον ὡς δοῖην πάλαι.
 ΟΙ. πόθεν λαβών; οἰκεῖον, ἷ 'ξ ἄλλου τινός;
 ΘΕ. ἐμὸν μὲν οὐκ ἔγωγ', ἐδεξάμην δέ του.
 ΟΙ. τίνος πολιτῶν τῶνδε κάκ ποίας στέγης;
 ΘΕ. μὴ πρὸς θεῶν, μή, δέσποθ', ιστόρει πλέον. 1165
 ΟΙ. ὅλωλας, εἴ σε ταῦτ' ἐρήσομαι πάλιν.
 ΘΕ. τῶν Λαΐου τοίνυν τις ἦν γεννημάτων.
 ΟΙ. ἦ δούλος, ἷ κείνου τις ἐγγενῆς γεγώς;
 ΘΕ. οἵμοι, πρὸς αὐτῷ γ' εἰμὶ τῷ δεινῷ λέγειν.
 ΟΙ. κάγωγ' ἀκούειν. ἀλλ' ὅμως ἀκουστέον. 1170
 ΘΕ. κείνου γέ τοι δὴ παῖς ἐκλήζεθ'. ἷ δ' ἔσω
 κάλλιστ' ἀν εἴποι σὴ γυνὴ τάδ' ὡς ἔχει.
 ΟΙ. ἷ γὰρ δίδωσιν ἥδε σοι; ΘΕ. μάλιστ', ἄναξ.
 ΟΙ. ὡς πρὸς τί χρείας; ΘΕ. ὡς ἀναλόσαιμί νιν. 1174
 ΟΙ. τεκοῦσα τλήμων; ΘΕ. θεσφάτων γ' ὅκνῳ κακῶν.
 ΟΙ. ποίων; ΘΕ. κτενεῖν νιν τοὺς τεκόντας ἦν λόγος.
 ΟΙ. πῶς δῆτ' ἀφῆκας τῷ γέροντι τῷδε σύ;
 ΘΕ. κατοικτίσας, ὡς δέσποθ', ὡς ἄλλην χθόνα
 δοκῶν ἀποίσειν, αὐτὸς ἔνθεν ἷν· ὁ δὲ
 κάκ' εἰς μέγιστ' ἔσωσεν. εἰ γὰρ οὗτος εἴ 1180
 ὃν φησιν οὗτος, ἵσθι δύσποτμος γεγώς.
 ΟΙ. ίοὺ ίού· τὰ πάντ' ἀν ἔξήκοι σαφῆ.
 ὡ φῶς, τελευταῖόν σε προσβλέψαιμι νῦν,
 δύστις πέφασμαι φύς τ' ἀφ' ὧν οὐ χρῆν, ξὺν οὖς τ'
 οὐ χρῆν μ' ὄμιλῶν, οὔς τέ μ' οὐκ ἔδει κταυῶν. 1185

- XO. *ἰὼ γενεαὶ βροτῶν,* στρ. α'.
ώς ὑμᾶς ἵσα καὶ τὸ μηδὲν ζώσας ἐναριθμῶ.
τίς γάρ, τίς ἀνὴρ πλέον 1190
τᾶς εὐδαιμονίας φέρει
ἢ τοσοῦτον ὅσον δοκεῖν,
καὶ δόξαντ' ἀποκλῖναι;
**τὸν σὸν τοι παράδειγμ' ἔχων,*
τὸν σὸν δαίμονα, τὸν σὸν, ὡς τλάμον Οἰδιπόδα,
βροτῶν 1195
**οὐδὲν μακαρίζω·*
ὅστις καθ' ὑπερβολὰν ἀντ. α'.
τοξεύσας ἐκράτησε τοῦ πάντ' εὐδαιμονος δλβου,
ὡς Ζεῦ, κατὰ μὲν φθίσας
τὰν γαμψώνυχα παρθένον
χρησμφδόν, θανάτων δὲ ἐμᾶ 1200
*χώρᾳ πύργος *ἀναστάς·*
*ἔξ οὐ καὶ βασιλεὺς *κλύεις*
**ἀμός, καὶ τὰ μέγιστ' ἐπιμάθης ταῖς μεγάλαισιν ἐν*
Θήβαισιν ἀνάσσων.
τανῦν δὲ ἀκούειν τίς ἀθλιώτερος; στρ. β'.
τίς ἄταισιν ἀγρίαις, τίς ἀλλαγῇ 1205
βίους ξύνοικος ἐν πόνοις;
ἰὼ κλεινὸν Οἰδίπου κάρα,
φῆ γε λιμὴν μέγας
αντὸς ἥρκεσε παιδὶ καὶ πατρὶ θαλαμηπέλῳ πεσεῖν,
πῶς ποτε πῶς ποθ' αἱ πατρῷαι σ' ἄλοκες φέρειν,
τάλας,
σῆν' ἐδυνάθησαν ἐς τοσόνδε;
ἐφεύρε σ' ἄκονθ' δὲ πάνθ' ὁρῶν χρόνος. ἀντ. β'.
δικάζει τὸν ἄγαμον γάμον πάλαι

1193. Codd. *τὸ σὸν.* 1196. Codd. *οὐδένα.* 1201. Codd. pl.
ἀνέστα. 1202. Codd. *καλεῖ.* 1203. Codd. *ἐμός.* 1205-6. See
 Lection. 1208. Codd. *ψ.* 1210. Cf. Lect.

τεκνοῦντα καὶ τεκνούμενον.

1215

* φεῦ φεῦ * Λαΐειον * ἔρνος, εἴθε
εἴθε * σε μήποτε *

μήποτε * εἰδον· ὁδύρομαι γὰρ * ὥσπερ ιάλεμον
χέων*

ἐκ στομάτων. τὸ δὲ ὀρθὸν εἰπεῖν, ἀνέπνευσά τ’
ἐκ σέθεν

καὶ κατεκοίμησα τούμον ὅμμα.

1222

ΕΞΑΓΓΕΛΟΣ.

ῳ γῆς μέγιστα τῆσδ’ ἀεὶ τιμώμενοι,

οἵ ἔργ’ ἀκούσεσθ’, οἷα δὲ εἰσόφεσθ’, ὅσον δὲ
ἀρεῖσθε πένθος, εἰπερ ἐγγενῶς ἔτι

1225

τῶν Λαβδακέων ἐντρέπεσθε δωμάτων.

οἷμαι γὰρ οὐτ’ ἀν “Ιστρον οὔτε Φᾶσιν ἀν

νίψαι καθαρμῷ τήνδε τὴν στέγην, ὅσα

κεύθει, τὰ δὲ αὐτίκ’ εἰς τὸ φῶς φανεῖ κακὰ

ἐκόντα κούκ’ ἀκοντα. τῶν δὲ πημονῶν

1230

μάλιστα λυποῦντ’ αἱ φανῶσ’ αἰθαίρετοι.

ΧΟ. λείπει μὲν οὐδὲ ἡ πρόσθεν * ἥδεμεν τὸ μὴ οὐ
βαρύστον’ εἶναι· πρὸς δὲ ἐκείνοισιν τί φήσ;

ΕΞ. ὁ μὲν τάχιστος τῶν λόγων εἰπεῖν τε καὶ
μαθεῖν, τέθηνκε θεῖον Ἰοκάστης κάρα.

1235

ΧΟ. ὁ δυστάλαινα, πρὸς τίνος ποτ’ αἰτίας;

ΕΞ. αὐτὴ πρὸς αὐτῆς. τῶν δὲ πραχθέντων τὰ μὲν
ἄλγιστ’ ἀπεστιν· ἡ γὰρ ὄψις οὐ πάρα.

ὄμως δὲ, ὅσον γε κὰν ἐμοὶ μνήμης ἔνι,

πεύσει τὰ κείνης ἀθλίας παθήματα.

1240

ἶπως γὰρ ὄργη χρωμένη παρῆλθε ἔσω

θυρῶνος, ἵετ’ εὐθὺ πρὸς τὰ νυμφικά

λέχη, κόμην σπῶσ’ ἀμφιδεξίοις ἀκμαῖς.

1216. Codd. ίώ Λαΐειον τέκνον. 1217. σε abest a codicibus.

1218. Codd. εἰδόμαν...ώς περίαλλα λαχέων. 1232. Codd. pl. ἥδειμεν.

πύλας δ', ὅπως εἰσῆλθ', *ἐπιρράξασ' ἔσω
κάλει τὸν ἥδη Λάϊον πάλαι νεκρόν,
μνήμην παλαιῶν σπερμάτων ἔχουσ' ὑφ' ὡν
θάνοι μὲν αὐτός, τὴν δὲ τίκτουσαν λίποι
τοῖς οἰστιν αὐτοῦ δύστεκνον παιδουργίαν.
γοῦτο δ' εὖνάς, ἔνθα δύστηνος διπλοῦς,
ἔξι ἀνδρὸς ἄνδρα καὶ τέκν' ἐκ τέκνων τέκοι. 1250
χώρις μὲν ἐκ τῶνδε οὐκ ἔτ' οἶδ' ἀπόλλυται.
βοῶν γάρ εἰσέπαιστεν Οἰδίπους, ὑφ' οὗ
οὐκ ἦν τὸ κείνης ἐκθεάσασθαι κακόν·
ἀλλ' εἰς ἐκείνον περιπολοῦντ' ἐλεύσσομεν.
φοιτᾶ γάρ, ήμᾶς ἔγχος ἔξαιτῶν πορεῦν,
γυναικά τ' οὐ γυναικα, μητρῷαν δ' ὅπου
*κίχη διπλῆν ἄρουραν οὖτε καὶ τέκνων.
λυσσώντι δ' αὐτῷ δαιμόνων δείκνυσί τις·
οὐδεὶς γάρ ἀνδρῶν, οὐ παρῆμεν ἐγγύθεν.
δεινὸν δ' ἀντασ, ὡς ὑφηγητοῦ τινος; 1260
πύλαις διπλαῖς ἐνήλατ· ἐκ δὲ πυθμένων
ἔκλινε κοῖλα κλῆθρα, κάμπιπτει στέγη.
οὖδὴ κρεμαστὴν τὴν γυναικ' ἐσείδομεν,
πλεκταῖς ἐώραις ἐμπεπλεγμένην. ὁ δὲ
ὅπως ὥρᾳ νιν, δεινὰ βρυχηθεὶς τάλας,
χαλᾶ κρεμαστὴν ῥτάνην. ἐπεὶ δὲ γῇ
ἔκειτο τλήμων, δεινὰ δ' ἦν τάνθένδ' ὥρᾶν.
ἀποσπάσας γάρ εἰμάτων χρυσηλάτους
περόνας ἀπ' αὐτῆς, αἰσιν ἐξεστέλλετο,
ἄρας ἔπαιστεν ἄρθρα τῶν αὐτοῦ κύκλων,
αὐδῶν τοιαῦθ', δόθοντεκ' οὐκ ὄψοντό νιν
οὕθ' οὖτ' ἐπασχεν οὕθ' ὅποιν ἔδρα κακά,
ἀλλ' ἐν σκότῳ τὸ λοιπὸν οὓς μὲν οὐκ ἔδει
ὄψοιαθ', οὓς δ' ἔχρηζεν οὐ γνωσοίατο.
τοιαῦτ' ἐφυμνῶν, πολλάκις τε κούχ ἄπαξ 1275

ἢραστ' ἐπαίρων βλέφαρα. φοίνιαι δ' ὁμοῦ
γλῆναι γένει ἔτεγγον, οὐδὲ ἀνίεσαν
φόνου μυδώσας σταγόνας, ἀλλ' ὁμοῦ μέλας
ὅμβρος χαλάξης αἴματός τ' ἐτέγγετο.

τάδ' ἐκ δυοῖν ἔρρωγεν, οὐ μόνου *πάρα, 1280
ἀλλ' ἀνδρὶ καὶ γυναικὶ συμμιγῇ κακά.

ὅ πρὶν παλαιὸς δ' ὅλβος ἦν πάροιθε μὲν
ὅλβος δικαίως· νῦν δὲ τῆδε θήμέρᾳ
στεναγμός, ἄτη, θάνατος, αἰσχύνη, κακῶν
ὅσ' ἐστὶ πάντων ὀνόματ', οὐδέν ἐστ' ἀπόν. 1285

ΧΟ. νῦν δ' ἔσθ' ὁ τλήμων *ἐν τινι* σχολῆς κακοῦ;

ΕΞ. βοῷ διοίγειν κλῆθρα καὶ δηλοῦν τινα
τοῖς πᾶσι Καδμείοισι τὸν πατροκτόνον,
τὸν μητρὸς—αὐδῶν ἀνόσι' οὐδὲ ῥητά μοι,
ώς ἐκ χθονὸς ρίψιν ἑαυτόν, οὐδὲ ἔτι 1290
μενῶν δόμοις ἀραιός, ὡς ἡράσατο.

ῥώμης γε μέντοι καὶ προηγητοῦ τινος
δεῖται· τὸ γὰρ νόσημα μείζον ἦ φέρειν.
διοίγεται· θέαμα δ' εἰσόψει τάχα 1295
τοιοῦτον οἶνον καὶ στυγοῦντ' ἐποικτίσαι.

ΧΟ. ὡς δεινὸν ἰδεῖν πάθος ἀνθρώποις,
ὡς δεινότατον πάντων ὃσ' ἔγω
προσέκυρσ' ἥδη. τίς σ', ὡς τλήμον,
προσέβη μανία; τίς δὲ πηδόσας 1300
μείζονα δαίμων τῶν μακίστων
πρὸς σῆς δυσδαίμονι μοίρα;
φεῦ φεῦ, δύσταν'.
ἀλλ' οὐδὲ ἐσιδεῖν δύναμαι σ', ἐθέλων
πόλλα ἀνερέσθαι, πολλὰ πυθέσθαι,
πολλὰ δὲ ἀθρῆσαι. 1305
τοίαν φρίκην παρέχεις μοι.

1279. Cf. Lect. 1280. Codd. κακά. 1286. Codd. ἐν τίνι.

- ΟΙ. *αἰαῖ αἰαῖ.*
 φεῦ φεῦ δύστανος ἐγώ, ποῖ γάς
 φέρομαι τλάμων; πᾶ μοι φθογγά
 *διαθεῖ φοράδην;
 ἵω δαιμον, ἵν' ἔξηλον.
- 1310
- ΧΟ. ἐς δεινόν, οὐδὲ ἀκουστὸν οὐδὲ ἐπόψιμον.
- ΟΙ. *ἵω σκότου* *στρ. α'*
 νέφος ἐμὸν ἀπότροπον, ἐπιπλόμενον ἄφατον,
 ἀδάματόν τε καὶ δυσούριστον *δν.
 οἴμοι,
 οἴμοι μάλ' αὐθίς· οἶον εἰσέδυ μ' ἄμα
 κέντρων τε τῶνδ' οὔστρημα καὶ μνήμη κακῶν.
- 1315
- ΧΟ. καὶ θαῦμά γ' οὐδὲν ἐν τοσοῦσδε πήμασιν
 διπλὰ σε πενθεῖν καὶ διπλὰ *φέρειν κακά.
- 1320
- ΟΙ. *ἵω φίλος,* *ἀντ. α'*
 σὺ μὲν ἐμὸς ἐπίπολος ἔτι μόνυμος. ἔτι γὰρ
 ὑπομένεις με τὸν τυφλὸν κηδεύων.
 φεῦ φεῦ.
- 1325
- οὐ γάρ με λήθεις, ἀλλὰ γιγνώσκω σαφῶς,
 καίπερ σκοτεινός, τὴν γε σὴν αὐδὴν ὅμως.
- ΧΟ. *ῳ δεινὰ δράσας, πῶς ἔτλης τοιαῦτα σὰς*
 — *ὄψεις μαράναι;* *τίς σ' ἐπῆρε δαιμόνων;*
- ΟΙ. *'Απόλλων τάδ' ἦν, 'Απόλλων, φίλοι,* *στρ. β'*
 ὁ κακὰ κακὰ τελῶν ἐμὰ τάδ' ἐμὰ πάθεα.
- 1330
- ἐπαισε δ' αὐτόχειριν οὕτις ἀλλ' ἐγὼ τλάμων.
 τί γὰρ ἔδει μ' ὄρāν,
 δτφ γ' ὄρāντι μηδὲν ἦν ἰδεῖν γλυκύ;
- 1335
- ΧΟ. *ἥν ταῦθ' ὄπωσπερ καὶ σὺ φής.*
- ΟΙ. *τί δῆτ' ἐμοὶ βλεπτόν, ἦ* *στρ. γ'*
στερκτόν, ἦ προσήγορον
ἔτ' ἔστ' ἀκούειν ἥδονά, φίλοι;

1310. Codd. διαπέταται. 1315. δν abest a codicibus. 1320.
 Codd. φορεῖν.

ἀπάγετ' ἐκτόπιον ὅτι τάχιστά με,
ἀπάγετ', ὡς φίλοι, τὸν *μέγ' ὀλέθριον*,
τὸν καταρατότατον, ἔτι δὲ καὶ θεοῖς
ἐχθρότατον βροτῶν. 1340
1345

- XO. δείλαιε τοῦ νοῦ τῆς τε συμφορᾶς ἵσον,
ἄς σ' ἡθέλησα *μηδάμ' ἀν γνῶναι ποτε.*
OI. ὄλοιθ' ὕστις ἦν ὃς ἀγρίας πέδας ἀντ. β'.
ἀπό μ' ἐπιποδίας *ἔλαβ' ἀπό τε φόνου*μ' 1350
ἔρυτο κάνεσσαν, οὐδὲν εἰς χάριν πράσσων.
τότε γάρ ἀν θανὼν
οὐκ ἦ φίλοισιν οὐδὲ ἐμοὶ τοσόνδ' ἄχος. 1355

- XO. θέλοντι κάμοι τοῦτ' ἀν ἦν.
OI. οὐκ οὖν πατρός γ' ἀν φονεὺς
ἡλθον, οὐδὲ νυμφίος
βροτοῖς ἐκλήθην ὃν ἔφυν ἄπο.
νῦν δ' *ἄθεος μέν εἰμ', ἀνοσίων δὲ παῖς, 1360
ὅμογενῆς δ' ἀφ' ὃν αὐτὸς ἔφυν τάλας.
εὶ δέ τι πρεσβύτερον ἔτι κακοῦ κακόν,
τοῦτ' ἔλαχ' Οἰδίπους. 1365

- XO. οὐκ οἶδ' ὄπως σε φῶ βεβουλεῦσθαι καλῶς·
κρείσσων γάρ ἥσθα μηκέτ' ὃν ἢ ζῶν τυφλός.
OI. ᾧς μὲν τάδ' οὐχ ὁδὸς ἔστ' ἄριστ' εἰργασμένα,
μή μ' ἐκδίδασκε, μηδὲ συμβούλευ' ἔτι. 1370
ἐγὼ γάρ οὐκ οἶδ' ὅμμασιν ποίους βλέπων
πατέρα ποτ' ἀν προσείδον εἰς "Αἰδου μολών,
οὐδὲ αὖ τάλαιναν μητέρ', οὖν ἐμοὶ δυοῖν
ἔργ' ἔστι κρείσσον' ἀγχόνης εἰργασμένα.
ἀλλ' ἡ τέκνων δῆτ' ὅψις ἦν ἐφίμερος,
βλαστοῦσ' ὄπως ἔβλαστε, προσλεύσσειν ἐμοί.
οὐ δῆτα τοῖς γ' ἐμοῖσιν ὀφθαλμοῖς ποτε·

1343. Codd. ὀλέθριον μέγαν. 1348. Codd. μηδ' ἀναγῶναι ποτ' ἀν.

1349. Codd. ἀπ' ἀγρίας. 1350. Codd. νομάδος· ἔλυσεν ἀπό τε φόνου.

1360. Codd. ἀθλιος.

οὐδ' ἀστυν γ', οὐδὲ πύργος, οὐδὲ δαιμόνων
 ἀγάλμαθ' ἵερά, τῶν ὁ παντλήμων ἔγω
 κάλλιστ' ἀνὴρ εἴς ἔν γε τὰς Θήβας τραφεὶς 1380
 ἀπεστέρησ' ἐμαυτὸν, αὐτὸς ἐννέπων
 ὥθεν ἄπαντας τὸν ἀσεβῆ, τὸν ἐκ θεῶν
 φανέντ' ἄναγνον. καὶ γένους τοῦ Λαίου
 τοιάνδ' ἔγω κηλῆδα μηνύσας ἐμὴν
 ὁρθοῖς ἔμελλον ὅμμασιν τούτους ὄραν; 1385
 ἥκιστά γ' ἀλλ' εἰ τῆς ἀκονούσης ἔτ' ἦν
 πηγῆς δι' ὥτων φραγμός, οὐκ ἀν ἐσχόμην
 τὸ μὴ ποκλῆσαι τούμὸν ἀθλιον δέμας,
 ὃν ἡ τυφλός τε καὶ κλύων μηδέν. τὸ γάρ
 τὴν φροντιδ' ἔξω τῶν κακῶν οἰκεῖν γλυκύν. 1390
 ἵω Κιθαιρών, τί μ' ἐδέχουν; τί μ' οὐ λαβὼν
 ἔκτεινας εὐθύς, ὡς ἔδειξα μῆποτε
 ἐμαυτὸν ἀνθρώποισιν ἔνθεν ἦν γεγώς;
 ω Πόλυνβε καὶ Κόρωνθε καὶ τὰ πάτρια
 λόγῳ παλαιὰ δώμαθ', οἷον ἀρά με 1395
 κάλλος κακῶν ὑπουλον ἔξεθρέφατε.
 νῦν γὰρ κακός τ' ὧν κάκ κακῶν εὑρίσκομαι.
 ω τρεῖς κέλευθοι καὶ κεκρυμμένη νάπη
 δρυμός τε καὶ στενωπὸς ἐν τριπλαῖς ὁδοῖς,
 αἱ τούμὸν αἱμα τῶν ἐμῶν χειρῶν ἄπο 1400
 ἐπίετε πατρός, ἀρά μου μέμνησθ' *ἔτι,
 οἵ ἔργα δράσας ίμὺν εἶτα δεῦρ' ἵων
 ὄποι ἔπρασσον αὖθις; ω γάμοι γάμοι,
 ἐφύσαθ' ήμᾶς, καὶ φυτεύσαντες πάλιν
 ἀνεῖτε ταῦτὸν σπέρμα, κάπεδείξατε 1405
 πατέρας, ἀδελφούς, παῖδας, αἷμ' ἐμφύλιον,
 νύμφας, γυναῖκας, μητέρας τε, χώπόσα
 αἰσχιστ' ἐν ἀνθρώποισιν ἔργα γίγνεται.
 ἀλλ' οὐ γὰρ αὐδᾶν ἔσθ' ἀ μηδὲ δρᾶν καλόν,

- ὅπως τάχιστα πρὸς θεῶν ἔξω μέ που
καλύψατ', ἢ φονεύσατ', ἢ θαλάσσιον
ἐκρίψατ', ἐνθα μήποτ' εἰσόψεσθ' ἔτι.
ἴτ', ἀξιώσατ' ἀνδρὸς ἀθλίου θιγεῖν.
*πίθεσθε, μὴ δείσητε. τάμα γὰρ κακὰ
οὐδεὶς οἶδες τε πλὴν ἐμοῦ φέρειν βροτῶν. 1415
- XO. ἀλλ' ὧν ἐπαιτεῖς ἐς δέον πάρεσθ' ὅδε
Κρέων τὸ πράσσειν καὶ τὸ βουλεύειν· ἐπεὶ
χώρας λέλειπται μοῦνος ἀντὶ σοῦ φύλαξ.
OI. οἵμοι, τί δῆτα λέξομεν πρὸς τόνδ' ἔπος;
τίς μοι φανεῖται πίστις ἔνδικος; τὰ γὰρ
πάρος πρὸς αὐτὸν πάντ' ἐφεύρημαι κακός. 1420
- KP. οὐχ ὡς γελαστής, Οἰδίπονς, ἐλήλυθα,
οὐδὲ ὡς ὀνειδιῶν τι τῶν πάρος κακῶν.
ἀλλ' εἰ τὰ θυητῶν μὴ καταισχύνεσθ' ἔτι
γένεθλα, τὴν γοῦν πάντα βόσκουσαν φλόγα 1425
αἰδεῖσθ' ἄνακτος Ἡλίου, τοιόνδ' ἄγος
ἀκάλυπτον οὔτω δεικνύναι, τὸ μῆτε γῆ
μῆτ' ὅμβρος ἱερὸς μήτε φῶς προσδέξεται.
ἀλλ' ὡς τάχιστ' ἐς οἰκον ἐσκομίζετε.
τοὺς ἐν γένει γὰρ τάγγειν μάλισθ' ὁρᾶν
μόνοις τ' ἀκούειν εὐσεβῶς ἔχει κακά. 1430
- OI. πρὸς θεῶν, ἐπείπερ ἐλπίδος μ' ἀπέσπασας,
ἄριστος ἐλθὼν πρὸς κάκιστον ἄνδρ' ἐμέ,
πιθοῦ τί μοι· πρὸς σοῦ γάρ, οὐδὲ ἐμοῦ, φράσω.
KP. καὶ τοῦ με χρείας ὅδε λιπαρεῖς τυχεῖν; 1435
OI. ρῦψόν με γῆς ἐκ τῆσδ' ὅσον τάχισθ' ὅπου
θυητῶν φανοῦμαι μηδενὸς προσήγορος.
KP. ἔδρασ' ἀν εὖ τοῦτ' ἵσθ' ἄν, εἰ μὴ τοῦ θεοῦ
πρωτιστ' ἔχρηζον ἐκμαθεῖν τί πρακτέον.
OI. ἀλλ' ἡ γ' ἐκείνου πᾶσ' ἐδηλώθη φάτις,
τὸν πατροφόντην, τὸν ἀσεβῆ μ' ἀπολλύναι. 1440
1414. Cod. πείθεσθε.

- KP. οὗτως ἐλέχθη ταῦθ'· ὅμως δ' ἵν' ἔσταμεν
χρείας ἀμεινον ἐκμαθεῖν τί δραστέον.
- OI. οὗτως ἄρ' ἀνδρὸς ἀθλίου πεύσεσθ' ὑπερ;
- KP. καὶ γὰρ σὺ νῦν γ' ἀν τῷ θεῷ πίστιν φέροις. 1445
- OI. καὶ σοὶ γ' ἐπισκῆπτω τε καὶ προστρέψομαι,
τῆς μὲν κατ' οἰκους αὐτὸς ὃν θέλεις τάφον
θοῦ· καὶ γὰρ ὅρθῶς τῶν γε σῶν τελεῖς ὑπερ.
ἐμοῦ δὲ μήποτ' ἀξιωθήτω τόδε
πατρῷον ἄστυ ζῶντος οἰκητοῦ τυχεῖν. 1450
- ἀλλ' ἕα με ναιέντιν ὅρεσιν, ἔνθα κλήζεται
ούμδος Κιθαιρῶν οὖτος, ὃν μήτηρ τέ μοι
πατήρ τ' ἐθέσθην ζῶντε κύριον τάφον,
ἵν' ἐξ ἐκείνων, οἵ μ' ἀπωλλύτην, θάνω.
καίτοι τοσούτον γ' οἶδα, μήτε μ' ἀν νόσον 1455
μήτ' ἀλλο πέρσαι μηδέν· οὐ γὰρ ἀν ποτε
θνήσκων ἐσώθην, μὴ πάντας δεινῶς κακῶς.
ἀλλ' ή μὲν ἡμῶν μοῦρός, ὅποιπερ εἰσ', ἵτω.
παίδων δὲ τῶν μὲν ἀρσένων μή μοι, Κρέον,
προσθῇ μέριμναν· ἀνδρες εἰσὶν, ὥστε μὴ 1460
σπάνιν ποτὲ σχεῖν, ἔνθ' ἀν ὁσι, τοῦ βίου·
ταῦν δ' ἀθλίαιν οἰκτραῖν τε παρθένοιν ἐμαῖν,
αὖν οὐ ποθ' ἡμὴ χωρὶς ἐστάθη βορᾶς
τράπεζ' ἀνεν τοῦδ' ἀνδρός, ἀλλ' ὅσων ἐγὼ
ψαύοιμι, πάντων τῶνδ' αὐτοὶ μετειχέτην, 1465
ταῦν μοι μέλεσθαι· καὶ μάλιστα μὲν χεροῦν
ψαύσαι μ' ἔασον, κάποκλαύσασθαι κακά.
ἴθ' ὧναξ,
ἴθ' ὁ γονῆ γενναῖε. χερσί τὰν θιγὼν
δοκοῦμ' ἔχειν σφας, ώσπερ ἡνίκ' ἔβλεπον. 1470
τί φημι;
οὐ δὴ κλύω που, πρὸς θεῶν, τοῦν μοι φίλοιν
δακρυρροούντοιν, καὶ μ' ἐποικτείρας Κρέων
1445. Cod. L. τ' ἄν. Cf. Lect. 1446. Cf. Lect. 1466. Codd. pl. αῖν.

ἔπειμψέ μοι τὰ φίλτατ’ ἐκγόνουιν ἐμοῖν;
λέγω τι;

1475

ΚΡ. λέγεις. ἐγὼ γάρ εἰμ' ὁ πορσύνας τάδε,
γνῶντας τὴν παροῦσαν τέρψιν, ἢ σ' εἶχεν πάλαι.

ΟΙ. ἀλλ’ εὐτυχοίης, καὶ σε τῆσδε τῆς ὁδοῦ
δαιμῶν ἄμεινον ἢ μὲ φρουρήσας τύχοι.
ῳ τέκνα, ποῦ ποτ’ ἔστε; δεῦρ’ ἵτ’, ἔλθετε 1480
ώς τὰς ἀδελφὰς τάσδε τὰς ἐμὰς χέρας,
αὖτις τοῦ φυτουργοῦ πατρὸς ὑμὸν ὥδ’ ὄρâν
τὰ πρόσθε λαμπρὰ προύξενησαν ὅμματα·
ὅς ὑμίν, ὡς τέκν’, οὐθ’ ὄρâν οὐθ’ ἴστορῶν
πατὴρ ἐφάνθην ἔνθεν αὐτὸς ἥρθην. 1485

καὶ σφῶ δακρύω· προσβλέπειν γάρ οὐ σθένω·

νοούμενος τὰ λοιπὰ τοῦ πικροῦ βίου,

οἷον βιῶνται σφῶ πρὸς ἀνθρώπων χρεών.

ποίας γάρ ἀστῶν ἥξετ’ εἰς ὄμιλίας;

ποίας δ’ ἕορτάς, ἔνθεν οὐ κεκλαυμέναι 1490

πρὸς οἰκον ἕξεσθ’ ἀντὶ τῆς θεωρίας;

ἀλλ’ ἡνίκ’ ἀν δὴ πρὸς γάμων ἥκητ’ ἀκμάς,

τίς οὗτος ἔσται, τίς παραρρίψει, τέκνα,

τοιαῦτ’ ὀνείδη λαμβάνων, ἀ *ταῖς ἐμαῖς

γοναῖσιν* ἔσται σφῶν θ’ δόμον δηλήματα; 1495

τί γάρ κακῶν ἄπεστι; τὸν πατέρα πατὴρ

ὑμῶν ἔπειφνε· τὴν τεκοῦσαν ἥροσεν,

ὅθεν περ αὐτὸς ἐσπάρη, κάκ τῶν ἵσων

ἐκτήσαθ’ ὑμᾶς, ὧνπερ αὐτὸς ἐξέφυ.

τοιαῦτ’ ὀνειδιεῖσθε. καῦτα τίς γαμεῖ;

1500

οὐκ ἔστιν οὐδείς, ὡς τέκν’, ἀλλὰ δηλαδὴ

χέρσους φθαρῆναι κάγαμους ὑμᾶς χρεών.

ῳ παῖ Μενοικέων, ἀλλ’ ἔπει μόνος πατὴρ

ταύταιν λέλειψαι, νῷ γάρ, ὡς φυτεύσαμεν,

δλώλαμεν δύ’ ὄντε, μή σφε *περιδῆς 1505

1494-5. Codd. τοῖς ἐμοῖς | γονεῦσιν. 1505. Codd. παριδῆς.

πτωχὰς ἀνάνδρους ἐγγενεῖς ἀλωμένας,
μηδὲ ἔξισώσης τάσδε τοῖς ἐμοῖς κακοῖς.
ἀλλ’ οἴκτισόν σφας, ὅδε τηλικάσδ’ ὁρῶν
πάντων ἐρήμους, πλὴν ὅσον τὸ σὸν μέρος.
ξύννωνευσον, ὡς γενναῖε, σῇ ψαύσας χερί. 1510
σφῶν δ’, ὡς τέκν’, εἰ μὲν εἰχέτην ἥδη φρένας,
πόλλ’ ἀν παρήμουν· νῦν δὲ τοῦτ’ εὐχεσθέ μοι,
οὐ καιρὸς *ἔâ ζῆν, τοῦ βίου δὲ λῷονος
νῦμάς κυρῆσαι τοῦ φυτεύσαντος πατρός.

KR. ἄλις ἵν’ ἔξήκεις δακρύων. ἀλλ’ ἵθι στέγης ἔσω. 1515

OI. πειστέον, κεὶ μηδὲν ἥδυ. KR. πάντα γὰρ καιρῷ καλά.

OI. οἰσθ’ ἐφ’ οἷς οὖν εἰμι; KR. λέξεις, καὶ τότ’ εἰσομαι
κλύων.

OI. γῆς μ’ ὅπως πέμψεις ἄποικον. KR. τοῦ θεοῦ μ’
αἰτεῖς δόσιν.

OI. ἀλλὰ θεοῖς γ’ ἔχθιστος ἥκω. KR. τοιγαροῦν τεέξει
τάχα.

OI. φῆς τάδ’ οὖν; KR. ἀ μὴ φρονῶ γὰρ οὐ φιλῶ λέγειν
μάτην. 1520

OI. ἄπαγέ νῦν μ’ ἐντεῦθεν ἥδη. KR. στεῖχέ νυν, τέκνων
δ’ ἀφοῦ.

OI. μηδαμῶς ταύτας γ’ ἔλη μου. KR. πάντα μὴ βούλου
κρατεῖν.

καὶ γὰρ ἀκράτησας οὐ σοι τῷ βίῳ ξυνέσπετο.

XO. ὡς πάτρας Θήβης ἔνοικοι, λεύσσετ’, Οἰδίπους ὅδε,
ὅς τὰ κλείν’ αἰνίγματ’ γέδη καὶ κράτιστος ἦν ἀνήρ, 1525

*ώς τις οὐ ζήλω πολιτῶν καὶ τύχαις ἐπιβλέπων,
εἰς ὅσον κλύδωνα δεινῆς συμφορᾶς ἐλήλυθεν.

ώστε θυητὸν ὄντ’ *ἄμεινον, τὴν τελευταίαν ἰδεῖν
ἥμέραν ἐπισκοποῦντα, *μή τιν’* ὀλβίζειν, πρὶν ἀν
τέρμα τοῦ βίου περάσῃ μηδὲν ἀλγεινὸν παθών. 1530

1513. Codd. ἀεί. 1526. Codd. ὅστις. Cf. Exc. IX. 1528.
Codd. ἐκείνην. 1529. Codd. μηδέν’. Cf. Comm.

LECTION.

[The list of Editors and Commentators cited, with their Sigla, will be seen on p. 70. For the Codices see Preface.]

11. Cod. L. *στέρξαντες*; m. pr. sed rec. *στέξαντες*; Cod. A. *στέξαντες*; On this and the next lines see *Excursus II.*

13. Cod. L. *μὴ οὐ* A. B. *μή*, which Schn. adopts, wrongly.

18. *ἱερῆς* Br. Codd. *ἱερεῖς*, but most edd. prefer the Attic plural.—*οἵδε τ' ἥθεων*. So most edd. Cod. L. *οἱ δὲ ἐπ' ἥιθέων*, which has led Di. to edit *οἱ δὲ ἐπ' ἥθεων | λεκτοί*.

43. Cod. L. *τού* m. pr. *πον* rec. A. with most codd. *πον*. So edd. generally. On vv. 41–45 see *Exc. III.*

49. *μεμνόμεθα* codd. and Di. Wu. Wo. Bl. Wh. Ca. J. But Eustathius, H. Erf. Do. Li. Schn. read opt. *μεμνόμεθα*. R. Vh. *μεμνήμεθα*.

72. Codd. *ρυσάμην*, with many edd., H. Wu. Wo. R. Wh. Bl. Ca. J. But Di. Li. Vh. N. *ρυσοίμην* rightly. See *Exc. IV.*

105. Codd. *γέ πω*. And so most edd. But with Di. Ht. Vh. I read *γέ ἔγώ* Bl. *γέ πον*. The passages cited by J. do not show that *πω* was used in tragedy for *ποτε*, referring to bygone time: and the pronoun here has a tragically ironical power.

107. *τυνας*. The weight of evidence and internal probability strongly favour this reading rather than *τυνα*.

155–6. *ἀξόμενος*.....*χρέος*. On the punctuation of this strophe, see *Exc. V.*

159. It seems probable that the words *θύγατερ Διός ἄμβροτ'* are corrupt (see 187) and that Soph. wrote *Διὸς ἔγυνε, Παλλάς*. Cp. O.C. 1090, and see *Commentary*.

171. Codd. *φ*. I have edited *τῶ*, for the sake of metre. Many cases of the article *δ* beginning with *τ* are used by Soph. as relatives. See 1427 (*τό*), 1379 (*τῶν*). Ph. 14, *σόφισμα τῶ νν αὐτίχ' αἰρήσειν δοκῶ*.

173. Codd. *τόκουσιν*. I edit *τεκοῦσαι*, believing that what Soph. wrote was superseded by the ‘assimilating craze’ which fetched *τόκουσι* from 26 to spoil this place, where the sense differs. In 26 it is said that babes are still-born; here, that mothers do not recover after labour.

179. Codd. *νηλέα*. For this epithet I have now edited *νεκρά*, which has every consideration in its favour. The presence of *νηλέα* together with *ἀνοίκτως* must be displeasing to every critic of good taste and judgment: though it cannot be doubted that the presence of *ἀνοίκτως* led some misjudging corrector to introduce *νηλέα*, such being the tendency in the dark times of learning, as countless examples prove. It is also possible that such a corrector, not understanding the sense of *θαυμάτφορα*, might suppose *νεκρά* superfluous. But, in respect of sense, *νεκρά* is clearly wanted; *νεκρά γένεθλα=νεκροί, corpses*. Metre seconds the indications of good sense and good taste. *Νεκρὰ δὲ γένεθλα* corresponds *exactly* with the strophic *πύματα, νοσεῖ δέ*. The scansion had hitherto been taken to exhibit *γένεθλǎ*, a tribrach answering to *-σεῖ δέ*, a trochee. But we find *γένεθλǎ* 1425, *γένεθλον* in Ph. 453, also *γενέθλιον* in O.C. 972, though it is true that the fem. subst. *γενέθλη* occurs twice in El. (129, 226) with the middle syllable short, where the rhythm is anapaestic. But, as *νεκρά δὲ γένεθλα* avoids that concurrence of two tribrachs, or six short syllables, which *νηλέα δὲ γένεθλα* exhibits, this fact, added to that of *exact* correspondence, very powerfully strengthens the argument for *νεκρά*.

181-185. Here *ἄκτάν*, the reading of codd., recurs in a dubious sense, having been used in its ordinary sense three lines before, 178. This indicates that a corrupting hand has been at work: and the failure of metrical agreement between *κλυτᾶς* (171) and *ἄκτάν* (182), strengthens that opinion. J. reads *παρὰ βώμου* with a few inferior codd. But L. A. &c. (the most and best) read *παραβόμου*. But how then is the accus. constructed? "Αλλοθεν ἄλλαι does not mean (as J. makes it) 'some here, some there', but 'from various quarters': i.e. they come crowding from all sides to some favourite altar. And they come as suppliants (*ἰκετῆρες*). Do such suppliants then come to an altar and do nothing but groan there (*ἐπιστενάχουσι*)? Such is not the procedure in the opening of this play. Those suppliants symbolize their prayer by a kind of sacramental *προσφοραί, ἰκετηρίαι, στέφη*, wool-wreathed rods to be laid on the altar as propitiatory offerings. Again, if the verb with which this place is wound up denotes a choir of women groaning around an altar, how improper, how absurd is the further mention of the *στονύεσσα γῆρας* in the next verse! This train of thought had long caused me to regard the passage as corrupt, but I had failed (till

within a few days before that on which I write) to find the remedy. I have now strong hope that it is at last found. For ἀκτὰν I read ἔδραν, then παραβόμιον, and for ἐπιστονάχοντι I edit ἐπιστεφανοῦσι: translating the three lines thus: ‘meanwhile (ἐν δέ) young wives (ἄλοχοι) and grey-haired mothers with them (πολιαί τ' ἐπὶ μάτερες) from various sides (ἄλλοθεν ἄλλαι) fill with wreathed rods (ἐπιστεφανοῦσι) the seat along the altar (ἔδραν παραβόμιον) as suppliants for their doleful troubles (λυγρῶν πόνων ἰκετῆρες). Compare the opening of the play, and observe that παιάνων τε καὶ στεναγμάτων there follows the mention of the suppliant seat and the wreaths, just as παιὰν and στονόεσσα γῆρας do here, if my reading is adopted. The corrupter, I think, was led by στονόεσσα to write ἐπιστονάχοντι.

185. *ἰκετῆρες* cod. A., and so Di. Schm. Most codd. and edd. *ἰκτῆρες*.

187. For ὁν ὑπερ I read τῶν ὑπερ, metri causa.

191. ἀντιάζων. H. conjectured ἀντιάζω, which may be true, but does not seem certain.

194. Codd. ἔπουρον or ἄπουρον. The antistrophic word is Ἀρέμιδος, and the sentence beginning Ἀρέα τε wants a verb to construct it. These defects are remedied by reading ἔξοριστον, which is aptly linked with πέμψον in 188. See ἔξορίζω in Lex.

198–9. Codd. τέλει.....ἔρχεται. On the readings adopted to remedy corruption here, στέλλειν for τέλει, and εὐχεται for ἔρχεται, see Comm. That good sense, good grammar, and metrical advantage are thereby gained, seems unquestionable.

200. τᾶν. H. thus supplied the defect of a syllable, and most edd. receive it. But Wu. Wo. N. Schm. Bl. Ca. leave the gap unfilled.

206. I cannot believe that Soph. would within a few lines have applied the same epithet πυρφόρος to the lightnings of Ζεύς and the moonlight of Artemis. Therefore I regard πυρφόρος here as spurious; but who shall say what the poet wrote? Παμφαῖς for the full moon would be very suitable, but it might be παννύχος.

214. A word with the quantity -- is wanting. Wo. suggests σύμμαχον, which J. receives with myself.

221. Cod. L. αὐτό, and so Di. Be. Vh. R. Schm. Bl. Ca. But Cod. A. αὐτός, which most editors adopt, including Wh. J.

227–8. Codd. ὑπεξελῶν αὐτός. So most edd. But Di. ὑπεξέλοι. Bl. Heims. ὑπεξελεῖν, J. ὑπεξελεῖν αὐτόν. I find no ground for change. See Comm.

229. Cod. L. ἀσφαλῆς: and so Be. Wo. Schn. N. R. Vh. Wh. Ca. But A. and most codd. ἀβλαβῆς, received by Br. Erf. H. Wu. Li. Ht. Di. Bl. J.

240. χέρνιβας. So L. with most codd. and edd. One cod. χέρνιβος, adopted by Be. Vh. R. Wh. Ca. J.

248. Codd. ἄμορον. Pors. wrote ἄμορον rightly.

258. Codd. κυρῶ τ'. But Erf. Di. Vh. Schm. Wh. κυρῶ γ'.

270. Codd. γῆν, except two Ven. (see J.) which have γῆς, formerly conjectured by Vauvillers, and generally adopted.

293. Codd. τὸν δ' ἰδόντ'. An anonymous conjecture is τὸν δὲ δρῶντ', received by Di. N. Vh. Heims. Bl.

294. Most codd. δείματός τ', which has no sense. δείματός γ' (which J. discerns in Cod. L.) is generally edited. But Ht. R. Vh. Schm. Wh. Ca. δευμάτων.

305. εἰ καὶ codd. and most edd. But Di. Wu. Ht. N. εἴ τι.

308. Codd. εὐ, and so most edd. But Mein. Di. N. η̄.

315. Codd. vary between πόνος and πόνων. This latter is generally preferred as the more elegant. But Elms. Wu. N. πόνος.

317. The best codd. have λύη, but some λύει. Most edd. λύη. But H. Li. R. Schm. λύει.

322. Codd. in this line show great confusion of ἔννομα or ἔννομον, προσφιλῆ or προσφιλές. But there seems no doubt that the two plural forms are right. So Di. Wu. Wo. N. Ca. J. Wh. and other editors.

328-9. On the interpretation of this purposely dark passage see Exc. VI.

332. Codd. L. A. ἐγώ τ'. B. and another cod. ἐγὼ οὗτ', received by edd.

337. σὴν most codd. One or two σοὶ, received by Di.

351. Codd. προσεῖπας. The correction of Br., προεῖπας, is universally adopted.

355. ποῦ, as more suitable to the menacing mood of Oed., is preferred by Pors. Elms. Bo. Ebn. Be. Wo. R. Schn. N. Ca. J. Wh. The ironical enclitic ποῦ has the support of Br. Erf. H. Wu. Li. Di. Vh. Ht.

360. Codd. η̄ κπειρᾶ λέγειν; See Comm. Cod. L. has ο over the first ε of λέγειν, showing an idea of emending. Br. Wo. read λόγων. Heath, Bo. Ht. R. J. λέγων. Ca. Wh. λόγῳ. N. Vh. are dubious. The MS. reading is kept by Elms. Erf. Schäf. H. Li. Di. Be. Wu.

Schn. Schm. Bl., who cites A. Equ. 1234, *καὶ σου τοσοῦτο πρῶτον ἐκπειράσομαι*.

361. Codd. *γνωστόν*. So Wu. Li. Wo. Ht. R. Schn. Be. Ca. J. Wh. But Elms. Do. H. Di. Vh. Bl. N. Schm. *γνωτόν*.

376. Codd. corruptly read *με...γε σοῦ*. Br. restored *σε...γ' ἐμοῦ*.

405. Codd. *Οἰδίπου*. But Elms. Reis. Di. Ht. N. Vh. R. *Οἰδίπονς*, which they hold to be the only vocative form.

434. Codd. *σχολῆ σ'*. But Suidas *σχολῆ γ'*, followed by Pors. Erf. H. Li. Vh. Bl. placing *σ'* after *ἐμούς*. The choice is doubtful.

435. Codd. *μὲν σοι..* I have edited *σοὶ μὲν* with Elms. Schäf. See Comm.

445. Cod. L. has *σύ γ'*, but *σύ* over an erasure, and also by a different hand in the margin. This proves that another word was in that MS. before *σύ*, and it is shown that the earlier word was *τὰ*, by the fact that Γ, the best copy of L, has *τά γ'*, with *σὺ* above *τά*, thus supplying proof that *τὰ* was the word erased in L. Also Par. B. has *τά γ'* only, and Par. E. *τὰ* above *σύ*. Hence *τά γ'*, instead of being, what J. strangely calls it, ‘a weak conjecture’, is in truth a reading with earlier authority than *σύ γ'*. It is edited by Br. H. Schäf. I cannot however adopt it; but, deeming it a corruption of *τέ μ'*, I have written this, which brings in the idiomatic antithesis *παρών τε...συθείσ τε*, and supplies the pronoun object *με*, thus improving the passage greatly. As to the scorn (J.), or indignation (H.), supposed to be conveyed by *σύ γε*, at 1090 *σέ γε* appears in a context of strong eulogy. I assume that the recurring letters TEMEM confused a scribe, and engendered corruption.

458. Codd. *αὐτός*, and so Erf. Elms. H. Li. H. Ca. Wh. But Schäf. Di. Ht. Wu. Wo. Be. N. R. Vh. Schm. J. *αύτός*. See Comm.

461. Codd. differ as to the retention of *μ'* after *λάβης*. Erf. Schäf. H. L. keep it; but most edd. omit it with cod. L. See Comm.

464. That the words *εἰπε πέτρα* are corrupt appears from several facts: (1) J. testifies that *εἶδε*, not *εἰπε*, was the older reading in L. This is confirmed by Γ, which has *εἶδε* pr. m., with the correction *πε* above it. (2) A scholiast explains thus—*τίς ἔστιν οὗτος ὃν κατώπτευσεν ἡ Δελφῖς πέτρα*; (3) *εἰπε τελέσαντα* is bad Greek for *εἴπε τελέσαι*, as the language of Triclinius indicates: *τίς ἔστιν ὃν λέγει Ἀπόλλων τελέσαι τὸ ἔργον*; That *πέτρα* also is corrupt, we conclude (1) from the absurdity involved in the notion of a rock ‘inspired to speak’, (2) from the ugly hiatus *πέτρα | ἄρρητ'*, (3) from

noting that the corrupter was misguided by the mention of Parnassus in the antistrophe, and by the expression of Euripides, Andr. 998 Δελφὶς εἴσεται πέτρα, and failed to see that ἀ θεσπιέπεια Δελφὶς sufficiently describes the Pythian priestess. Sophocles may have written πρόσθεν or πρῶτον, or some more significant word. The construction is complete without the lost word, ‘*who is the unknown one, whom the inspired Delphian maid discerned to have wrought deeds, &c.*’ See Comm.

466. Codd. ἀελλοπόδων. Hesychius ἀελλάδων, which edd. adopt.

472. A. and most codd. corruptly ἀναμπλάκητοι. But L. T. show the true reading ἀναπλάκητοι.

478. Cod. L. πέτρα . . s ó ταῦρος, whence H. Wo. Schn. Wh. Vh. πετραῖος ó ταῦρος. Wo. Li. Ca. πέτρας ós ταῦρος. Dorville conjectured πέτρας ἄτε ταῦρος, received by Di. Wu. Ht. N. Bl. πέτρας ἵσταντος, conjectured by Martin, also (as J. says) by E. L. Lushington, and favourably mentioned by Di. in his Leipzig ed., is received by J.

483. Codd. and most edd. μὲν οὖν. N. με νοῦν. Be. Vh. με νῦν, which seems best suited to the place: *terribly doth the seer now disturb me, who can neither assent nor deny.*

493. Codd. ἔμαθον, πρὸς ὅτου δὴ βασάνῳ, which is shorter by four syllables than the antistrophe: either —— is wanted before the word βασάνῳ, or —— after it. Schneider conjectured βασανεύων βασάνῳ, which J. takes in the more classical form βασανίζων. This last word seems probable, but not in connection with βασάνῳ, which occurs in a later verse, and was probably transferred to this place by an assimilating corrector. I have therefore ventured to replace it with πιθανώς, which I connect with ἐιμι in the next verse.

510. The suggestion of Vh., to introduce ρ' for ρα after τῷ, avoids an unpleasant hiatus.

516. Cod. L. has πρός τέ μου over an erasure; and J., with most edd., assumes that πρός γ' ἐμοῦ was the true reading. Ht. and Di. read πρός τι μου, considering that the part. φέρον in 517 cannot stand as it does without τι. I share that opinion, but I dislike their remedy. Hence I venture to read in 517 ἔργοισι τι βλάβην φέρον. I had taken ἔχον for φέρον on account of the recurrence of the latter verb twice in the next lines. See Comm. “Ἐχον is as

good Greek as *φέρον*, but I now keep *φέρον*, and for *φέροντι* in 519 I read *φοροῦντι* (*carrying about with me*), a word more suitable to the place. The instances cited by J. in defence of *φέρον* without *τι* are unavailing for that purpose. See Preface.

525. Codd. L. B. *τοῦ πρός δ'*. A. *πρὸς τοῦδ'*, al. codd. *πρὸς τοῦ δ'*, which Br. Li. Ht. edit. Many editors have taken *τοῦ πρός* from L., among them Schn. R. Wh. Ca. J. The latter calls it ‘veram lectionem’; but in my Comm. it is shown to be ‘falsissima’. This is confirmed by the two best copies of L., Γ and L², which correct L.’s blunder by writing *τούπος δ'*. The verb *ἐφάνθη* does not mean ‘originated’, as J. thought, but *was published, was spread abroad*, as *φανέν* with *τούπος* in 848. Creon says: ‘the language used (by Oed.) was commonly reported to be, that the seer induced by me spake falsely’. The Chorus reply: ‘such words were used, but I know not on what foundation’. See 608, *γνώμῃ ἀδήλῳ*.

537. Codd. *ἐν ἐμοί*. Reis. *ἐν μοι*, and so H. and most edd., but Wo. Ca. Wh. keep *ἐν ἐμοὶ*.

538. Codd. (indicti omnes) *γνωρίσουμι*, and so most edd. Li. Wo. R. Ca. Wh. al., unwisely. Elms. Di. Wu. N. Bl. Vh. J. restore the Attic form *γνωριῶμι*.

539. Codd. *κούκ*. Spengel conjectured *ἢ οὐκ*, and is followed by Di. N. Bl. Wo. J. But Li. R. Ca. Wh. al. retain *κούκ*.

541. Codd. *πλήθος*. Heims. conjectures *πλούτον*, which I edit, as a great, and (Blaydes says) necessary improvement. See Comm. N. and Vh. adopt it; but most edd., as Li. R. Wo. Ca. J. Wh., keep *πλήθος*, the fruit, as I believe, of assimilating fancy.

570. Cod. L. *τὸ σὸν δέ γ' οἰσθα*. A manifest blunder, though Br. Ht. Di. Schm. R. N. receive it. Some, H. Li. Wu. Wo. Be. Reis., have *τόσον δέ γ' οἰσθα*. But *τοσόνδε γ' οἰσθα* seems best: and so Erf. Bl. Ca. Wh. J.

598. Codd. vary between *αὐτοῖς ἄπαν* and *αὐτοῖς ἄπαντ'*. But there is little doubt that *αὐτοῖσι πᾶν*, favoured by the valuable copies Γ and L², is the true reading. So H. Ht. Be. Vh. Bl. Ca. J. Wh.

624. With Mein. I add *γ'* to *προδειξης*, and for *τὸ φθονεῖν* I have edited the simple and highly probable conjecture *τάφρονεῖν*, thus averting the dilaceration which Li. and J. adopt in the lines 623–6. See Exc. VII. and Comm.

637. All codd. but one have *Κρέων*. But the Voc. form *Κρέον* is read by many edd., whom J. follows.

640. J. reads δνοῦν δικαιοῖ δρᾶν. See Comm.

644. Νῦν is read by Erf. H. Schaeff. Neue, Li. Ht. Schn. N. Wo. Ell. See Ellendt's Lex. Soph. νν by Di. Be. Wu. Vh. Schm. Ca. J. Wh. The same discrepancy recurs in 658. See Comm.

657. Cod. L. λόγου ἄτιμον with γω over γον. Most copies have λόγῳ, some λόγων. H. inserted σ after λόγῳ, and this is generally received; but Ca. keeps the hiatus.

667. Cod. L. καὶ τάδ' εἰ. H. threw out καί, and I have read τὰ δ' εἰ for τάδ' εἰ.

689. The δε is perhaps wanted to follow μέν, but at all events a comma should stand after ἵσθι δε, for the infin. πεφάνθαι cannot depend on ἵσθι, but on εἰπον.

691. Codd. εἴ σε νοσφίζομαι. The correction of Ht. and Badham, εἴ σ' ἐνοσφίζομαι, is justly received by Di. N. J.

694. Codd. πόνοις. Be. πόνοισιν, which will be πόνοισι if the emendation of Do., σαλεύοντα follows in 695, as Heims. Di. N. Schm., with myself, wish. See Comm.

696-7. Codd. here give τανῦν τ' εὔπομπος εἰ δίναιο γενοῦ. Any sound critic examining this corrupt place will at once set down the word δίναιο or δίναιο as belonging to an intrusive gloss. The sense evidently required by the context is: 'and art now doing thy best to waft it well'. This I have supplied by the conjecture τανῦν τ' εὔπομπος εἰ τὸ γ' ἐν σοι. See Comm. Nothing can be feebler and poorer than the proposals ἀν γένοιο, εἰ γένοιο, εἰ δίναιο, and none of these is nearer to the *ductus litterarum* than my correction.

722. Cod. L. has θαεῖν, which Elms. H. Ca. J. Wh. receive. Many copies have παθεῖν, edited by Br. Erf. Di. Ht. Wu. Wo. Li. N. Bl. Vh. Schm.

728. Most codd. ὑποστραφεῖς, two ὑπο στραφεῖς, which Di. Wo. Schm. edit.

741. Codd. ἥβης ἔχων. For the reasons which induce me to read ἔβαιν' ἔχων see Comm. That ἥβης ought to be ejected I have no doubt, and I believe that ἀκμὴ can dispense with a gen. I also think a verb is to be supplied; but what verb nobody can say with full assurance. Ἐβαίνε (or ἔβη) makes good sense.

749. Most codd. ἀ δ' ἀν ἔρη, and so Li. Ca. Wh. But edd. generally ἀν δ' ἔρη, the reading of two codd.

763. Cod. L. ὅ γ' ἀνήρ. H. al. οἵ ἀνήρ. Ca. Wh. ὡς γ' ἀνήρ, where γ' should have been omitted.

779. Whether *μέθης* or *μέθη* should be read here may reasonably seem doubtful, both from variation in codd., and because *μέθη* generally signifies ‘excess in drinking’, ‘intoxication’, pointing to a causal dative. But if it may also mean ‘strong drink’, ‘strong wine’, which produces intoxication, then the sense of the participle *ὑπερλησθεῖς* turns the scale in favour of the genitive. And that *μέθη* has that meaning here, J. seems to admit by translating ‘full of wine’, though in his note he argues to the contrary effect. But the following passage in Plato Rep. ix. 47 seems decisive in favour of the genitive: *τὸ δὲ θηριῶδές τε καὶ ἄγριον, ἢ σίτων ἡ μέθης πλησθέν, σκιρτᾷ κ.τ.λ.* Words of fulness lay strong claim to that case. See γέμει 3-4, πολυστεφής 83, Act. Apost. ii. 13 γλεύκους μεμεστωμένοι εἰσί.

790. In Exc. viii. I have defended *προϊψάνη*, the reading of all codd., against the conjecture *προϊψηνεν*.

814. I accept *Λαιῳ* in deference to codd. rather than to J.’s reasons; for *Λαιὸν* is far more pleasing. Τι *συγγενές*=*τις συγγένεια*, and Plato’s usage shows that dat. or gen. can follow either. But the two datives are certainly not elegant nor usual. See Plat. Polit. 260 E. καὶ πολλαῖς ἐτέραις τούτων τέχναις συγγενέσιν.

815. For the corrupt *νῦν ἔστ’* of cod. L., I simply read *ἔστιν* with cod. A., regarding *νῦν* as an intrusive gloss, and believing the antithesis of present and future time to be sufficiently marked by the verbs *ἔστιν* and *ἅν γένοιτο*.

817-18. Codd. begin 817 with *ϕ̄*, end it with *τινα*, and likewise end 818 with *τινα*: which H. Li. R. Ca. Wh. are able to receive, though it seems that the negative *μὴ* should have deterred them from doing so, since the relative pertains to a definite person Oedipus (*τοῦδε γ' ἀνδρός*). Schaeff. reads *ὸν* for *ϕ̄*, and so Wu. Ht. Di. J., who also write *τινι* for *τινα* in 817. Wo. *ὄν*, but not *τινι*. Amid these conflicting views, I join a small minority, N. Vh., who read *ει* for *ϕ̄*, which is a lighter change than *ὸν*, also *τινι* in 817, but *ἐμέ* for *τινα* in 818. This last may seem over-bold, but, if we consider that a scribe might repeat the *τινα* of 817 in 818, either by a clerical error, or by recollection of the *προσφωνέν τινα*, which occurs in the ἀρά of Oed. 238, we may look upon *ἐμέ* as restored to a place from which it was moved by misadventure. Finally, I think that, by the reading *ει*, *μὴ* and *μηδὲ* are grammatically justified, not without it—*ἀνδρός τοῦδε* being so definite. Compare *οὐδέν*, *οὐδέ* (38-9), following *ὸς γ' ἔξελυσας* in 35.

825. Codd. *μήτ'* or *μήστ'*. Di. *μηδ'*, which is generally received.

843. Cod. L. and some others seem to read *κατακτείναεν*, which Schm. Ca. J. Wh. retain. But Di. N. Ell. al. prefer the form *κατακτείνειαν*.

852. Most codd. *τόν γε*. Bo. Di. *σόν γε*. Cod. Γ has *τόνδε*, which, though stigmatised by J. as ‘nihilī’, seems very like a true reading: ‘the death of Laius as described by you.’ The *γε*, when *ον γε* follows, seems cumbersome and inelegant.

870. Codd. support *μάν ποτε* more strongly than *μήποτε*.

878-9. Corruption exists here. Codd. have *ἀκροτάταν*, for which Erf. *ἀκρότατον*, generally received. As the hiatus after *συμφέροντα* is very awkward, I have ventured to read *τάκρότατον*. In 879 the base (--) corresponding to δι' αιθ- in 867 is wanting. J. supplies the trochee *ἄκρον*, I edit *όρέων*. The word which follows in Cod. L. is *ἀποτυμον*, with *o* over *τυ*, suggesting *ἀτότομον*. But this is unmetrical, and I read *ἄπορον* which with *ἀνάγκαν* gives excellent sense. See Comm.

888. Corruption again sets in here, and continues to 895. See Comm.

889. Codd. *μὴ τό*. I edit *μήτε*.

890. Codd. *καὶ τῶν ἀσέπτων ἔρξεται*. I edit *μήτ' οὖν* and *ἔρξεται*.

891. Codd. *ἢ τῶν*. I edit *καὶ τῶν*. Believing the next word, *ἀθίκτων*, to be spurious (see 898), I suggest *ἀπενκτῶν* as a possible substitute, without placing it in the text. For *ἔξεται* Bl. J. *θίξεται* by conjecture.

892. This verse and the next are in codd. *τίς ἔτι ποτ'* ἐν *τοῖσδ'* *ἀνὴρ θυμῷ βέλη | ἔρξεται ψυχᾶς ἀμύνειν*; which is grossly corrupt, and not in harmony with the antistrophic verse, also corrupt. “*Ετι ποτ'* seems a gloss, drawn from 1084-5. Striking out or obelizing these words, for *ἐν τοῖσδ'* I read *ἐν τοιοῖσδ'*. *Θυμῷ* (or in some codd. *θυμοῖ*) is a senseless word here, and may have been meant to explain *ψυχᾶς*. H. substituted *θεῶν*, which J. receives with *ἔρξεται*, Musgrave’s correction for *ἔρξεται*. I have ventured to place *βέλη* before *θεῶν*. Most other editors read *θυμῷ βέλη*. Ca. retains all the corruptions, obelizing *θυμῷ* and *ἔρξεται*. From these corruptions and emendations the general sense emerges without loss.

905. *ἀθάνατον* is neither in agreement with the strophe, nor good with *αἰέν*. I venture to write *ἄφθατον*.

906. Corruption recurs here. I have followed Triclinius by

reading *παλαιὰ* from the Scholia. Arndt, Li. J. (who keep *ἔτι ποτ'* in the strophe) read here *Λαῖον παλαιάτα*, which I would not link with *θέσφατα*. Schn. Wh. *πνθόχρηστα Λαῖον*. Ca. leaves a gap.

917. On *εἰ . λέγοι*, as a more refined and better attested reading than *ἢν . λέγη*, see Preface. Di. Be. Li. Wu. Wo. Schn. N. Ht. R. Bl. Vh. Schm. read *εὶ . λέγοι*. Ca. Wh. *εὶ . λέγη*. Schäf. J. *ἢν . λέγη*.

931. *αὔτως*. The breathing of this adverb is one of those moot questions which can never be securely settled. I agree with J. that *αὔτως*, which MSS. favour, is founded on a false analogy; but there is no proof that this false analogy did not prevail in the old times. The accent (which from *αὐτὸς* should be *αὐτῶς*) is not less inconsistent, and both breathing and accent may have succumbed to those of *οὐτῶς*. **Ωδ' αὔτως*, which J. cites from Tr. 1040, manifestly means *τῷδ' αὐτῷ τῷ τρόπῳ*, *in this very manner*. In any case, whether we write *αὔτως*, *αὔτως*, or *αὐτῶς*, we get a faulty word, and if we write *αὐτῶς* authorities are against us. H. Li. J. *αὔτως*. All other edd. *αὔτως*.

935. Cod. L. pr. m. *παρά*, rec. m. *πρός*. L². Pal. *παρά*. A. al. *πρός*. Thus *παρά* is well supported, and preferable, as *πρός* would seem to require *ἐσταλμένος* rather than *ἀφυμένος*. The evasive answer *ἐκ τῆς Κορίνθου* gives no indication. Wo. Schn. J. *πρός*. All other edd., I think, read *παρά*.

936. Codd. *τάχα*. And so H. Li. Schn. N. Wo. Ca. J. Wh. But Br. Elms. Erf. Schäf. Di. Be. Bl. Wu. Ht. R. Vh. Schm. Ell. *τάχ' ἄν*.

943-4. This is a corrupt place, and the correction now generally adopted, though satisfactory as to sense, can hardly be regarded as the assured words of Soph. Codd. L. A. *ἢ τέθνηκε Πόλυν-*
βος; ΑΓ. εἰ δὲ μὴ | λέγω γ' ἐγώ τάληθες. Triclinius wrote: *ἢ τέθνηκέ*
που Πόλυνβος γέρων; | εἰ μὴ λέγω τάληθες. From which Bothe framed
ἢ τέθνηκε Πόλυνβος, ὁ γέρων; | εἰ μὴ λέγω τάληθες. And this Erf. H.
Li. Wu. Schn. N. Wo. Ht. J. Wh. edit. But N. conjectures *ἢ τέθ-*
νηκεν Οἰδίπου πατήρ; Br. leaves a lacuna. Ca. incloses *ὁ γέρων*.

957. Cod. L. pr. m. *σημῆνας*, with marg. correction *σημάντωρ*. Though Cod. Γ has *σημῆνας* (most others *σημάντωρ*), I find great weight in the argument of J. against *σημῆνας*, and I observe that the Sophoclean use of *γίγρομαι* with past part. is elsewhere in prohibitive construction only, *μὴ γένη*. I have therefore read *σημάντωρ*

with Br. H. Ebn. Schäf. Wo. N. J. But *σημήνας* has most support from edd.

967. *κτανεῖν ἔμελλον* appears in all codd. except one cited by J. as V². But as there is no other instance of aor. inf. with *μέλλω* in Soph., I concur with him in reading *κτενεῖν* after Elms. Di. Bl. Br. N. R. Vh. But Schäf. H. Wu. Wo. Schn. Ht. Ca. Wh. *κτανεῖν*. I cannot but believe that the words *τὸν ἔμὸν ὁ δὲ* are corrupt, not only because Soph. would not have written eight consecutive short syllables, but also because *ὁ δὲ* in this context should rather be *ὁ μέν*, with *ἐγὼ δὲ* as antithesis. I suspect therefore that he wrote *πατέρα; νῦν δὲ μέν θανάν*, and that *τὸν ἔμὸν ὁ δὲ* are the figment of a blundering glossarist. But I content myself with obelizing these words.

968. Codd. *κεύθει κάτω δὴ γῆς*. I am, like Blaydes, dissatisfied with *κεύθει* intrans. and with *δή*, but I leave them untouched. He reads *κάτω κέκενθε γῆς*.

1011. Most codd. *ταρβῶ γε*. Erf., from two, *ταρβῶν γε*, rightly, I believe. *γε* suits the participle better: Soph. could have written *δέδουκα γὰρ μὴ οὐ μοι*.

1025. Codd. *τεκών*. Bo. *τυχών*, followed by all editors except Ca. Wh. who keep *τεκών*.

1030. Most codd. *σοῦ γ'*. But cod. Γ, improving L., as often, has *σοῦ δ'*, and so Elms. Di. Wu. Ca. J. Wh.

1031. Cod. L. *τί δ' ἄλγος ἵσχον* (*ἵσχοντ' marg.*) *ἐν καιροῖς λαμβάνεις*; Whether Γ and L². repeat or correct this corruption, I should like to know, but J. does not mention them. A. and most other codd. have *ἐν κακοῖς με*, some omit *με*. I agree with those who regard *ἐν κακοῖς* as spurious, and with J. in thinking that *ἐν καιροῖς* of L. points to a true reading. He suggests *ἐγκυρῶν*, but *ἐντυχῶν* seems better of the two. The verse might be filled up by many conjectures, if we assumed that *με λαμβάνεις* is also corrupt. But, unwilling to think so, I have edited Wunder's conjecture *ἐν καλῷ, opportunely, in a lucky moment*, which appears in El. 384 *νῦν γὰρ ἐν καλῷ φρονεῖν*. That the phrase was familiar at Athens is shown by Plato Rep. IX. 571, *οὐκοῦν, ή δ' ὅσ, ἔτι ἐν καλῷ;*

1055. Most codd. *τόν θ'*, but J. cites *τόνδ'* from three, a decidedly better reading. I remove the preceding note of interrogation, thinking it better for Oed. to assume that Jocasta remembers.

1056. Codd. fluctuate between *τὶς* and *τὶ*. I had edited *τὶς*

with Li., but now I prefer *ti*, *what matters it whom he spoke of?* Bl. compares Aesch. Pr. V. 766, *τί δ' ὄντων*;

1061. All codd. (immane quantum stolide) read *εχω* for *εγω*.

1062. Codd. *οὐδὲ ἀν εἰκ.* H. *οὐδὲ ἀν εἰ* and so Di. Li. Be. Ca. But Erf. *οὐδὲ εἴαν*, followed by Elms. Wu. Wo. N. Ht. R. J. Wh.

1084. Cod. L. pr. m. *τοιόσδε ἐκφύς*, rec. m. *τοιόσδε δὲ ἐκφύς* rightly.

1090. Codd. *Οἰδίπον.* Schm. J. conjecture *Οἰδίπονν.* See Comm.

1095. Codd. *ἐπίηρα.* J. *ἐπὶ ḥρα.* See Comm.

1096. Codd. *σοὶ δέ.* I conjecture *σοὶ δὲ οὖν* for metre's sake.

1099. In this corrupt antistrophe large correction becomes inevitable, if sense and metre are to be preserved. Codd. *ἄρα.* Bl. *κοράν.*

1100. Codd. *προσπελασθεῖστα.* Lachmann, *πατρὸς πελασθεῖστα.*

1101. Codd. *ἢ σέ γέ τις θυγάτηρ.* Arndt, *ἢ σέ γέ εὐνάτειρά τις.* J. conjectures *ἢ σέ γέ ἔφυσε πατήρ Λοξῆς;*

1104. Codd. *εἴθε.* Probably corrupt. Query: *μῶν δ... |ἢ σ' δ...*

1106. *σ' εὔρημα.* Weckl. *λόχευμα.*

1109. Codd. *'Ελικωνιάδων.* Pors. *'Ελικωνιδῶν.*

1111. Cod. L. *πρέσβει* (wanting *s*). Hence Wu. Di. Wo. Be. Schn. N. Schm. Vh. R. J. Ca. Wh. *πρέσβεις.* But Br. Schäf. Li. Bl. *πρέσβυτος.*

1130. Cod. L. probably read *που* pr. m. So Bl. N. and I with them. Di. Be. Wu. Li. Wo. Vh. *πως.* But Schäf. R. Schm. Ca. J. Wh. *πω,* which, without negation, I cannot regard as Attic.

1131. Codd. and most edd. *ἴπο,* which is admissible, but with Bl. N. Vh. I think *ἄπο* a more refined idiom.

1134. A verse seems to have been lost after this one: its probable nature may be guessed at as resembling *ἀκοῦμεν ἄμφω κατὰ νομὰς ἀλώμενοι.*

1137. Codd. *ἐμμήνους,* except Trin. which has *ἐκμήνους.* Hence Pors. *ἐκμήνους,* which has been generally received.

1193. Codd. and other edd. *τὸ σόν.* Camerarius *τὸν σόν,* followed by Elms. Di. Wu. Ht. Li. N. Bl. Vh. R. J. But Wo. Ca. Wh. keep *τό.*

1195. *τλάμον.* I would gladly read *δύσταν,* on account of metre.

1196. Codd. *οὐδένα.* And so Br. Schäf. Ht. Bl. Ebn. Wo. Ca. But Elms. H. Wu. Di. Ht. N. Vh. R. Li. J. Wh. *οὐδέν.*

1197, &c. I would continue third person, referring *ὅστις* to *δαίμονα*. Therefore with J. and others I read *ἐκράτησε τοῦ*, but in 1201 I cannot adopt either *ἀνέστα* or *ἀνέστας*. With Elms. Ht. Bl. Vh. I read *ἀναστάς*, which seems a necessary sequence of *κατὰ μὲν φθίσας*.

1200. I think *χρησμῳδόν* corrupt. That *παρθένον* should take its place I doubt not, but the previous epithet is lost. It might denote form or rapacity. *Τρίπτυχον* (maiden, lion, eagle), *τετράπονν* (lion), *δίπτερον*, *πάμφαγον*, may be named; none with certainty.

1202-3. I read *κλύεις* for *καλεῖ* and with H. Bl. *ἀμός* for *ἔμος*.

1205. Codd. *τίς ἐν πόνοις τίς ἄτας ἀγρίαις*. H. inverts the clauses, and is followed by most edd. But, assuming erroneous inversion here, we cannot say how far it went: and I feel sure the two lines are much improved by reading *τίς ἄτασιν ἀγρίαις, τίς ἀλλαγῆ | βίον ἔνυκος ἐν πόνοις*; *who that dwells with cruel woes, who that dwells with a toilsome reverse of life* (is more wretched?)

1208. For *ϕ* I read *ψ* γε.

1209. Codd. *πατρί*. Wu. Bl. *πόστει*. This conjecture is an improvement in sense, and essential to metre.

1214. Codd. *δικάζει τόν*. H. Di. Li. N. Bl. R. Vh. *δικάζει τ'*. I now adhere to codd. with Elms. Schäf. Wu. Wo. J. Ca. Wh.

1216. Codd. *Λαίειον τέκνον*. So Schäf. Ca. But *Λαίειον ω τέκνον* Erf. Be. N. R. Vh. J. Wh. *Λαϊόνον τέκνον* Wu. Li. Wo. Bl. Deeming *ἰω* and *τέκνον* bad here, and knowing no word which can replace *τέκνον* except *ἔρνος*, I venture to edit *φεῦ φεῦ, Λαίειον ἔρνος, εἴθ | εἴθε σε μήποτε | μήποτ' εἴδον*. The repeated words are in keeping with the dolorous climax of this pathetic ode.

1218. Codd. *εἰδόμαν, ὁδίρομα*. Seidler read *δύρομαι*. But I read *εἴδον· ὁδύρομα*. There is no call for the middle aorist: and *ὁδύρομαι* is the Sophoclean form. Codd. *ώς περιάλλα λαχέων*. The elegant conjecture of J. *ώσπερ λάλεμον χέων* seems true.

1232. Codd. *ἥδειμεν*. Elms. *ἥδεμεν*, adopted, I think, by all edd. before J., who upholds the form of codd., citing *ἥδειμεν* from Aeschines and *ἥδειτε* from Demosthenes, as if their variation of form decided that of the Sophoclean age and of tragedy. The established form *ἥσμεν* (= *ἥδμεν*) is sufficient to establish *ἥδεμεν* as the transitional stage. See Veitch on the Greek verb.

1244. Codd. *ἐπιρρήξασ'*. Do. *ἐπιρράξασ'* rightly.

1245. Codd. *κάλει*. So Schäf. *ἐκάλει* Bl. *καλεῖ* Erf. and most edd., including J., who speaks of the reading *κάλει*, as 'mendum',

'an error,' without any right to do so. He reads *γοᾶτο* for *ἐγοᾶτο* in 1249, acknowledging the liberty occasionally taken by tragic poets to omit the augment in a speech, like this, of an epic character. Soph. was therefore just as free to use the imperf. *κάλει* as the hist. present *καλεῖ*, and none of us can determine which he meant to use. In such a case it seemed to me the simplest way to abide by the codd., which I should not do if I saw good reason to depart from them. It may be observed that *ὅπως εἰσῆλθε...κάλει*, *when he had entered...he began to call on* is exactly the same construction as in the preceding clause, *ὅπως παρῆλθ' ἔσω...έτερο*, *as soon as he had passed in...he went rushing &c.* The optatives *θάνοι*, *λίποι* prove nothing, for they might follow a hist. present.

1257 Codd. *κίχοι*. My reasons for reading *κίχη* will be found in the Preface, compared with Exc. IV. My belief is that those who introduced *κίχοι* were misled by the false analogy of the optatives above, which refer to past time, while time future is in question here.

1264. Cod. L. *πλεκταῖς ἐώραις ἐμπεπλεγμένην* ὁ δὲ *ὅπως ὄρὰ νιν*, where *ἐμπεπληγμένην* is written by mere misadventure, and δ' inserted after *ὅπως*: but most of the copies write *αιώραις*. Hence Vh. conjectures *πλεκταῖσιν αἰώραισιν ἐμπεπλεγμένην*. *ὅπως δ' κ.τ.λ.* This J. adopts, but with ὁ δ' ὡς for *ὅπως δ'*, saying that *αἰώρα* is the only classical form. He overlooks the express testimony of Eustathius (on Il. III. 108) to the classical use of *ἐώρα* and to its prevalence here. *ἡερέθεσθαι δὲ κυρίως μὲν τὸ ἐν ἀέρι κρέμασθαι, ἐξ οὐν καὶ η̄ αἰώρα, ὅτι δὲ η̄ ρήθεισα αἰώρα καὶ διὰ τοῦ ε̄ φύλον ἔχει τὴν ἄρχουσαν, ὡς δηλοῖ οὐ μόνον τὸ πλεκταῖς ἐώραις ἐμπεπλεγμένην, ἀλλὰ καὶ τὸ μετέωρος, ἔτεροι ἐπαγωνίζεσθωσαν.* In the face of this evidence I would not exclude *ἐώραις*. The fact that *αἰώρα* is the more usual word, and therefore adopted in the copies, is really an argument in favour of *ἐώρα*, and ο δὲ *ὅπως* is quite free from objection. I follow Cod. L. with Di. Li. Schäf. H. Wo. R. Bl.

1271. I agree with Hermann and Bishop Thirlwall in regarding *ὅψιντο* as certainly corrupt. But I cannot believe in *ὅψιντο*. See my note appended to Excursus XI.

1279. Cod. L. *δημθρος χαλάζης αἴματος ἐτέγγετο*. Copies supply τ' after *αἴματος*, and one cod. has *αἴμάτων*. Pors. conjectured *χαλαζά θ' αἴματονσ'*, and so Di. Schm. Vh. has *χαλαζῆς αἴματων*. Bl. *χαλαζῆς αἴματονς*. H. R. N. Be. *χαλαζῆς αἴματων*. Heath, Ht.

Wu. Wo. Ca. J. Wh. *χαλάζης αίματον*. Elms. Erf. Musgr. Bo. Li. edit as I do. H. (ad Orph. Argon. 766) justly says ‘vocabulo *χαλάζης* intellegi aquosum umorem una cum sanguine ex oculis defluentem’. I doubt not the supposed likeness of a tear-drop to a hailstone brought in *χαλάζης*, and the epithet *μέλας* indicates the coloration of the mixture. The *χάλαζα αίματος*, and *χαλαζέις φόνος* of Pindar have no bearing on this place, much less *δυμβρία χάλαζα* in O. C. 1502, except that the use of *χάλαζα* favoured the addition of *δυμβρος*.

1280. *οὐ μόνον πάρα*. This I conjecture for the MS. *οὐ μόνον κακά*. Porson *οὐχ ἐνὸς μόνου*. Lachmann *οὐ μόνον μόνῳ*. Otto, Wo. Weckl. *οὐ μόνου κάτα*, which J. edits. H. condenses two lines into one, *τάδε ἐκ δυοῖν ἔρρωγε συμμιγῆ κακά*. Di. ejects both.

1284. *ἐν τινι σχολῇ*. All codd., and all edd. before Linwood, had written *ἐν τίνι*. He first saw that the enclitic is proper here. Ca. J. Wh. have followed him, as I do.

1302. Codd. pl. *φεῦ, φεῦ δύστανος*, whence Ca. J. *φεῦ δύστανος*. T. *φεῦ φεῦ δύσταντ'*. So Elms. H. Wh. Dindorf omits the clause.

1310. *διαπέταται*, the reading of most codd. is clearly a corrupt gloss; but *διαπωτάται*, which Musgr. suggested, and J. edits, labours under the double disadvantage of being epic in form (see *περιποτάται* 482) and nowhere else found. I had edited *πέταται*, and so Wh., but Moeris will not allow *πέταμαι* in Attic Greek, and *πέτεται*, which Schäf. has, would be fitter. See *πέτομαι* 486. But is the *διὰ* to go for nothing here? I now suspect that the true reading is *διαθεῖ*, *run abroad*, a word used by Thuc. Xen. and Plato: for I see no reason why Soph. may not have taken his metaphor from the rush of racers or dispersing crowds, as willingly as from the flight of birds. But a corrector not recognising this, and ignorant of metre, might think *διαπέταται* an improvement. The monometer is more pleasing here than the dimeter. Ca. keeps *διαπέταται*.

1311. Codd. *ἔξηλον*, and so J. But H. *ἔξιλλον*, followed by Di. Li. Ca. Wh.

1315. H. supplied *οὐ*, which is not in codd.

1320. Codd. *φορεῖν*. J. *φέρειν*.

1323. Codd. *κηδεύων*. I had edited *κηδεμών* with Be. Li. R., but I now think it safer to retain *κηδειών*, though not in exact correspondence with strophe, unless the diphthong may be made short.

1341. Codd. *τὸν δλέθριον μέγαν*. Erf. *τὸν μέγ' δλέθριον*, and so Bl. N. Wo. J. Wh. But Di. Ca. *τὸν δλεθρον μέγαν*, which is not good grammar.

1347. Codd. *μηδ' ἀναγνῶναι ποτ' ἄν.* Weckl. *μηδάμ'* ἀν γνῶναι ποτε. J. *μηδέ γ' ἀν γνῶναι ποτε.* Do. Schn. N. *μηδαμὰ γνῶναι ποτ' ἄν.* Di. *ὦσ σ' ηθέληστα μηδέ σ' ἀν γνῶναι ποτε.*

1349. Codd. *ἀπ' ἀγρίας*. Triclinius removed the prep.

1350. Codd. *νομάδος*. Elms. *νομάδ̄*. J. *μονάδ̄*. I view the word as a mere corruption, caused by some blunderer who moved the prep. which stood here to the previous verse. I therefore edit *ἀπό μ̄*. Cod. L. *ἔλυσεν ἀπό τε φόνου*. I have read *ἔλαβ̄ ἀπό τε φόνου μ̄*.

1360. Codd. *ἄθλως*. Erf. *ἄθεος*, received generally.

1361. Codd. *όμογενής*. Mein. conjectures *όμολεχής*.

1365. Codd. *ἔφυ*. H. *ἔτι*.

1383. I place a full stop after *ἀναγνον*, none after *Δαινυ*. See Comm.

1401. Codd. *ἔτι*. And so Di. Wu. Be. Li. R. Schm. But Heims. Wo. Schn. N. Vh. Bl. *ἔτι*. Elms. Ht. Ca. J. Wh. *τι*.

1405. Codd. *ταῦτον*. J. conj. *ταῦτοῦ*.

1413. Codd. *πείθεσθε*. Elms. and edd. *πίθεσθε*.

1422. Codd. *φανόματι*. Mein. *θανόματι*, received by N.

1445. Codd. L. A. *τ' ἀν=τὰν.* Г. L². *γ' ἀν*, and so H. W. Ht. Bl.

1446. Codd. are divided between *προστρέψομαι* and *προτρέψομαι*. *προστρέψομαι* Be. Wo. Ht. N. Vh. Bl. J. *προτρέψομαι* Br. Erf. H. Di. Li. Wu. R. Schm. Ca. Wh. I prefer the former as more forcible here.

1466. Codd. gen. *ἀν*, two *ταῖν*. Schäf. Heath, Reis. Br. Erf. Ht. Wo. *ταῖν*. Other edd. *ἀν*.

1494-5. Codd. *τοῖς ἐμοῖς | γονεῦσιν*. I read *ταῖς ἐμαῖς γοναῖσιν*, and regard *σφῶν* as genitive case, not dative: *which will be disasters to my children and to yours alike*. Oed. asks ‘who will run the risk of marrying girls who, disgraced themselves, will entail disgrace on their progeny?’ J. reads *γόνοισιν*, which he would have to mean the sons of Oedipus. But those sons ought not to be specified here, and *γόνος*, though used in the singular for ‘a son’, is not used in the plural at all. The word *γοναῖσιν* however includes the whole progeny. See O. C. 1192, Ant. 641.

1505. Codd. *παρίδης*. Dawes *περιδῆς*, generally received.

1513. Codd. οὐ καιρὸς ἀεὶ ζῆν, τοῦ βίου δὲ λόγονος. For ἀεὶ Di. conj. ἄρα (monosyll.), received by Li. Wu. Wo. N. J. Ca. and Wh. omit τοῦ.

1526. Codd. θοτις. I read ὡς τις, and this reading is defended at full in Exc. IX.

1528. Codd. ἐκείνην. For this I read ἄμεινον.

1529. Codd. μηδέν'. I read μή τω'. See Comm.

The Editors and Commentators, whom I have more or less consulted in preparing this edition, and whom in Lection and Commentary I have cited by the Sigla appended, are as follows :

Be.	Bergk.	Mein.	Meineke.
Bl.	Blaydes.	Musgr.	Musgrave.
Bo.	Bothe.	N.	Nauck.
Br.	Brunck.		Neue.
Ca.	Prof. Campbell.	Pors.	Porson.
Di.	W. Dindorf.	R.	Ritter.
Död.	Döderlein.	Reis.	Reisig.
Do.	Dobree.	Schäf.	Schäfer.
Ebn.	Ebner.	Schn.	Schneidewin.
Ell.	Ellendt.	Schm.	M. Schmidt.
Elms.	Elmsley.	St.	Steel.
Erf.	Erfurdt.	Vh.	Van Herwerden.
Ht.	Hartung.	Weckl.	Wecklein.
Heims.	Heimsoeth.	Wh.	Prof. White.
H.	G. Hermann.	Wo.	G. Wolff.
J.	Prof. Jebb.	Wu.	Wunder.
Li.	Linwood.		

Some names, occurring once or twice only, are printed at full : Arndt, Badham, Burges, Dawes, Dorville, Heath, Lachmann, Martin, Otto, Schneider, Seidler, Spengel.

NOTE. Readers are requested to observe, that several important corrections in the Parodos and in Stasimon IV. have been added since the Commentary and the Preface were printed. They are duly noticed in the Lection.

COMMENTARY ON OEDIPUS TYRANNUS.

I. PROLOGOS. (1—150.)

I. (*Preface.*) (1) In the first Excursus some account is given of the Greek theatre, especially that of Dionysus at Athens, which, lying on the southern slope of the Acropolis, had a prospect inclining to the East of South.

(2) The Scene of the Oedipus Tyrannus represents the front of the royal palace at Thebes. On each side of the central or royal door is another door, the eastern, which leads to the women's apartments, the western, probably, to the residence of Creon. At each extremity of the palace-front is another inlet to the stage, that on the E. being for strangers from foreign parts, that on the W. for persons coming out of the city. These adjoin the Periactoi.

(3) When the spectators, who could be (says Plato) 30,000, have taken their seats in the Koilon, the action of the drama begins with the silent entrance, through the western passage (parodos) into the orchestra, of a procession, consisting of priests, youths and children. They are led by the Priest of Zeus, an aged and venerable man. When they have reached the proscenium, either by way of the choral platform, as yet vacant, or by other stairs, they seat themselves, as directed by the priest, on the steps of several altars (15, &c.), of which the nearest to the palace is the altar of Apollo Lyceus (919). They are suppliants, who come to the palace, seeking relief from the miseries of the plague which afflicts Thebes, and addressing their supplication to the gods of Oedipus, and to Oedipus himself, their venerated king. Each one brings the customary token of his suppliant character, a small bough or rod of olive, festooned with wool. This was technically called *iketypia*, here *iktypos kládōs*, and those who carry them are said to be *έξεστεμένοι* (3, 19). Each *iketypia* was to be laid on the altar and left there, if the petition were not granted. But, as Oedipus takes upon himself to fulfil the desire of these suppliants, they are told (143) to take their rods away with them. See Andocides *περὶ Μνηστ.* and notes on 3. Whether, when Oed. comes out of the palace, the suppliants

have already laid their rods on the altars, or hold them out to him in token of supplication, is a doubtful point. My reasons for inclining to the latter view will be given on 3.

(4) The Prologos of a Greek play is that portion which precedes the Parodos or entry of the Chorus. Two plays of Aeschylus, the Supplices and the Persae, have no Prologos. But in every extant drama of Sophocles this part is of considerable extent. In the Oedipus Rex it contains 150 lines, forming two dialogues: one between Oedipus and the Priest of Zeus, the other between Oedipus and Creon. These lay the foundation of the plot.

II. (*Outline of the Prologos.*) Oedipus addresses first the suppliants, as his children, generally, and then the Priest of Zeus especially, desiring to know the feeling which brings them to the palace, declaring his affectionate sympathy, and his determined purpose to give his utmost help. The Priest, in his reply, describes the miseries inflicted on Thebes by the prevailing pestilence, and explains why the suppliant people look to Oedipus for counsel and relief. He had formerly rescued them from the cruel tyranny of the riddling Sphinx; and the wisdom which had enabled him to do this was supposed to be a divine gift. Can he not find a remedy for this new affliction, whether shown to him by the voice of a god, or perhaps by the suggestion of some man: for men of sage experience are not only the best counsellors, but also most accustomed to compare counsels mutually? (42-45.) The priest concludes his speech by entreating Oedipus to sustain his high reputation; to save a reign happily begun from an unhappy close, and himself from becoming the insignificant ruler of a depopulated land. In his reply (58) Oedipus declares his cordial sympathy with the suppliants. The aid which they ask he has already striven to supply by sending his brother-in-law Creon to consult the Delphic oracle of Phoebus. His return may be momently expected. The priest announces the approach of Creon (78) who is seen crowned with bay, and of cheerful aspect, as the bearer of good news. In the second dialogue (85) Creon, answering the king's questions, apprises him that Phoebus, in his oracular answer, requires the Theban people, as the condition of their release from the plague, to extirpate from their land a certain pollution: to wit, the murderer or murderers of the late king Laius. In his subsequent answers Creon states all that had been officially discovered as to the circumstances of that crime. Oedipus declares (132) that he will devote himself to the detection of the criminal, not only for the sake of the city, but in his own interest also, since the same murderous hand, by which Laius fell, might be armed against himself. This is one of the many instances of the *elparéia* which pervades this drama from its outset to the *περιπέτεια* of the plot.

He bids the children rise and take up their suppliant boughs ; despatching a messenger to summon the Theban councillors. The priest, seconding his directions, prays to Phoebus for a blessing (147).

III. (*Notes on 1-150.*) 1. ὁ τέκνα. Oedipus speaks not to the children only, but to all the suppliants, as the father of his people. His popularity as a beneficent ruler is testified by the Chorus in Stasimon I. So 58, ὁ παῖδες οἰκτροί. It is said in Homer (Od. xiii.) of Odusseus (Ulysses), λαῶν, οἷσιν ἄνασσε, πατήρ ὁ ήπιος ἦν. || Κάδμον. The legend is, that Cadmus, son of Agenor, king of Tyre, embroiled with his father, seized vessels, fled to Hellas, and there founded the Boeotian Thebes, introducing the Semitic letters, which were the source of the Greek, Latin, and other European alphabets. This event is ascribed to the 15th century B.C.; the reign of Oedipus to the 13th. Hence (267) Soph. counts five generations from Agenor to Laius, inclusive. The Hellenic nations liked to commemorate their heroic princes in their own and in local names. So the Thebans called themselves Καδμεῖοι, Καδμογενεῖς, Κάδμον λαός (=Κάδμον τροφή), their town ἀστυ or δῶμα Καδμεῖον, their citadel the Καδμεῖα (see 29, 35, 144): as the Athenians are called Κεκροπίδαι from Cecrops, Ἐρεχθεῖδαι from Erechtheus, Θησεῖδαι from Theseus: and a favourite name for Athens was Κρανάδα πόλις, from an old hero king Kranaos. Hence the Athenians are called Κρανάδον παῖδες in Aesch. Eum. 1014. || τοῦ πάλαι, *the ancient*. An adverb of time or place with the article prefixed, becomes adjectival by an ellipse of the participle ὁν. So ὁ πάλαι=ὁ παλαιός, and similarly we find ὁ νῦν, ὁ τότε, ὁ πρίν, ὁ πέλας, ὁ ἐκεῖ, &c. See 268, τοῦ πρόσθε Κάδμον τοῦ πάλαι τ' Ἀγήροπος. Observe the elegant antithesis τοῦ πάλαι νέα. So Ae. Sept. 740, νέοι παλαιώτεροι συγμεγεῖς. Νέος can mean *new, young, or modern* as here: render *latest*. || τροφή=θρέμματα, abstract for concrete, *nurture* for *nurslings*: it may be rendered *offspring* or *progeny*: Eur. Cycl. 189 μηκάδων ἀρωῶν τροφαῖ.

2. τίνας ποθ...; ‘quasnam sedes has (or quannam sessionem hanc) mihi sedetis?’ =*why sit ye thus solemnly before me?* Ποτέ, thus used to strengthen an interrogative (see 151), is like the colloquial English *ever*, or *pray* (what *ever* are you doing? what do you want, *pray*?). || The construction τίνας τάσσε ἔδρας (for τίνες εἰσὶν αὐτεῖς ἔδραι ἄσ) is attractional, and frequent in classical poetry. Blaydes cites 1033, τί τοῦτον ἀρχαῖον ἐννέπεις κακόν; Eur. H. F. 1132, τίν’ δψιν τήνδε δέρκομαι; Verg. Aen. IV. 10, quis novus hic nostris successit sedibus hospes? Steel adds: Aesch. Pr. 251, μέγ’ ὡφέλημα τοῦτ’ ἔδωρήσω βροτοῖς. Eur. Ion 1262, οἵαν ἔχισναν τήνδε ἔψυσας. || μοι is ‘dativus ethicus,’ the construction, frequent in Greek poetry, of one indirectly interested, a special case of the larger ‘dativus commodi vel incommodi.’ || θοάζετε. It is certain that two verbs

exist having the same form θοά̄ω. One of these, from the root θεF, *run*, is a derivative of θοός, *swift* (θοFός), and therefore anciently θοFά̄ω, meaning, *move swiftly, hasten*. It is used by Eurip. as trans. and intrans. Hermann, Erfurdt, take it to be the word here used. But two passages occur (Ae. Suppl. 595, and a fragment of Empedocles in Sext. Empir. 218, σοφίης ἐπ' ἄκρουσι θοά̄ζει) where the sense of *sitting* is obvious. Again, Plutarch, Hesych., Etym. M., with all grammarians and scholiasts, ascribe that sense to the verb here, which the context confirms. We must therefore assume a root θα, *sit*, which by strengthening became θαα, θᾶ, θαα or θοᾶ, and took (1) the suffix κ, whence θάκος, θῶκος, *seat, thakē, sit*, (2) the suffixes στ, ξ, whence θάστω, θάστω, θοά̄ω, *sit*, &c. See J.'s note, p. 286. || έδρας θοά̄ζετε is the construction of the cognate accus. The words are not cognate in stem like γελᾶν γέλωτα, θρέμμα θρέψασθαι, and many more, but cognate in sense, like ἐλθεῖν δόδν, εῦδειν ὑπνον &c. See O. C. 1166, τὶς δῆτ' ἀν εἴη τὴν δόδν ὁ προσθακῶν έδραν. Ritter, citing γονυπετεῖς έδρας from Eurip., insists that the posture of the suppliants was a kneeling one. This cannot be certainly determined. It might be something between sitting and kneeling. But sitting itself is often represented as a mournful attitude. See Isaiah iii. and Verg. Aen. xi. 349, totamque videmus conseditte urbem luctu.

3. *ἰκτ. κλάδ. ἔξεστ. exhibiting wreathed supplicative branches.* This use of the particip. from ἐκστέφω (see lex.), is peculiar: for, though attributed to the suppliants, it really describes the rods wreathed with wool which they brought with them as symbols of supplication. Chryses in Homer brings a golden staff festooned with στέμματα, Il. á, 14, στέμματ' ἔχων ἐν χεραῖν ἐκηβόλον Ἀπόλλωνος χρυσέῳ ἀνὰ σκήπτρῳ, καὶ ἐλίσσετο πάντας Ἀχαιούς. In later times a small branch or rod of olive was so used, technically called *ikteria*, in 912 στέφη, here *ikterios klados*, from *ikteus* (whence *ikētys, a suppliant*). Another name was *εἱρειώνη*, from *ἔριον, wool*, Aristoph. Plut. 383. The Romans called them *velamina* or *velamenta*. Hence Verg. Aen. vii. 154, centum oratores augusta ad moenia regis Ire jubet, ramis velatos Palladis omnes. Comp. Ae. Suppl. 192, λευκοστεφεῖς *ikterias*, ἀγάλματ' αἰδοίον Διὸς σεμνῶς ἔχουσαι διὰ χερῶν συνυνύμων. Eum. 43, ἐλαῖας θ' ὑψιγέννητον κλάδον λήνει μεγίστη σωφρόνως ἐστεμμένον ἀργῆτι μαλλῷ. Wunder, in his *Excursus* on this place (which is very useful), says: ‘As soon as those who came to pray for anything had seated themselves at the altar, they placed these branches on it; and, if the help they sought was promised, they took them up and retired; if not, they quitted the place, and left the branches behind.’ Hence Eur. Her. 124 *ικέται κάθηνται παῖδες οἵδ' Ἡρακλέους βωμὸν καταστέψαντες, ὡς ὥρας, ὄνται*. See also Ae. Suppl. 241 &c., 344 &c., 480 &c.; 506 shows that it was customary for those, who did not receive a promise of

help, to leave the *ικετηραι* on the altar: κλάδους μὲν αὐτοῦ λεῖπε σημεῖον πόνου. So in Eur. Suppl. see 258 &c., and afterwards 359, ἀλλ', ω γεραῖαι, σέμν' ἀφαιρεῖτε στέφη μητρός, just as in this play Oed. says 143, τούσδ' ἄραντες ικτήρας κλάδους. In the face of these passages it is not easy to deny the conclusion of Wunder and J., that the *στέφη* had been laid on the altars before Oed. appeared. Yet some indication of this fact stronger than the word *ἄραντες* at 143 might have been expected: and many places appear in Greek and Latin (besides Hom. a'. 14), which speak of them as held in the hands, and stretched out in token of entreaty. See (as cited by Blaydes) Ae. Suppl. 22 ἐγχειριδίους. Verg. Aen. VII. 237, *praeferimus manibus vittas ac verba precantia. Liv. XXIV. 30, ramos oleae ac velamenta alia supplicum porrigitentes. Ov. Met. II. 279, velamenta manu praetendens supplice.* Hence Ritter comes to another conclusion, saying, ‘the suppliants held out the branches in their hands in token of prayer to Apollo and Oed., and would have laid them on the altar, had not Oed. promised his help, and directed them to carry the *στέφη* home.’

4. *πόλις δὲ...γέμει κ.τ.λ.*, while the city is fraught &c. What is implied seems to be ‘Why are ye gathered round the royal palace, while Thebans in general are burning incense to propitiate the gods, or singing hymns of prayer for Apollo’s aid, or bemoaning their sufferings and woes?’ Perhaps Oed. points to the Periactos on his left hand, where an artist’s skill has painted a perspective view of some part of Thebes, probably including the Cadmea. *Γέμω* is properly used of the full freightage of a laden vessel. As a verb of fulness it takes the partitive gen. || ὁμοῦ μὲν...ἔμοῦ δέ. This mode of dividing clauses by repeating the same word with μὲν...δέ, is a favourite idiom of Soph. See 25-6 φθίνοντα μὲν...φθίνοντα δέ. 259-60 ἔχων μὲν...ἔχων δέ. 521-2 κακὸς μὲν...κακὸς δέ. About fifty such examples occur in his extant works. || θυμιαμάτων, *incense-fumes*. These would be discerned by the sense of smelling; the paean-hymns and cries of woe by that of hearing.

5. *παιάνων*. A paean (epic *παιῆων*) might be either a hymn of prayer to the healing god (*Παιών*, Apollo), as here, or a song of praise, as Eur. Alc. 424; or of triumph and joy, as Ae. Sept. ἀλώσιμον *παιᾶν* ἐπεξιακχάσας.

6. *μὴ* negatives ἀκούειν. So 1001, *πατρός τε χρήσων μὴ φονεὺς εἴναι, γέρον.* || *τέκνα*. Oed. repeats this affectionate word, where he says his interest in their sad case is such that he cannot be satisfied with the tales of messengers, but must see and hear everything in person.

7. Steel’s note on ἀγγέλων ἄλλων is as follows—“*Παρ’ ἀγγέλων ἄλλων = παρ’ ἄλλων, ὅντων ἀγγέλων (ἀγγειλόντων).* So Eur. Or. 532, τί μαρτύρων ἄλλων ἀκούειν δεῖ μὲν ἡ γέλσοραν πάρα;

This is a better construction than with Erfurdt to make ἄλλων redundant as in Plato Gorg. § 64 ὑπὸ τῶν πολιτῶν καὶ τῶν ἄλλων ξένων, where see Heindorf’s note; and as in

Aristoph. Pax 759, *ἀλλ' ὑπὲρ ὑμῶν πολεμίζων ἀντεῖχον δεῖ, καὶ τῶν ἄλλων νῆσων*. But in all these cases Wunder's excellent observation on Phil. 38 holds good, that 'when two or more things are mentioned which all belong to some one genus, the Greeks are accustomed so to join the pronoun *ἄλλος*, by a sort of attraction, with that noun which indicates the species, that the meaning of the pronoun must be referred, not to the noun with which it is connected, but to the noun indicating the genus, and so that the noun with which *ἄλλος* is connected must be looked upon as containing an explanation of that pronoun, and of the substantive to which the meaning of the pronoun refers.' So for example in Eur. Med. 297, *χωρὶς γὰρ ἄλλης ήσε ἔχουσιν ἀργυλας κ.τ.λ.*, envy and the character of slothfulness are the two species of one genus, the two sorts of disadvantage under which *οἱ περισσῶς σοφοὶ* labour: and we may translate the pronoun in English, *besides, in addition, over and above*; 'For not to mention the character of slothfulness which they have over and above, they incur &c.' Here (as *ἄλλων* follows its noun) render, *from messengers at second hand*, i.e. from messengers over and above my own observation.

8. Though self-satisfaction is among the faults of Oed., yet here he desires to inspire the suppliants with confidence in his power to help them. It is also the purpose of a Prologos to bring to the notice of the audience the leading characters by name. Hence the Priest repeats the name, *Oἰδίποιος*, 14. || The order is *καλ*. *Oἰδ*. ὁ πᾶσι κλεινός, *whom men entitle Oedipus the all-renowned*. His renown came from his victory over the Sphinx. See Introd. || *πᾶσι* is dat. ethicus, depending on *κλεινός*, 'renowned in the estimation of all.' So 40, *ῳ κράτιστον πᾶσιν Οἰδίπου κάρα*. O. C. 1446, *ἀνάξαι γὰρ πᾶσιν ἐστε δυστυχεῖν*.

9. Oed. now, with *ἄλλά*, *but or therefore*, addresses specially the priest of Zeus, whose age, dignified form, attire, and position point him out as the leading personage. *ὦ γερατέ, aged sire, or (as J.), thou venerable man.* || *φράξε*, *explain.* || *πρέπων ἔφυς, thou art naturally fitted.* *φύναι* is often in periphrasis with a part.: 440, *ἰμετών ἔφυν*, Phil. 88, *χρήζων ἔφυν*. See Periphrasis in Introd. *ἔφυς, you were constituted by nature, therefore you are*: almost invariable use of *ἔφυν*. Griffiths on Prom. 335.

10. *πρὸ τῶνδε, on the part of these*, i.e. as representing them. Cp. O. C. 811. || *τίνι τρόπῳ καθέστατε, in what mood ye are come.* A question after *φράζειν* is always indirect. *καθέστατε*, sync. for *καθεστήκατε* 2nd p. pl. perf. (intrans.) of *καθέστημι, to place*, 'ye have placed yourselves,'=ye are come. In 703 *καθεστάναι* is, 'to stand in the position of,' to be.

11-13. Render: *affrighted, or reposing in the trust that I shall willingly give full assistance: yes, I were hard-hearted otherwise, in not pitying a supplication such as this.* On the constructions in these lines, see Excursus II. || G. Wolff observes that the lines in the opening speech of Oed.

run thus: 3+2; 3; 2+3: also that in the first 3 there is a prevalence of the palatal sounds τ , σ , in the next 2 of the nasals μ , ν . The middle 3, tender in feeling, bring out the gutturals γ , κ , along with the soft liquid λ : in what follows there is first a prominence of the firm labials ϕ , π , while in the three closing lines, tender yet resolute, palatals again appear, strengthened by labials, and softened by vowels and diphthongs. Nowhere is found the canine letter β in its native roughness ($\xi\beta\rho\varepsilon$, $\xi\beta\pi\varepsilon$, $\kappa\eta\rho\varepsilon$): either it is softened by a palatal before it ($\tau\rho\phi\gamma$, $\tau\rho\pi\omega$), or it makes a firm labial yet firmer ($\phi\rho\alpha\epsilon$, $\pi\rho\pi\omega\nu$), or melts into a guttural ($\sigma\tau\rho\xi\alpha\nu\tau$, $\alpha\rho\kappa\epsilon\nu$), or it is smothered in soft vowels and diphthongs ($\kappa\alpha\tau\kappa\kappa\tau\epsilon\rho\omega\nu$).—This observation does not indicate the process followed by the poet's mind, but the result achieved by his fine ear and taste.

14. The priest's reply also begins with $\delta\lambda\lambda\lambda$, *well then*. It implies that he has given attention to the words of Oed., but has something to add.

15. $\delta\rho\acute{\alpha}s\ \mu\acute{e}n\ \eta\acute{m}\acute{a}s$. The δ corresponding to this $\mu\acute{e}n$ is in l. 19, $\tau\delta\ \delta$ $\delta\lambda\lambda\lambda\phi\delta\lambda\lambda\lambda$. || $\eta\acute{m}\acute{a}s$ is an instance of that attraction, so frequent in Greek poetry, by which a noun, which might be subject of a dependent clause, is drawn back to become the object of the principal clause: i.e. $\delta\rho\acute{\alpha}s\ \eta\acute{l}\acute{k}\acute{o}s\ \eta\acute{m}\acute{e}is\ \pi\rho\sigma\eta\acute{m}\acute{e}i\theta\acute{a}$ becomes $\delta\rho\acute{\alpha}s\ \eta\acute{m}\acute{a}s\ \eta\acute{l}\acute{k}\acute{o}s\ \pi\rho\sigma\eta\acute{m}\acute{e}i\theta\acute{a}$. So 224-5, $\delta\sigma\tau\iota\sigma\pi\theta\delta\eta\acute{m}\acute{a}n\ \Lambda\acute{a}i\acute{o}n\ t\acute{o}v\ La\acute{a}b\acute{a}d\acute{a}kou\ k\acute{a}t\acute{a}i\delta\acute{e}n\ \acute{a}\acute{n}\delta\acute{r}\acute{o}s\ \acute{e}\acute{k}\ t\acute{i}n\acute{o}s\ \delta\acute{a}\acute{w}\acute{l}\acute{e}t\acute{o}$ stands for $\delta\sigma\tau\iota\sigma\pi\theta\delta\eta\acute{m}\acute{a}n\ k\acute{a}t\acute{a}i\delta\acute{e}n\ \acute{e}\acute{k}\ t\acute{i}n\acute{o}s\ \acute{a}\acute{n}\delta\acute{r}\acute{o}s\ \Lambda\acute{a}i\acute{o}s\ \delta\acute{a}\acute{w}\acute{l}\acute{e}t\acute{o}$. || $\eta\acute{l}\acute{k}\acute{o}s$, of *what age*, rel. pron.

16. $\beta\acute{a}w\acute{m}\acute{o}s\ t\acute{o}i\ s\acute{o}i\acute{s}$. The altar of Apollo *Λύκειος* is the only one mentioned by name (919), as *ἄγχιστος*. Hence Ritter believes it the only one in front of the palace, and takes the plural here in a sing. sense, like *δόμοι*, *δάματα*, &c. This is surely improbable. We cannot indeed say with certainty what other deities had altars here, though Pallas, Artemis, Dionysus, are the most likely names, being those invoked afterwards by the Chorus, as well as Zeus *ἔρκειος*. Since the proscenium was narrow, and the Chorus not yet present, we may fairly suppose that the choral platform itself was occupied by some of the suppliants, and perhaps that even the thymele, or altar of Bacchus, at its northern extremity, was among those here noticed. See Ae. Ag. 485 &c. || *oī μέν, some*: i.e. the young children, here likened to newly-fledged birds, *νεοσσοί*. Cp. E. Herac. 240, *βάώμος θακεῖς νεοσσῶν τήνδ' ἔχων οὐρήγυρον*.

17. *oī δὲ σὸν γήρα βαρεῖς, others old and infirm*: i.e. *γήραξ ξυρόντες καὶ βαρυνόμενοι αἰτῷ*.

18. *ἱερῆς*. Attic form for nom. plur. of *ἱερεύς*. || *έγώ μέν Ζηνός*. This implies *ἄλλοι δὲ ἄλλων θεών*, which is left for the mind to supply. *Ζεύς*, gen. *Ζηνός* or *Διός*. || *οἵδε τ' γῆθέων*. See Lection. *γῆθεος*, Att. for Ion. *ἥθεος*, a marriageable (but unmarried) youth. They were employed in temples, as Ion in the play of Euripides.

19. *τὸ δ' ἄλλο φῦλον.* J. renders, ‘the rest of the folk.’ So Ritter ‘das and’re Volk’, and this seems to be the general view. I doubt its correctness. Can *φῦλον* stand for the population of a town? Would not *πλῆθος* be more likely? And is it imaginable that all Thebes was gone with *ἰκετηριαὶ* (*ἐξεστεμένον*) to supplicate in public places on the same day and at the same early hour (see 65) by common consent? Looking at the words *τὸ ἄλλο*, and considering that *φῦλον* implies a similarity of component persons, I cannot help suspecting that we ought to render—‘the rest of our number’ (or ‘of our body’); and to understand that the priestly order in Thebes had organised a company of suppliants, consisting of themselves, of youths selected by themselves (*λεκτοί*), and of children, and so distributed and instructed these, that various parties should at the same time appear in suppliant guise at important points and places of the city; the principal troop, headed by the priest of Zeus, being destined for the royal palace.

20. *ἀγοράστι*, *in the market-squares*: dat. loci. The Agora, being the oldest part of an Hellenic city, naturally became the focus, not only of commercial, but of religious and political life. Here (say Guhl and Körner) even in Homer’s time the citizens assembled in consultation; hence it was supplied with seats: here were the oldest sanctuaries, here statues and altars of the gods: here were held the first festive games. Zeus, Hermes, Athene were its presiding deities (*ἀγοραῖοι*): Artemis is named at 161. Its usual form was a quadrangular court, surrounded by colonnades. See S. El. 7. || *Παλλάδος διπλῶις ναοῖς.* We do not know which are meant, Pallas being worshipped at Thebes under various titles, as *Οὐκα*, *Ισμυρία*, *Καδμεία*, &c., we may suppose the first and third of these. || J. suggests that Soph., in mentioning *two temples of Pallas*, wished to remind the audience of those two at Athens, which stood on the Acropolis above the theatre: the Erechtheion, and the Parthenon. The Er. contained a temple of Pallas, besides which and her Parthenon, as the virgin goddess, she had also on that hill her great statue, as Polias, tutelar of the city. Steel says: ‘the *ναὸς* was that part of the temple which contained the altars and image of the deity, i.e. the shrine (cella, sacellum): *ἱερόν* the whole building; *τέμενος* the sacred precinct round it := chancel, church, churchyard.’

21. *ἐπ'Ισμηνῷ τε μαντείᾳ σποδῷ.* Ismenus, a Theban seer, gave his name to the river Ladon, S. of Thebes. The temple of Ismenian Apollo there was oracular, divination being drawn from the sacrifices (*ἔμπυρο-μαντεία*). Cp. Ant. 1005 &c. where such omens are described. Hence *μαντείᾳ σποδῷ* the prophetic altar-ash. See Herod. viii. 132, and J.’s note on this place.

23, 24. *σάλος* is the surge near to the land, *πέλαγος*, the open sea. || *Ἐτ' οὐχ οἴα τε=οὐκέθ' οἴα τε* (*ἐστι*) *hath power no longer.* *οἴος τε=τοιοῦτος ωστε.* || *φοινιον*, deadly, lit. ‘bloody.’ Aj. 352, *φοινίας ὑπὸ ζάλης.*

25. *φθίνουσα*, *wasting, decaying*. *κάλυξιν, ἀγέλαις, τόκοις* are datives, both of manner and matter, describing in what the *wasting* consists. Herod. says (VI. 139), after the Pelasgi had slain their children and wives οὐτε γῆ καρπὸν ἔφερε οὐτε γυναικές τε καὶ παιῶναι ὅμοιως ἐτεκον καὶ πρὸ τοῦ.

26. *βουνόμοις* = *βοῶν νεμομένων*, *of pasturing kine*. || *τόκος, travail*, labour (of child-birth). Hesiod Op. D. 242, ωδὲ γυναικες τίκτουσιν.

27. *ἀγόνος*, *bringing not to birth, abortive, barren*. || *ἐν*. Some would join this (as separated by tmesis) with *σκήψας*: but rather it is adverbial: *at the same time, meanwhile*. See 183, O. C. 55, Ant. 420, 1274, Tr. 207, Aj. 675. || *θεός*, the plague is deified, and called *πύρφορος* as bringing fever.

28. *σκήψας*, *swooping*. *σκήπτω, to strike*, as a thunderbolt falling to earth. || *ἔλανει, assails, ravages*. See 167—185. || Cp. the account of the plague of Athens in Thuc. II. Lucr. VI.

29. Thebes is called *the home of Cadmus* its founder. || Observe the elision of *ε* in *δὲ* at the close of this verse: a liberty often taken by Soph., never by Aesch. or Eurip. See 785, 791, 1224, O. C. 17, Ant. 1031.

30. "Αἰδης, Hades (Pluto), god of the shades below.

31. *ἰσούμενόν σι* depends on *κρίνοτες* in 33.

33. *συμφοραῖς*, *common events*, in contradistinction to *ξυναλλαγαῖς*, *visitations, or interventions in 34.*

35. *ὅς γε* (*quippe qui*) &c. *seeing thou didst come to the city of Cadmus and loose off from us* (*έξελνετας*) &c. i.e. *release us from*.

36. The *σκληρὰ δάιδος* (cruel songstress or poetess) is the Sphinx, whose riddle was in verse. See Excursus XI., and 391—398.

37. *καὶ ταῦτα, and that too*. So Ant. 322, El. 614. || *οὐδὲν ἐξειδὼς πλέον, having gained no helpful information; nothing more* (*πλέον*) *than you knew already*.

39. *λέγει νομίζει θ'*, Attic for *λέγη νομίζῃ θ'*, Pres. p. 2nd p. s. || Soph. has *ἡμῖν* as trochee 26 times, *ὑμῖν* 12; Aesch. and Eur. never.

40. *Oιδίπον κάρα*, a frequent periphrasis for a person dignified or beloved.

41—45. Render these lines, *all we who are suppliants here beseech thee to find some help for us, whether thou hast learnt it from hearing any god's voice, or, it may be, from a man, since I perceive that experienced counsellors do also, most of any, keep alive the habit of conferring in counsel*. On the just interpretation of this passage, so commonly and so grievously misinterpreted, see Excursus III.

46, 47. *ἴθι*, imperat. of *εἴμι*, ibo. Here used interjectionally, *on! or up!* || *εὐλαβήθητι* imper. aor. 1 pass. from *εὐλαβέομαι*: *be well on thy guard (lest thy great renown be impaired)*.

48. *τῆς πάρος προθυμίας*, gen. of cause; *on account of thy former zeal*. See 233. *προμηθίας* is an inferior reading.

49, 50. *μεμνάμεθα*. Subjunctive of *μέμνημαι*, Perf. of *μνήμομαι*, gov. gen. || *μνήμων* κ.τ.λ. *ne'er let this be our remembrance of thy reign, that we stood upright at first, and fell afterwards.* Cp. O. C. 174, μὴ δῆτ' ἀδικηθῶ.

51. *ἀσφαλέᾳ*. Dat. of manner := *ἀσφαλῶς*, or *ὡστε ἀσφαλῆ* εἴναι.

52. *ὅρνιθι αἰστίῳ* (alite fausto), *with happy omen*. Divination taken from birds was so usual a practice of Greeks and Romans, that *bird* became a common term for omen. Cp. Hor. C. i. 15, 5 mala avi. Aristoph. Av. 719–21,

*ὅρνιν τε νομίζετε πάνθ' ὅσπερ περὶ μαντείας διακρίνει·
φήμη γ' ὑπὸ ὅρνις ἔστι; πταρύβων τ' ὅρνιθα καλέετε,
ξύμβολον ὅρνιν, φωνὴν ὅρνιν, θεράποντ' ὅρνιν, ὄνον ὅρνιν. ||*

τὴν τότε. See note on 1, τοῦ πᾶλαι.

53. *ravñv=nvn*. || *ἴσος equal* (to thy former self); *thine own equal*.

56. Doubling of negatives in Greek commonly strengthens negation, as here; but cancels it in English. || Cp. Thucyd. VII 77, *ἄνδρες γάρ πόλις καὶ οὐ τείχη οὐδὲ νῆσες ἀνδρῶν κεναὶ*.

57. *μὴ ξυνοικύντων* *ἔσω* is an idiomatic Greek epexegesis of *ἔρημος ἀνδρῶν*, *destitute of men* (without any) *to dwell with thee therein*. || Hermann says that this use of a participle with *μὴ* is scarcely ever to be found, except when a noun signifying action with negative result, as *ἔρημος* here, is placed instead of a verb. || Observe *ἔσω* for the more correct *ἔνδον*.

58. *γνωτὰ κούκ* *ἄγνωτα*. Of this idiom, so frequent in tragedy, J. says that it is used when the speaker feels that he has to contend against an impression existing in the minds of his hearers. I can only say that it is one of those forms which grew out of the love of epexegesis and emphasis common to Greeks and Orientals. See other instances, 63, 384, 1230, 1275, O. C. 935, 1653, Tr. 962, Aj. 289, El. 865, 929, 1283. So in SS. ‘live and not die.’ || On the forms *γνωτός*, *γνωτότις*, see 361.

59. *ἰμείρω* here with accus., elsewhere with gen. Middle *ἰμείρεται* with infin. is used 386.

60-1. *νοσούντες*. nom. pendens, the construction changing to οὐκ *ἔστιν* *ὑμῶν* *ὄστης*. || *ἐξ ίσου ως ἐγώ νοσεῖ*, *is as sick as I am*. *ἐξ ίσου* an adverbial phrase formed by prep. and adj. Many such occur in Soph.

62-3. *εἰς ἔν* *ἔρχεται*, *comes home to each one* *μόνον καθ'* *αὐτὸν touching himself alone*.

65. The suppliants had reached the palace at an early hour. || *ὕπνῳ γ' εὖδοντα*, a redundant expression resembling the construction of a cognate accus.; and needing no correction. Steel says: “the addition of the noun strengthens the verb, as Verg. Aen. i. 680 ‘somno sopitum.’ Comp. 344, 1229. O.C. 1625, *φόβῳ δέσπατας*. The use of *εὖλα* for inaction is common. See 586.”

66. *ἰστε*, imperat. of *οἴδα*. || *πολλὰ* i. e. *δάκρυα*. || *δακρύσαντα*. A partic., not an infin., follows verbs of seeing, hearing, knowing, &c. || δή strengthens *δακρ.*, having perhaps its original temporal force, ηδη: it also strengthens such words as *πολλά*.

67. With *πολλὰ μὲν...πολλὰς* δὲ cp. ὁμοῦ μὲν...ὁμοῦ δὲ 3, 4. || *ὅδοις ἐλθόντα*, cognate constr. See 2, *ἔρας θοάζετε*. || *πλάνος*, a Sophoclean noun: *πλάνη* being more usual.

68. *εὔρισκον*. Elmsley and Schneidewin write *ηὕρισκον*, but later scholars, as Ellendt, prefer the form *έύ*. See Curtius.

70-71. In spite of differing quantities, it is suggested that Πυθώ had its name from *πυθέσθαι*. Cp. Aj. 608, *ἀιῶνος* "Αιδαν. See O. C. 486.

71-2. ὅ τι δρῶν, ᷂ τί φωνῶν. Phil. 905, *δρῆσ οὐδὲ φωνεῖς*. On the true reading *ρυσοίμην* (not *ρυσαίμην*) see Exc. IV. Render *I should rescue*.

73-5. These lines are very crabbed Greek, and cannot be rendered literally into good English. *Ημαρ* ηδη can only mean 'the present day,' though a strange expression: and *χρόνῳ* can only mean 'the time of Creon's departure.' The phrase *λυπεῖ τί πράσσει* finds a parallel in Aj. 744, *ώστε μὲν ὡδίνεων τὸ φύς*. *Τοῦ εἰκότος πέρα* is further defined by line following. Render freely: *and the reckoning of time from that day to the present makes me painfully doubtful how he fares: for he is away longer than I naturally expected, outstaying the time required.*

76-7. *κακός*, *a dastard, unprincipled*. || *μὴ δρῶν, if I fail to do*. || δηλοῖ subjunctive for δηλόγι.

78-79. The approach of Creon is now signified to the priest by some of the suppliants. || *eis καλόν*, *at the happy moment*. Eur. H. F. 728, *ἐς καλὸν στείχει*. Plato, Meno, 90, Euthyd. 275. Ant. 386, *eis δέον*. || *σὺ τε ἔπειτα οἴδε τε σημαίνοντι*, lit. both thou hast spoken, and these make sign to me: = *thou hast spoken at the happy moment when &c.* || *προστείχοντα*. See 66. *προστείχοντα* was a false reading retained by some editors; but corrected by Erf. Schäf. H. Wu., &c.

80-81. “*ἄναξ*. The term *ἄναξ*, given throughout to Oed., is here applied to Apollo, at 284 to his seer Teiresias, at 85 to Creon. And at 911 the Chorus are addressed as *χώρας ἄνακτες*. The word anciently meant one to whom any duty was assigned: as Ae. Pers. 378 *κύπης ἄναξ*, 397 *ιππιάνακτες*. So *χειρόναξ*,” St. || *ει γάρ, ει, εθε, O that*, (it would be well if), have the force of the Lat. *utinam*, as well as *ὡς, πῶς* *ἂν*, and are joined with an optative, as with *βαλη* here. So in Latin Verg. Aen. VIII. 560, *O mihi praeteritos referat si Juppiter annos*. Hor. S. II. 6, 8-10, *O si angulus ille proximus accedat...O si urnam argenti fors quae mihi monstret*. || *ἐν τύχῃ γέ τῷ* (for *τυί*). The *γέ* throws its emphasis on *τύχῃ τῷ*, as if it followed *τῷ*. Ae. Sept. 472, *σὺν τύχῃ δέ τῷ*. Cho. 138, *σὺν τύχῃ τυί*. S. Aj. 853, *σὺν τάχει τυί*. Ellendt says *ἐν τύχῃ=μετὰ τίχης*.

We might say = *σύν*, as above. Other instances in Soph. of this almost redundant *ἐν* are El. 1141, *ἐν ξέναισι χερσὶ κηδευθεῖς*: Ant. 1093, *σπῶντας ἐν χηλαῖσιν ἀλλήλους*: Tr. 886, *ἐν τομῇ σιδάρου*. Wunder says (on Phil. 60) ‘*ἐν* with its case and also *ἐκ* with its case often=the case of the instrument (dat. Gr., abl. Lat.); *ἐν* indicating in what the power of action lies, *ἐκ* from what the power of action proceeds.’ || *σωτῆρ* as a fem. epithet occurs in Soph. only here; but in Phil. 1470, the nymphs are invoked *σωτῆρας ικέσθαι*. But Aeschylus uses *σωτῆρ* as a fem. adj. several times, as Ag. 664, *τύχη σωτῆρ*. Euripides once, Med. 360, in whom we also find “*Ἐλλην γῆ Ι.Τ. 341. Ἐλλην στολή, Her. 130. || βατη λαμπρὸς ὕπερ δύματι=β. λ. (ἐν τύχῃ τωι) ὕπερ βανει λαμπρὸς δύματι; may he come as bright with some saving fortune as (he comes) with beaming eye.*

82-3. *ἀλλά, nay.* || *εἰκάσαι*, infin. used absolutely without *ὡς*, to make a guess, i.e. seemingly. Cp. S. El. 410, *δοκεῖν ἐμοί*. || *ἡδὺς* i.e. *βανει, he comes in gladness*, i.e. ‘with glad tidings.’ || *γάρ* refers to a suppressed protasis, *εἰ μὴ ἡδὺς ἔβανε: for otherwise, else, οὐκ ἀν εἴρπε, he would not be approaching.* See *ἀν* in Exc. XIV. || *κάρα*, accus. of respect, dep. on *πολυτεφής*, richly crowned, with gen. of fulness, *παγκάρπου δάφνης, berry-laden bay.* *πᾶς* in compos. has an intensive or superlative force. || Steel says: “Those only returned home crowned with chaplets who had received favourable answers from the oracle. If the answer was unfavourable, or if anything unfortunate happened on their return, they put off their chaplets. Thus in Eur. Hipp. 806, Theseus says, *τι δῆτα τοῦσδ’ ἀνέστεψαι κάρα πλεκτοῖσι φύλλοις, δυστυχῆς θεωρὸς ὡν*; In Livy, XXIII. 11 Fabius Pictor on his return to Rome from his embassy to Delphi says, ‘Se jussum ab templi antistite, sicut coronatus laurea corona et oraculum adiisset et rem divinam fecisset, ita coronatum navem ascendere, nec ante deponere eam, quam Roman pervenisset.’”

84. *ξύμμετρος (ἔστιν) ὡς κλίνειν*, lit. ‘he is within distance so as to hear’=he is within hearing.

85. *κήδευμα* for *κήδεστά* (abstr. for concrete) *kinsman* by marriage, from the noun *κῆδος*, marriage-alliance, Aesch. Ag. The tragic poets are fond of applying abstract nouns, especially those formed from 1st pers. perf. pass., to persons. So Eur. Or. 477, *κήδευμ' ἐμόν*. 1233, *ῳξυγγένεια πατρὸς ἐμοῦ*. Phoen. 291, and in this play 1, *τροφή*. 128, *τυραννίδος οὐτω πεσούσης*. Ant. 756, *γυναικὸς ὧν δούλευμα*. Eur. Bacch. 803, *δουλείας ἐμαῖς*. Or. 928, *ταῖδον οἰκουρήματα*. Andr. 446, *δόλια βούλευτήρια*. The figure is in use among the Latins also: Verg. Ecl. 7. 21, *Nymphae, noster amor, Libethrides*; Ecl. 3, 66, *meus ignis Amyntas*: Cic. de Or. III. 42, *quo item in genere et virtutes et vitia pro ipsis, in quibus illa sunt, appellantur*. We also use the word *relation* for person as well as for thing. St.

87-8. Editors seem not to have observed that in these lines Soph., wishing to make Creon speak cheerfully, and to justify his bright countenance and chaplet of bay with berries, puts in his mouth a humorous play of words. He has to tell what is δύσφορον, *ill* to bear (a pollution difficult to trace, a cruel expiation troublesome to apply), yet, he says, if this *happen* to turn out right, it will be all *good hap*. The δυσ- and the τύχη will not be δυστυχῆ, but altogether εὐτυχῆ. Shakespeare plays upon words with equal zest, as in Hamlet, ‘a little more than kin, and less than kind.’ || κατ’ ὄρθον, adverbial phrase=όρθως, also ἐς ὄρθον, O. C. 1034, δι’ ὄρθης (κυβερνήσεως) Ant. 994. || τύχοι εὖελθόντα. See Periphrasis. . || πάντα, adverbial, but may agree with τὰ δύσφορα.

89. τοῦπος (*τὸ ἔπος*), the oracle. Tr. 822, τοῦπος τὸ θεοπρόπον.

90. οὐτ’ οὐν προδέσσας εἰμι, *neither* (because I am not bold) *am I therefore* (*οὐν*) *frightened before the time*. See Part, and Periphr.

92. With some adjectives, as ἔτουμος, ἔξος, *Ικανός*, φροῦδος, the verb of being is constantly omitted: probably to denote continuousness of action.

93. ἐς πάντας, *before all*. || The following construction = τὸ γάρ πένθος (*δὲ φέρω*) φέρω πλέον περὶ τῶνδε ή καὶ κ.τ.λ. The importance of πλέον is shown by its position before τὸ πένθος.

95. λέγοιμ^έ ἀν is a softened fut. (as 218, 281) deferentially used.

98. ἀνήκεστον τρέφειν, *nurture it till past cure*: proleptic use of adj. which seems the right construction here. It would be past cure if the murderer of Laius were to die undiscovered and prospering.

99. τίς ὁ τρόπος τῆς ξυμφορᾶς; The usual rendering is: ‘what is the nature of the calamity (the μίασμα)?’ But a question thus distinct seems to need a connecting δὲ or γάρ: and Creon only replies to ποιῷ καθαρμῷ; Hence I think της ξυμφορᾶς=τοῦ ξυμφέρεσθαι, *what is the mode of compliance?* O. C. 641, τῆς γάρ ξυνοίσομαι. See 45.

100-1. ἀνδρηλατοῦντας. Referred to ἡμᾶς ἀνωγεν in 96. This verb occurs in Ae. Ag. 1586, Eum. 221, Plato Rep. VIII. 565 c. || φόνῳ φόνον πάλιν λύοντας, *repaying (or atoning) death with death*. Steel thinks the metaphor is from unweaving a web. Eur. Or. 593, μίασμα λύσαι. This verb (to do away with) has also such objects as νεῖκος, πόνος. || ως κ.τ.λ., *seeing that this blood (φόνον) afflicts the city*: acc. absolute. The metaphor (χειμάξει) is that of a storm-tossed vessel. On ως τόδ’ αἴμα cp. 241, ως μάσματος τοῦδ’ ἡμῶν ὅντος, also 354, 527. Thus ὅδε may refer to what immediately precedes, or to what next follows.

102-4. γάρ here may be rendered *then*. || ἀτενθύνειν, *direct, govern, as a pilot steers a ship*. See 695-6, 923. On τρίν see Particles.

105. ἀκούων (not ἀκούσας), the *hearsay* being continuous. || The merit of the reading γ’ ἐγώ is that the king, in his ignorance, distinguishes himself from Creon and the priests, saying, ‘I never saw Laius, as you often did’.

106-7. Some make *τούτου θανόντος* dep. on *αὐτοέντας*, but it is better as absolute gen. || ἐπιστέλλει i.e. Φοῖβος. || *αὐτοέντης* is again used by Soph. El. 264. The more common form (*πολιτικώτερον*, as Phrynicus calls it) is *αὐθέντης*, used by Ae. Eur. and the historians. || *τίνας=οἵτινες οὖν εἰσι*, *whoever they be.*

108-9. *οἱ*, article as demonstr. pron., *they*. || *γῆς*, gen. part. with adv. of place. || *δυστέκμαρτος*, *hard to make out, dim.*

113. *συμπίπτει* (hist. pres.) *meet with*, Aj. 424, *κακοῦς τοιοῦτος συμπίπτωκότα.*

114. *θεωρός* (see lex.): any missionary sent by his country for a religious purpose was so called, whether his destination were Delphi or any other oracular temple, or the public games. *ἐκδημῶν*, ‘going (or being) abroad,’ as we say: travelling. || *ώς ἀπεστάλη*, *from the time he set out* (*ώς=ex quo*).

117. See Lecture. *κατεῖδε* (*καθοράω*). *κατὰ* compounded with a verb of seeing or hearing implies distinctness. || *ὅτον* Att. form for *οὗτον* (from *ὅτις*), dep. on *ἐκμαθάνω*. || *ἐχρήστατ’ ἄρ*, und. *τῷ μαθήσει.*

118-19. *Θνήσκουσι γάρ.* The *γάρ* refers to a supposed negative: *no!* The verb is hist. pres. || *εἶχε εἰδὼς φράσαι*, *was able to state from knowledge, οὐδὲν ϯν εἰδεὶ πλὴν ἔν, nought of what he saw save one thing.* Unless we suppose *ѡν εἰδεὶ* a gen. of cause dep. on *φόβῳ*, *flying in terror at what he saw.* Some so construe: but I cannot adopt their view, though specious.

120-3. *πόλλ’ ἀν δέξειρος μαθεῖν*, lit. ‘might find out many things to learn’: i.e. *might procure much information.* || *ἀρχήν βραχίαν*, *a mere starting-point.* || *μιᾷ ρωμῇ*, *by one man’s strength.* || *νν=αὐτόν.* || We are to understand that the fugitive (who appears in 1117 as the shepherd entrusted with the exposure of the infant), ashamed of confessing that one man had defeated five, ascribed the death of Laius to a band of robbers, and afterwards, recognising in Oed. the murderer, entreated Jocasta to send him away from Thebes, without giving his motive. See 756—766. I cannot suppose, with Bothe, that he had made known to her the guilt of Oed. He kept his own counsel, as he had done about sparing the infant. || Steel says of *σὺν πλήθει χερῶν*: “*Σὺν here, as also in the next line, ξὺν ἀργύρῳ, gives a meaning somewhat different from the dative of the instrument, and is rather by the assistance of, than by means of, as σὺν Θεῷ, with God’s assistance.*” So also Phil. 1335, *τὰ Πέργαμα ξὺν τοῖσδε τόξοις ξύν τ’ ἐμοὶ πέρσας φανῆς.* But the distinction cannot be expected to be always very apparent. In English we commonly use *with* to express a mean or instrument, whilst the Romans in that sense carefully avoided *cum*, which always denoted accompaniment, though *σὺν* and *with* by no means do so necessarily.”

124-5. ὁ ληστῆς, *the robber*, poet. sing., adopted by Soph. for an evident purpose: *would then any robber have gone to so daring a length, unless some intrigue were being carried on with bribery from this city (Thebes).* The verb πράσσω is used in a similar sense of *unfair dealing*. Aj. 445-6, νῦν δὲ αὐτὸν Ἀτρεῖδας φωτὶ παντούργῳ φένεις ἐπροξαν. There is no allusion to Creon here, as some suggest. The king does not suspect him before he has heard Teiresias.

126. δοκούντα ταῦτ' ἦν, *such opinions were afloat.*

128-9. τυρανίδος, 'monarchy,' for *monarch*. || ἐμποδὼν εἶρε, *stood in the way and hindered you*, τοῦτο ἔξειδεναι, *from fully detecting this crime.*

130-1. ποικιλφός (*ποικίλα δέιδοντα*) Σφῆξ, *the riddling Sphinx*, προσήγετο, *was obliging us*, μεθέντας τάφαντο τὸ πρὸς ποσὶ σκοπεῖν, *to let alone things out of sight, and regard what was close* (lit. at our feet : we should say 'close at hand'). Causation (3rd use of middle voice) is contained in the verb προσήγετο.

132. ἐξ ὑπαρχῆς ... φανῶ, *I will start afresh and bring them into sight again.* ἐξ ὑπ. is adverbial. φανῶ (*τάφανη*), 'what was out of sight then I will bring into sight again now: i.e. I will revive the inquest concerning the death of Laius.' || αὐτὸν = αὐτά, *them.*

134. ἐθεσθε τὴνδὲ ἐπιστροφὴν πρὸ τοῦ θανόντος, *have paid this attention to the dead man's cause.* Though Creon has only reported the oracle and the facts respecting Laius, Oedipus already regards him as a leader in the movement, and is thus prepared to imagine him afterwards a conspirator with Teiresias against himself.

136. τιμωρῶντα, *redressing or avenging*, with dat. In 140 this verb, with accus. (ἐμε), means, *to wreak wrath upon.*

137-40. τῶν ἀπωτέρω. See τοῦ πάλαι, 1. || τάχ' ἀν...ῶν. See Part.

143. ἵστασθε, for ἀνίστασθε, *rise up.*

144-6. ἄλλος δὲ...δράσοντος, *let some one else collect hither the people of Cadmus*, saying that *I shall do all.* || Any translation, which throws σὺν τῷ θεῷ into parenthesis, fails to bring out the force of the passage, which lies in those words. Oed. is meant to say: 'we are now altogether in the god's hands, and, whether we are to prove fortunate or the reverse, depends upon him, and him alone'. Here, as everywhere, Soph. brings into strong relief the two really inconsistent features in the king's character and conduct: (1) he is blindly self-confident (*ὡς πᾶν ἐμοῦ δράσοντος*), and yet (2) he has the most entire pious confidence in Apollo, who is all the while working his ruin. So he said 76-7, *κακὸς μὴ δρῶν ἀν εἴη πάθ' οὐδὲ δηλοῦ θεός.*

148. κατ, emphatic: *we did in fact come hither.* || ἐξαγγέλλεται, *sends to announce*, third sense of the middle voice: that of indirect agency: causation of action.

II. PARODOS. (151—215.)

(*Outline.*) Oedipus retires into the palace through the central door: Creon, probably, through that on its western side. The procession of suppliants, reforming itself, leaves the theatre by its former route. After a short pause, the Chorus enters the orchestra through the same passage (parodos). It consists of 15 Theban councillors, elderly but hale men. In three ranks, of five each, they march, preceded by a flute-player, under the seats of the spectators (*θέατρον* or *καθλόν*), probably singing on their way the first strophe, after which they ascend the choral platform, where they form themselves into two semichoruses, divided by the thymele, or altar of Dionysus; and, turning their faces to the spectators, sing the rest of their opening song, which bears the name Parodos (entrance song), and is in its nature a Paean. It contains three strophes, each with its correspondent antistrophe. Knowing, from the messenger, that they are sent for to hear an oracle which has arrived from Delphi, in the first strophe they express their anxious curiosity respecting its purport. In its antistrophe they invoke the protection of three deities, revered as *ἀλεξικάκοι* (averruncii), averters of evil. These are Pallas Athene, Artemis, and Apollo. The second strophe, and its antistrophe, describe and deplore in melancholy strains the affliction caused by the raging pestilence. In the third strophe and antistrophe the old men resume prayerful invocation. Impersonating the cruel plague under the title of the war-god Ares, they entreat Athene to defeat and drive him from the land, again desiring the help of Phoebus and Artemis, besides that of Zeus the Thunderer himself. And finally they implore their native Theban deity, Dionysus or Bacchus, to join this alliance against a deity so disesteemed among gods.

A limited Doric dialect was used in Choral Odes by the Attic poets. Hence (in strophe 1 of Parodos), *ἀδνεπὲς* for *ἡδ.*, *τᾶς* for *τῆς*, *ἔβας* for *ἔβης*, *Δάλιε* for *Δη.*, *Παιάν* for *-ών*, *φάμα* for *φήμη*.

On the Choric Metres see Metrical Appendix.

(*Notes.*) 151. *Διὸς φάτι.* The Delphic oracle was that of Zeus: Ae. Eum. 17-19, *τέχνης δέ νν* (*Φοῖβον*) *Ζεὺς ἔνθεον κτίσας φρένα λέει τέταρτον τόνδε μάντιν ἐν θρόνοις*, *Διὸς προφήτης δ' ἐστὶ Λοξίας πατρός*. *φάτις* is the oracular answer, afterwards called *φάμα*. So Verg. Aen. III. 251, quae Phœbo Pater omnipotens, mihi Phœbus Apollo praeditus. Again Eum. 594, O. C. 623, 793. It is remarkable that the same terms which Aeschylus applies to Phœbus with respect to Zeus, are applied by Pindar to Teiresias, Nem. I. 90, *Διὸς ὑψίστου προφάτης ἔξοχος, ὀρθόμαντις Τειρεσίας*. || *τις ποτε;* of what nature, I wonder. || *πολυχρύσου.* Delphi is so called from the magnificent presents made to the shrine, and from the

treasures deposited there by many commonwealths. See Eur. Ion 54—6; Herod. I. 50; Pausan. Phoc. 9. Soph. has borrowed the epithet from Hom. X. 46, where it is applied to Mycenae. E. Andr. 2, σὸν πολυχρόνῳ χλιδῆ. St.

152. Πυθώ, -οῦς, Πυθών, -ώνος, are variant forms. (So Τυφώς and Τυφών). This was the oldest name of the district of Phocis at the foot of Parnassus, in which lay the town of Delphi; it was also the oldest name of the town itself. But Homer and Hesiod speak of the district alone: Il. β'. 519, Πυθώνα τε πετρήσσαν. It first appears as a town in Herod. I. 54, and Pind. Ol. vii. 10. St.

153. Θήβας. Accus. of place after verb of motion (εἴησ), poetic, especially epic. The name of this city is used both in sing. and plur. by Homer and Sophocles. Aeschylus uses the word only once, and that in the plural, Pers. 36. In his Theban play he only uses Κάδμου πόλις and Καδμεῖον. Eurip. uses it as plural always in iambics (except in a fragm.) and singular in choric parts. In Attic prose it is always plural. There were three cities of this name: one in Asia Minor, Θήβη ὑποπλακίη; a second in Egypt, Θήβαι ἐκατόμπυλοι; the third, the capital of Boeotia, Θήβαι ἐπτάνυλοι. Μυκήνη and Πλαταΐα are singular in the earlier writers, plural in the later, the Attic; except in choric Greek, as Iph. A. 265, Iph. T. 846, where alone Eurip. has Μυκήνη in the singular.¹ St. || ἐκτέταμαι φοβερὰν φρένα: my timid heart is on the stretch (to learn). This I regard as the best punctuation—making δέλματα πάλλων intrans. while I quiver with alarm; Ἰγίε Δάλιε Παιάν, O Iesian, O Delian Healer, ἀμφὶ τοῦ ἄζομενος, musing on thee with holy awe. Here I place a colon, regarding ἐκτέταμαι...ἄζομενος as parenthetic, and τέ μοι κ.τ.λ. as depending on εἰπέ μοι. ἐκτέταμαι is perf. p. of ἐκτείνω: I am stretched (on the rack of anxiety). φρένα is acc. of respect. φρήν properly means the midriff, i.e. the muscle which separates the heart and viscera: hence Aesch. Prom. 881, κραδία δὲ φρέβῳ φρένα λακτίζει. See Excursus V.

154. Παιάν, for Παιών, Apollo's title as the healing god: Δάλιος, his title as born (with Artemis) of Λατώ (Latona) in the isle Delos: of ιήσος Steel says: 'Soph. uses ιήσος three times: twice as an epithet of Apollo, here and 1096, but in 173 we have ιήτων καράτων, applied to the pains of child-birth. He seems to derive it from ιή ιή, just as εὔσος in 211 comes from the Bacchic shout εύοι, and is applied to Dionysus (Bacchus). The exclamation ιή seems to have been expressive of grief, as well as of joy and triumph. We need not wonder therefore that Apollo is called ιήσος, as being both the author and the stayer of pestilence. See Hom. Il. α', and Callimachus, Hymn. ad Apoll. 101, ιή ιή, παιήνον' ἀκόνομεν. Παιών is the Epic and Ionic form of παιάν, as the healing god, and as the paean.'

155-7. ἀξόμενος. See in the lex. ἀξομαι, root ἀγ-, shown in ἄγιος. Hom. Il. §. 261, ἀξέτο γάρ μη νυκτὶ θοῇ ἐπιθύμα ἔρδοι. E. Herac. 600 δυσφῆμεν γάρ ἀξομαι θεάν. Alc. 326. || χρέος = χρῆμα, thing, purpose. E. H. F., τί κανὸν ἥλθε τοῖσδε δώμασιν χρέος; || περιτελλομέναις ὥραι (A. Av. 696). In a pure Greek writer ὥρα never means hour, only season. || νέον ἦ π. ὡ. πάλιν; novel, or brought back in the revolution of seasons, so that πάλιν = πάλιν ἐπανελθόν. This interpr. I am glad to restore to its true author, G. Wolff. The old view made νέον = νῦν now, and π. ὡ. πάλιν = recurring in the revolution of seasons hereafter. || μοι is in the nature of an ethic dative.

158. The oracle is called ‘daughter of Hope,’ because those who consulted the god did so *in hope* of obtaining a favourable answer.

159. Elmsley edits κεκλομένῳ to agree with *μοι*, but the nom. κεκλόμενος is one of the constructions called ἀνακόλουθα (unconsecutive). They refer πρὸς τὸ ὑπονοούμενον, i.e. to something which the mind must supply. *I implore you to appear*, is what the poet had in mind here. So Plato Legg. vi. p. 286, θυητὸς ὁν—σμικρόν τινα χρόνον πόνος αὐτῷ παραμενεῖ πάμπολος. κεκλόμενος (see κέλομαι in lex.) is used as a present, though ἐκεκλόμην or κεκλόμην, is a syncopated aorist with reduplication in Homer. || It is improbable that Soph. would write such a word as ἀμβροτε in two contiguous lines, having no need to do so, even though the second line is in the antistrophe. But I cannot suppose that he, a most patriotic Athenian, would apply the epithet ‘immortal,’ dignified enough for φάμα, to the great goddess Pallas, daughter of Zeus, and tutelar of Athens. Here then I find a grievous blot; and I look about for its cause and its correction. Both are, I think, soon discernible. Nobody can be familiar with the habits of scribes and scholiasts in the decline of learning, without noticing their restless endeavour to hunt out passages which are, or seem to be, *in pari materia*, and to assimilate them by transferring to the one the phrases of the other. Thus in the Agamemnon, the words ἐπ' Ἀλεξάνδρῳ are foisted into anapaests where they ought not to be, because they afterwards appear in anapaests where they have their fitting place. So here, some meddling scribe discovers that Pallas in 187 is addressed Ὡ χρυσέα θύγατερ Διός. He takes a fancy to the word θύγατερ, and strives to replace it here: but this he can only do by finding for Ἀθάνα some trochaic epithet, beginning with a vowel. ἀμβροτή, of the previous verse, stares him in the face. If φάμα is immortal, so by prior claim is Athene; and down goes ἀμβροτή into the MS., dribbling afterwards into cod. L. and its copies. But I think his transposing mania did not rest there. If he liked θύγατερ, he liked χρυσέα as well, and could not have too much of that exquisite Pindaric epithet. So, finding φίλας, an epithet of Hope, in the verse from which he had pilfered ἀμβροτε, this busy corrector substituted χρυσέας.

Moved by these probabilities, I have suggested, without editing, φιλάς and Διὸς ἔκγονε, Παλλὰς. The fitness of the latter will perhaps commend it to those who feel the badness of ἀμβροτε. Cp. O. C. 1090, σεμνά τε παῖς Παλλὰς Ἀθάνα. The former may not find equal favour: for Soph. was quite at liberty to call Hope χρυσέα. But my suspicion will remain. I agree with those scholars who, as Ellendt, think that Soph. follows Pindar, as to the doubtful quantity of the first syll. in χρόσεος.

160. ‘γαιάχον. Usually this epithet is in a wider sense applied to Poseidon; once to Zeus: here alone it is transferred to Artemis in the restricted sense of πολιώχος, *guardian of the land* (of Boeotia), in which character she had a temple at Thebes, as Pausanias, Boeot. c. 17, mentions. Plutarch also in Aristides c. 20 says of a certain Euchidas, who ran from Plataea to Delphi, to fetch light from the sacred fire, and back again before sunset, 1000 stadia in one day, that the Plataeans buried him in the temple of Artemis Eucleia, the name of Eucleia, he adds, being given by most persons to Artemis, though some make her to be a daughter of Hercules and Myrto. An altar and statue were erected to her in every ἀγορά, and sacrifices offered to her by those who were about to enter into the state of marriage.’ St. || ἀδελφεά is the ancient and poetic form for ἀδελφῆ. Elsewhere in ancient poetry the title of *sister* is given to Artemis only in reference to her brother Apollo.

161. κυκλόεντ' ἀγορᾶς θρόνον for κυκλοσσῆς ἄ. θ., *seat in the centre of the agora*, as in Phil. 1123 πολιᾶς πύρτου θνὸς for πολιῶ π. θ. by a transposition of epithets frequent in the tragic poets. Ant. 793, νεῖκος ἀνδρῶν ξύναιμον. Eur. H. F. 396, χρυσέων πετάλων ἀπὸ μηλοφόρου χερὶ καρπὸν ἀμέρξων. || As to the form of the ἀγοραί, J. justly says the word κύκλος (encircling boundary) does not define that form to be necessarily circular. See Eur. Or. 919, ὀλγάκις ἀστυ κάγορᾶς χραίνων κύκλον. Hom. Il. ſ'. 504, εἴατ' ἐπὶ ξετοῖσι λίθοις, ιερῷ ἐνὶ κύκλῳ. Neue takes it to mean ‘full of κύκλοι,’ bands of people surrounding the altar. So Simonides in Anthol. Pal. VI. 211, Λητοΐδην ἀγορῆς καλλίχορον πρύτανιν. The meaning of the expression is not free from doubt. || On θάστει θρόνον see 2, note on ἔδρας θοδέστε. It virtually implies being worshipped: Eur. Ion 1618, ἐς θρόνους ἵζον παλαιούς. || εὐκλέα is poetic for εὐκλεά (εὐκλεέα). So Pind. Ol. VI. 75.

164. ἀλεξίμοροι=ἀλεξίκακοι, or ἀλεξητήριοι, or ἀποτρόπαιοι, averruncii.

165. ὕπερ, *in resistance to, or to avert, προτέρας ἄτας, a former bale*, meaning the Sphinx: a better construction than that which writes ὑπεροπνυμένας, making the gen. abs. So 187 ὁν ὕπερ. Aesch. Sept. 112 δουλοσύνας ὕπερ. || δρυ. πόλει, *rushing on the city*.

166. ἤνυστατ ἐκτοπιαν, *ye despatched out of the region*. || φλόγα πήματος=φλογερὸν πήμα. So Cic. has incendium invidiae, Cat. I. 11:

flamma invidiae, de Or. iii. 3. Cp. 833 κηλίδα συμφορᾶς. || εἰ ποτε... ἔθετε καὶ νῦν. With this form cp. Dem. Ol. I. 4, καὶ τῷ πολέμῳ προσέχετε, εἴπερ ποτέ, καὶ νῦν. Aristoph. P. 302, ὡς Πανέλληνες, βοηθήσωμεν, εἴπερ πώποτε.

167. ὡς πόποι. These two words are generally found together, always so in Homer: which gives some countenance to the interpretation based upon the testimony of Plutarch, Vol. II. p. 22, Δρύοπτες δὲ πόποις τοὺς δάλμονας (καλοῦσι). Eustathius ad Il. a'. p. 98 ult., and the Etym. Mag. confirm this. See Blomf. Gloss. on Agam. 1039 (1072). Lycophron's use of the word only proves that the Dryopian derivation was fashionable in his time. Aeschylus uses the word without ὡς, Ag. 1072, ὀτορότοι, πόποι, δᾶ. It is an exclamation either of surprise, sorrow or anger; *strange! dreadful! alas! shameful!* || ἀνάριθμα. Sophocles uses both this form and ἀνήριθμος in chorica: ἀνήριθμος alone in iambics. Aesch. uses ἀνήριθμον once in iambics, Prom. 90, never ἀνάριθμον. Eurip. ἀνάριθμος once only, and that in iambics, Bacch. 1335. He uses however ἀνάριθμος twice, in iambics, Ion 837, Hel. 1679.

169. στόλος=λὰὸς here, as in El. 749, στρατός. It may mean not only people, but 'all I have'—persons, live stock, land. || φροντίδος ἔγχος, *weapon of thought*, i.e. weapon furnished by thought, a bold phrase, meaning *a plan to avert calamity*.

171. ἀλέξεται fut. m. from ἀλέκω. See lex.

172. κλυτᾶς χθονός. κλειτὸς and κλυτὸς are both used by Homer as laudatory epithets, *great, excellent, &c.*; as 'worthy to be celebrated,' rather than as being really so. Buttm. Lexil. p. 384. So here we might give it the meaning *fertile*, that being the character for which land would be celebrated. || For τόκοισι I read τεκοῖσι. See Lection.

174. Ιητῶν καὶ. ἀνέχουνται, *recover not from their shrieking pains*: i.e. they die in child-bed. Some (Schneidewin followed by J.) take the sense to be, 'are not raised from their throes by births, i.e. do not bring forth living babes, but remain ἄγονοι, without offspring. I decidedly prefer the former view. || Huschke on Tibullus II. 5. 91 compares Herod. III. 68, A. Pac. 1320, Aesch. Eum. 938, and mentions that the ancients in their solemn prayers united these three points as of the greatest importance to public well-being; fruitfulness in the earth, in cattle, and in women.

175-8. ἀλλον ἀλλω, *one upon (or after) another*. The πρόσδοις in προσέδοις may, as J. says, soften the bold constr. Steel cites S. El. 235, τίκτειν σ' ἄταν ἄτας. J. adds Eur. Hel. 195, δάκρυνα δάκρυσι. || ἀν προσίδοις. See Tr. 2, ἀν ἐκμάθοις, where Brunck treats of this use of the 2nd pers. || ἀπερ εὐττέρον ὄρνιν, *like a fleet-winged bird*. This image refers merely to rapidity, that of the fire to violence also. We are not to think, with the Schol., of birds crowding one upon another in their flight, nor of the multitude of the

dead being too great to be consumed by the funeral fires, as in Thuc. II. 52, and his imitator, Lucretius VI. 1276. This last idea is too much in detail for poetry. With the image of the bird cp. Eur. Hipp. 827, *ὅρνις γάρ ὡς τις ἐκ χερῶν ἄφαντος εἰ πήδημ' ἐσ*"Αἰδουν κραιπνὸν δρυῆσσασά μοι. And with that of the fire, Hec. 607, ἀκόλαστος δχλος ναυτική τ' ἀναρχία κρέσσων πυρός. || ἀμαιμακέτου, *irresistible*, by reduplication from ἀμαχος. || ἀκτὰν πρὸς ἐσπέρου θεοῦ. We have Ἀχέροντος ἀκτὰν in Ant. 817, and Ἀχέροντος ἀκτὰν παρ' εὔσκοιν in Pind. Pyth. xi. 33. The expression ἔσπερος θεὸς is applied by no one else to Pluto. The idea is taken probably from the notion of darkness being connected with sunset and the west. θεοῦ is here a mono-syllable.

179. ὁν πόλις ἀνάριθμος δλλυται, *in countless numbers of whom the city is perishing*. Matthiae thinks this = οἱ τῇ πόλει ἀνάριθμοι δλλυται. Tr. 247, χρόνος ἀνάριθμος ἡμερών. El. 231, ἀνάριθμος ὥδε θρήνων.

180. For *νηλέα* I read *νεκρά*. See Lection, and add, that *νηλής unpitied* is without authority. In Aeschylus and in Euripides only *νηλής* occurs, and that once only in each, Prom. 42, and Cycl. 368, in the sense *merciless; νηλεῶς, mercilessly*, is twice in Aeschylus, Prom. 248, Cho. 234. γένεθλα, *her children*. || θαναταφόρα, *death-spreading* i.e. by infection. || ἀνοίκτως, *with none to mourn them*.

181-5. ἐν adverbial, *among them*. || ἀλλοῖοι, *young wives*, distingu. from πολιαὶ ματέρες. || ἐπὶ besides, adverbial. || ἀκτὰν παρὰ βάσιον, *by the altar-steps*. ἀκτά, *an elevated edge*, here *a step*. Aesch. Cho. 722, ἀκτὴ χώματος. N. reads ἀχάν παραβάσιον.

Since the foregoing was written, I have gained a new and as it seems to me a better view of this place, which has led me to read ἔδραν παραβάσιον for ἀκτὰν παραβάσιον, and in 145 ἐπιστεφανοῦσι, for ἐπιστοναχοῦσι of codd. See it explained and defended in Lection. || πόνων, gen. causae dep. on *ἰκετῆρες*.

186. λάμψει *sounds clear*: so 473, ἔλαμψε φάμα, ἀχώ τηλεφανής in Phil. 189; what belongs to the sense of sight being transferred to that of hearing. || δμανλος, *in unison*, here = συμμιγής, *intermingled*. Cp. with the whole line 5, ὁμοῦ δὲ παιάνων τε καὶ στεναγμάτων.

187. ὁν ὑπερ, *to save us from these things*. See ἄτας ὑπερ 165.

189. εὐώπα, *properly beautiful in countenance*, as in Antig. 530, τέγ-γονο' εὐώπα παρειάν, here *joyous*. Aesch. Cho. 467, εῦμορφον κράτος. 969, τύχῃ δ' εὐπροσωποκοίτῃ.

190. Ἄρεα. Nom. "Αρης and "Ἄρευς. The latter is the old form retained in Aeolic. From "Ἄρευς comes gen. "Ἄρεος and "Ἄρηος, Attic "Ἄρεως, dat. "Αρεῖ and "Αρηΐ, Att. "Αρει. acc. "Αρηα. From "Αρης, the Attic acc. "Αρη, "Ἄρεα, and "Αρην (see Pors. ad Phoen. 134; Dindorf edits "Αρη), Voc. "Ἄρες. The 1st syllable is long in Il. ē. 827, 829, yet short in ē. 824, 830, and generally, even in Homer. It is always short in Attic. "Ἄρεα here is

either the pestilence itself, so called from its destructive effects, or the god Mars, considered as he was by the ancients as the author not merely of wars but of every kind of calamity, especially pestilential diseases. The first sense is right, as the distinctive attribute ἄχαλκος ἀσπίδων clearly shows. The plague is personified as an unarmed Mars, with all the destructive power of that god. || μαλερός (see lex.), *fierce, violent*, used of fire in Hom. Hence, Aesch. Cho. 325, πυρὸς μαλερὰ γναθός. This may justify us in rendering it *fiery* here. || ἄχαλκος ἀσπ. = ἀτέρ χαλκέων ἀσπ. S. El. 36, ἀσκευος ἀσπίδων. 1002, ἀλυπος ἄτης. O. C. 677, 786.

191. *περιβόατος* = *peribooan* according to Musgr., who takes it actively, as ἀψανστος ἔγχους, 969. But though such verbals are often active (see Pors. on Hec. 1117) they are usually passive. Here render *amid surrounding cries* (i.e. of woe). φλέγει ἀντιάζων, *encounters and inflames me*.

192. *νωτίσαι*. The only resource hitherto suggested to obtain a grammatical construction in this long sentence, is to supply δὸς mentally from *πέμψον* in 189: δὸς "Αρεα νωτίσαι κ.τ.λ. That Soph. would leave such a gap in the nexus of his language, is highly improbable; and the manifest corruptness of mss. which offer ἀπονορ or ἐπονορ in 194, prompts us to look for a governing verb in that place. This I think suitably and probably found in ἔξορσον. We gain the construction ἔξορσον τε πάτρας νωτίσαι παλισσοντος δράμημα τὸν μαλερὸν "Αρεα, ὃς νῦν κ.τ.λ. and *drive to make a rapid retreat from our country's borders that fiery Ares, who now &c.* We have also gained a word admirably conspiring with *πέμψον*, and corresponding metrically with the antistrophic Ἀρτέμιδος. || *νωτίσαι παλ. δρ.* is an instance of cognate accus. The verb is intrans. in Eur. And. 1141, πρὸς φυγὴν ἐνώτισαν. In Phoen. 654 it is trans., meaning 'to cover the back'; see Herc. F. 362. It is also trans. in Ae. Ag. 286, πόντον ὥστε νωτίσαι, so as to skim the sea. See ἔξορίω in lex.

194-5. That μέγαν θάλαμον Ἀμφιτρίτας *the great chamber of Amphi-*
trite (spouse of Poseidon) means the Atlantic Ocean is amply proved by J., who cites (besides Eur. Hipp. 3, τερμόνων τ' Ἀτλαντικῶν), Herod. I. 202, Plat. Phaedo 109, E. Herc. F. 234, ὁστ' Ἀτλαντικῶν πέρα φεύγειν δρων ἀν.

196-7. The Black Sea (its modern name) is here called τὸν ἀπόξενον ὄρμον, *the roadstead that keeps strangers aloof*, probably on account of the savage tribes on its coasts, not of its navigation. Hence perhaps Soph. introduces it as Θρήκιον κλύδωνα. At a later time, when Greek colonies, like Byzantium, grew and prospered there commercially, its old name "Αξενος (=ἀπόξενος) was changed to Εὔξενος *the Euxine*. J. cites the well-known lines of Ovid, who was banished to Tomi on that coast; Trist. iv. 4, 55.: frigida me cohident Euxini litora ponti : dictus ab antiquis Axenus ille fuit.

198-9. This is another grossly corrupt passage, which I have tried to restore by two emendations, *στέλλειν* for *τελεῖ* and *εὑχέται* for *ἔρχεται*. See Lection. As written in mss., it produces an absurdly incoherent sequence of thought in the passage 187—202. That passage, abridged, runs thus : “O Pallas, help us, and drive far away the pestilential Ares (for, whatever night leaves undone, day follows to complete); him, O Zeus, destroy beneath thy thunderbolt.” J., the latest editor, has not made any attempt to explain what nexus the parenthesis, with its γάρ, has with the context before and after it; or what just link of thought it forms between the two. What, as it strikes me, ought to be at once apparent to any logical mind is this :—the parenthesis, so construed, must be corrupt : for no subject can be reasonably conceived in it except that same Ares, who is spoken of immediately before, and immediately after it. With this conviction I turn to the parenthesis, and perceiving at once that *τελεῖ*, its first word, ought to give place to an infin. (as J. has perceived). I discern also (what he has not seen) that the principal verb must have “*Ἄρης*” for its subject, or nothing is done for the sense. But *ἔρχεται* is a bad verb for this purpose, not only because it does not take an infin., but also because Ares is at work all along, and cannot well be said to *come to finish* in the day what night may leave undone. This perception at once suggests the true reading *εὑχέται*, which is good both for Ares as its subject, and for an infin. following. The metrical inadequacy of *τελεῦν* finally makes itself clear, and this leads to the detection of *στέλλειν*, as the only word which satisfies both sense and metre. The darkness thus becomes light. *For if night spare aught, this he boasts to despatch* (*ἀκτὰν πρὸς ἐσπέρον θεοῦ*) *during the day*: ἐπ’ ἡμαρ has this meaning. Soph. Fragm. Thyest. XIV. 250, τῆδε Βάκχεος βότρους ἐπ’ ἡμαρ ἔρπει. See Lection and Stud. Soph. Part II. p. 45. Cp. εὐχέται read by most edd. for *ἔρχεται* 890. || *εἰ* with subjunctive is well established in tragedy. See 874, ὑβρίς *εἰ πολλῶν ὑπερπληθῆ μάτην*. O. C. 1443, *εἰ σου στερηθῶ*. Aesch. Eum. 234, *εἰ προδῶ σφ' ἔκών*.

201. νέμων. See 237 κράτη τε καὶ θρόνους νέμων. Aj. 1015 ως τὰ σὰ κράτη θανάτος καὶ δόμους νέμουμι σύν.

202. φθίσον. φθίσων and ἔφθισα, from φθίω, are transitive.

203. Δύκει' ἄναξ. Under this title of Lyceus, Apollo is frequently represented by the tragic poets in his character of a destroyer. See Aesch. Sept. 145. καὶ σὺ, Δύκει' ἄναξ, λύκειος γενοῦ στρατῷ δαΐῳ, with Blomfield's note on Ag. 1257. And in their minds it is evidently connected with some tradition like the Sicyonian (see Pausan. Corinth. c. 9, where Apollo is said to have recommended that the bark from a log of some unknown wood which lay in his temple should be mixed up with flesh for the wolves). He is in fact styled λυκοκτόνος θεός, the *destroyer of wolves*, in S. El. 6. But we cannot suppose that it was this character of a destroying power which gave

a name even to whole countries. It is far more probable that the name Lyceus is connected with the ancient root λυκ, *lux*, *light*. Hence λυκέας, *course of the light*, and also no doubt Λυκηγενής, applied to Apollo by Homer, *born of light*. See Müller's Dorians B. II. St.

204. χρυσοστρόφων ἀπ' ἄγκυλάν, *from gold-twisted bow-strings*. ἄγκυλάν is applied to any kind of *rope*, *thong* or *string*, to a ship's cable in Iph. T. 1408, to a javelin thong, Or. 1476.

205. ἐνδατεῖσθαι, *to be distributed, dealt out, shot forth*. It has usually a middle sense, but it is passive in Nicand. Ther. 509. The sense in Tr. 791 'to abuse,' which Brunck well illustrates from Plautus Pseud., "jam ego te differam dictis meis," is of course here unsuitable.

206. προσταθέντα, from προστημι. This partic. is found here only; but Dindorf's r. προσταχθέντα is bad. ἀρωγὰ πρ., *our vanward succours*.

207. αἴγλας. Artemis is represented as ἀμφίπυρος in Tr. 214, and this epithet is probably to be explained as = διπύρος ἀνέχοντα λαμπάδας, the expression applied to Hecate by Aristophanes, Ran. 1362. These two goddesses are frequently confounded (see Keightley's *Mythology*, pp. 60, 102—4), from the principle of *theocrasy* so often occurring: two similar deities, of different tribes perhaps at first, being thus made into one. But in the passage of the Ranae quoted above the two goddesses are invoked separately, as altogether distinct. St.

208. Δύκι' ὅρεα δάσσει, *she speeds over the mountains of Lycia*. Bacchus is represented by Eurip. Ion 716—7, as wandering over Parnassus in the same way ἀμφίπυρος ἀνέχων πεύκας, and νυκτιπόλοις ἄμα σὺν Βάκχαις, just as in v. 212 he is said to be Μαινάδων ὁμόστολος.

209. τὸν χρυσομῆτραν, *him of the golden snood*. In Homer μῆτρα was a bandage of wool, plated in front with brass, worn round the body, somewhat like the Highland kilt. In later writers, as here, it is a *turban*.

210. τᾶσδ' ἐπώνυμον γᾶς, *namesake of this land*: Theban or Cadmean; not like the ἐπώνυμοι ἄρχων and ἐπώνυμοι ἥρωες at Athens, who gave their names to the year and tribes. Bacchus was called Cadmean as son, by Zeus, of Semele, daughter of Cadmus. See 154.

212. ὁμόστολον = συνοδοιπόρον. Words compounded with σὺν and ὁμοῦ often take the gen. instead of the dative. || Bacchus is thus invoked in Ant. 1150, to come ἄμα περιπόλοις Θύλαισιν. || εὐϊός, from the Bacchic cry εὐϊ.

213. πελάγω is usually intransitive in the active; we have it however intrans. in the passive Phil. 1327 Χρύσης πελασθεὶς φίλακος.

215. ἀπότυμον, *dishonoured, disesteemed, despised*. For this character as referred to the true Ares cp. Hom. Il. ε. 890, &c. ἔχθιστος δέ μοι ἐστι θεῶν, οἱ Ὀλυμποὶ ἔχουσι κ.τ.λ.

EPEISODION I. (216—462.)

Oedipus had probably re-entered a minute or two before the singing of the Parodos ended. He now addresses the Chorus, or rather its coryphaeus (*αἰτεῖς*) in the first instance, in a long speech, and explains the measures which he intends to take for the discovery of the murderer of Laius. Disclaiming personal knowledge, they call the attention of the king to the aged seer Teiresias, as a man generally believed to possess, by the inspiration of Apollo, a true knowledge of the past and foresight of the future. Oedipus says that, by Creon's advice, he has already sent for him. The blind old prophet is introduced, and the momentous dialogue between Oedipus and him fills the remainder of this Epeisodion. At the close Oedipus retires within the palace, Teiresias to his home.

(*Outline*, 216—275). The substance of what Oedipus says in this proclamation is: "Citizens, I hear what you pray for, and if you will help me and help yourselves, as I shall suggest, perhaps you will achieve your wish. When the murder of Laius was reported and inquiry made, I was a foreigner (had I not been, I myself should not have traced it far, having no clue to guide me): now I am a citizen, and to all other citizens I make this proclamation. Let any one who can give information come in and give it. Even the murderer himself, if he confess, shall not die, but quit the country: any man, who knows the murderer, but cannot enable us to seize him, shall be rewarded for his tidings. But let any who know and withhold the truth, take note that I place the murderer under solemn ban, forbidding all to entertain or address him, or share with him any religious rite, commanding all to exclude him from their dwellings. Such is the help I now give. Furthermore, the murderer himself, or the murderers, I lay under a curse: myself I lay under a curse, if I should voluntarily conceal him. It was the will of heaven that you should not be able at the time to pursue the search. I am now settled on the throne; it becomes my plain duty to pursue it to the end, and I will. May heaven afflict such as do not help me, but bless all good patriotic Thebans."

(*Notes*). 216–18. ἀ δ' αἰτεῖς. These words, pendent here, are explained by those which follow in 218, ἀλκήν κάνακούφισυ κακᾶν. || τῷ νόσῳ ὑπηρετεῖν, to assist in stemming the plague. The verb implies that their part will be a subordinate one: the self-reliant king had promised 'to do all'. || ἐὰν θέλησ—λάβοις ἀν. Soph. ventures to use the latter more modest form for λήψει, the stricter apodosis of ἐὰν θέλησ. With all his self-confidence, Oed. is too clear-headed to promise certain success. See 145–6. We also find examples of fut. indic. protasis accompanying apodosis with ἀν. See 583–6 εἰ τιν' ἀν δοκεῖς ἄρχειν ἐλέσθαι...εἰ τά γ' αὐθ' ἔξει κράτη, where Nauck cites E. Hel. 1010 ἀδικοίημεν ἀν, εἰ μὴ ἀποδώσω. Iph. A. 1189, ἀσυνέτους τοὺς θεοὺς ἡγούμεθ' ἀν εἰ τοῖσιν αἰθένταισιν εὗ φρονήσομεν.

219-21. *ξένος* here combines the senses ‘foreign’ and ‘ignorant’. || *τοῦ λόγου τοῦδε*, the *story* told by the fugitive. || *τοῦ πραχθέντος*, the *inquest* held at Thebes. This just interpretation is due to Mr Barton, tutor of Pembroke Coll. Oxford. What is here *τὸ πραχθέν* is at 246 called *τὸ πρᾶγμα*, at 566 *ἔρευνα*. || *οὐ γάρ ἀν μακρὰν ἵχνενον αὐτὸς, μὴ οὐκ ἔχων τι σύμβολον*. See 12, 13. Here *γάρ* might be rendered ‘anyhow’: it indicates a suppressed thought—‘nay, that matters not.’ The suppressed protasis of *οὐκ ἀν ἵχνενον*, namely *εἰ πολίτης ἦ, οὐ ξένος*, is not recited in its subsequent protasis *μὴ οὐκ ἔχων τι σ.* The sense is as follows: ‘On my having been a foreigner at the time of the deed, I lay no stress; for had I been no foreigner, but one of the citizens, I myself (whatever my native shrewdness, as in guessing the riddle of the Sphinx) should not have traced the matter far, seeing that I had not (*μὴ οὐκ ἔχων*) any token (i.e. any clue to guide me).’ And the imperf. *ἵχνενον* instead of *ἵχνενσα* implies that the difficulty from want of clue continues to the present time. The sense would be nearly the same, if we rendered *αὐτὸς by myself*.

222-24. *νῦν δὲ but under present circumstances.* || *ὑστερός, since that time.* || *I count, τελῶ.* E. Bacch. 822, *eis γυνάκας ἐξ ἀνδρὸς τελῶ.* Ae. Ag. 491, *συντελής πόλις.* || *Δάιον.* See 15.

227-32. *κεὶ μὲν κ.τ.λ.* Edd. have found difficulties in these lines which I do not recognise, and have made changes which I cannot accept. The latest editor, J., for *ὑπεξελών αὐτὸς* reads *ὑπεξελεῖν αὐτὸν*, declaring ex cathedra (for he gives no reason for this judgment) that *ὑπεξελών* and *αὐτὸς* are ‘indefensible’. Both words, which all mss. show, are, in my view, not only defensible, but excellently true. *αὐτὸς καθ’ αὐτῷ* is an idiomatic phrase, in which the attracted *αὐτὸς* is, to an English ear, redundant. *ὑπεξελών*, aor. part. of *ὑπεξαιρεῖν, to take away secretly* (as Thuc. iv. 83) (with *φοβεῖται*)= *καὶ ὑπεξελὼν ἔχει* (or *ὑπεξεῖτε*) *φόβῳ, and has in fear secretly suppressed, τούτικλημα (αὐτὸς) καθ’ αὐτῷ, the accusation against himself*, i.e. if from fear he has kept his crime hidden in his own bosom. || The bold ellipsis of the Greek for *let him speak out* in 228 seems to me quite in the manner of Sophocles. I find no difficulty in supplying *μὴ σωπάτω* from the next clause, looking at *κεὶ μὲν* followed by *εἰ δ’ αὖ*. But those who deem this harsh, have a resource in repeating *κελεύω σημαλνειν, I bid him tell, from 1. 226.* See Stud. Soph. P. II. p. 53. || *ἀστεργές, discomforting, intolerable.* || *τελῶ γάρ, I will pay* Attic Fut. for *τελέσω.* || *καὶ ἡ χάρις προσκελεσται, and the service moreover shall be gratefully recorded:* like that of Mordecai in the Book of Esther.

233-5, *σιωπάω, fut. σιωπήσομαι; so σιγάω σιγήσομαι.* || *δεῖσας φίλου ἦ καὶ αὐτοῦ fearing for a friend or even for himself, gen. causae, as 48, 185.* J. is therefore wrong when, following Schneidewin and Nauck, he makes these cases to depend on *ἀπώσει, shall repulse.* || *ἐκ τῶνδε, thereupon.*

236-43. The object of ἀπανδῶ is τινὰ in 238, *I forbid any dweller of this land &c.* τὸν ἄνδρα τοῦτον is the object of the infinitives εἰσδέχεσθαι, προσφωεῖν, ποιεῖσθαι. || χέρνιβας νέμειν, und. τούτῳ. On χέρνιψ, *lustral water*, see Athen. IX. 409. ἔστι δὲ χέρνιψ ὕδωρ, ἐς δὲ ἀπέβασπτον δαλὸν ἐκ τοῦ βαμοῦ λαμβάνοντες, ἐφ' ὃ τὴν θυσίαν ἐπετέλουν· καὶ τούτῳ περιρραίνοντες τοὺς παρόντας ἥγνιζον. Cp. Eur., H. F., 928 μέλλων δὲ δαλὸν χειρὶ δεξιῷ φέρειν, ἐς χέρνιβ' ὡς βάψειν. But in the Odyssey χέρνιψ is merely water for the hands before and after a meal. χέρνιβος, which some edd. read as genitive partitive is possible, and makes no difference in sense. || ὁθεῖν δέ, und. κελεύω from its opposite ἀπανδῶ, 236. Cp. El. 72, where δέξασθε is und. after μή μ' ἀποτελητε. E. Or. 515, 900. Phoen. 1218. || ὡς μ. seeing that &c. See II. 101. 145. || ὡς τὸ, as &c. || Cp. Eur. Or. 46 ἔδοξε δὲ Ἀργει τῷδε μηθὶ ἡμᾶς στέγαις, μὴ πυρὶ δέχεσθαι, μήτε προσφωεῖν τινα μητροκτονόσας. Aesch. Cho. 291 καὶ τοῖς τοιούτοις οὔτε κρατῆρος μέρος εἶναι μετασχεῖν, οὐ φιλοστόνδου λιβός, βαμών τ' ἀπέιργειν.

246-9. κατεύχομαι, *I solemnly pray.* || λέληθεν. Some und. δεδρακώς, whether one individual is the unseen perpetrator. But it can be joined with ὅν, whether he is some one unknown person. || κακὸν κακῶς, that the wretch may wretchedly. || νν=αὐτὸν, redundant here, as αὐτῷ at 270. See El. 136, Tr. 287. It happens even in prose, as Thuc. ii., 62. || ἀμορον=κακόμορον, illfated. || ἐκτρῆψαι. When futurity is sufficiently implied in the princ. verb (as εὐχομαι, ἐλπίζω) the infin. may be aor. for fut.

249-51. ἐπεύχομαι...πατένι, *I pray that I myself may suffer &c.* || οἴκουσιν εἰ κ.τ.λ., if he should become a sharer of my home and hearth with my privity.

254. ὁδὸς ἀκάρπως καθέως ἐφθαρμένης, thus ruined with the loss of its produce and protecting deities. But other modes may be suggested of rendering this bold language. Cp. El. 1181, ὁ σῶμα ἀτίμως καθέως ἐφθαρμένον.

255-8. τὸ πρᾶγμα, the investigation: see 220. || θεήλατον, a behest from heaven. || ἀκάθατρον κ.τ.λ., it was not seemly that you should leave it thus unexpiated. || ἀλλ᾽ ἔξερενάν, und. εἰκὸς ἦν.

260-3. γύναιχ' ὄμβοτορον=a wife who once was that of Laius. Cp. 460. || κοινά, und. γένη from γένος closely following. || τὸν δέ κ.τ.λ., but, as it was (see 222), fate fell heavy on his head. Cp. 1300-1; Ant. 1345, τὰ δὲ ἐπὶ κρατὶ μοι πότμος δυσκόμιστος εἰσήλατο. Ae. Pers. 515 δαῖμον, ὡς ἀγαν̄ βαρὺς ποδοῦν ἐνήλω παντὶ Περσικῷ γένει.

264-8. ὅνθι ὁν=ἀντὶ τοῦτων, for these reasons therefore. || ὑπερμαχοῦμαι τάδε (αὐτοῖς), *I will fight this battle in his behalf.* A pronoun or adj. in acc. neuter, generally plural, is thus often joined to verbs of every class in such a way as to be attributed to a subst. whose meaning is contained or implied in the verb itself, as 1071 τοῦτο γάρ σ' ἔχω μόνον προσειπεῖν (i.e. τοῦτο ἔπος or πρόσθετημα), 1103 τὰ μέγιστ' ἐτιμάθης (τὰς μεγίστας τιμὰς ἐτιμάθης), 1300 πηδήσας μείζονα (πηδήματα), 1327 δεινὰ δράσας (ἔργα), &c. &c. || κάπι πάντῃ

ἀφίξουματ. Ε. Hipp. 286, *ἐς πάντ' αἴφνηματ.* || τῷ Λαβδακεῖψ παιδὶ. This passage is twice cited by Eustathius on Homer Il. β'. 54, Νεστορέγ παρὰ νηὶ Πιληγενέος βασιλῆος. έ. 741, *ἐν δέ τε Γοργείη κεφαλὴ δεινοῦ πελώρου.* The dative is used by Soph. by a sort of compulsion for the gen., to intervene between the gen. φόνου before παιδὶ and those which follow it. It depends on τὸν αὐτ. τ. φ., *the perpetrator of the murder committed on the son of &c.* But some, as J, make this dative to mean *for &c., in behalf of,* to which I was myself favourable once. The order of descent is Agenor, Cadmus, Polydorus, Labdacus, Laius. See 1, note.

269-73. As regards the pron. αὐτοῖς it may be observed that the words *καὶ ταῦτα τοῖς μὴ δρῶσιν* have a sort of pendent position, *and as to those who perform not these things—for them I pray that the gods neither raise up any produce from earth, nor yet children from their wives, &c.* For the construction here cp. A. Thesm. 350, *ταῖς δ' ἀλλασσούσιν ίμιν τοὺς θεοὺς εὔχεσθε πάσας πολλὰ δῶντα κάγαδα.* For the sentiment Herod. iii. 65, *καὶ ταῦτα μὲν ποιεῖσι ίμιν γῇ τε καρπὸν ἐκφέρου, καὶ γυναῖκές τε καὶ πούμναι τίκτοιεν, έοῦσι ἐς τὰ ἄπαντα ἐλευθέρους· μὴ ἀνασταμένουσι δὲ τὴν ἀρχὴν μηδὶ ἐπιχειρήσασι ἀνασύγειν τὰ ἑναρτία τούτους ἀρέομαι ίμιν γενέσθαι.* || φθερεῖσθαι. The change from the pres. inf. ἀνιέναι to this fut. is noticeable and rare: but, as the destruction of the Thebans here meant lies in the future, that tense can be used. The middle fut. of φθείρω takes here a passive force*.

(Outline. 276-299.) The Chorus deny all knowledge of the crime and the criminal, adding that Phoebus, who raised the question, ought to answer it. *We cannot compel gods,* says Oed., *to do what they do not choose.* They mention Teiresias as a seer having nearly the same insight as Phoebus. Yes, replies Oed., and I have sent for him at Creon's suggestion. They then converse about another vague report, nearer to the fact, namely, that the murderers of Laius were not robbers, but travellers, after which Teiresias is led in by a guide, and Oed. addresses him.

276-9. *ώσπερ μ' ἀράνον ἔλαβες,...even as thy curse binds me, so will I speak,* i.e. I will speak candidly and truly. The γὰρ which follows is a Greek idiom which English translators may neglect, having nothing which represents it. || τὸ δὲ ζῆτημα κ.τ.λ. These words may be construed in several ways, between which there is little to choose. J. makes τὸ ζῆτημα pendent, which will do very well; and takes τῷδε with εἰπεῖν, but perhaps it is quite as good to take it with εἰργασταῖ: *as for the question itself, it is for Phoebus who sent it to say who can ever have done this deed.*

282-3. *τὰ δεύτερ' ἐκ τῶνδ' κ.τ.λ., I would fain say what seems to me next best after this,* i.e. after being told by Phoebus. || εἰ καὶ κ.τ.λ., even if it is third-best, omit not to say it. See 1232 and Particles, Intr.

* Ribbeck strongly contended that vv. 246-51 should be placed after v. 272; and some edd. (Schn. N. Wo.) so transpose them. I cannot follow the example.

284–6. ἄνακτ' ἄνακτι κ.τ.λ. *The seer-king who most of all has the same insight as the seer-king Phoebus I know to be Teiresias.* On ἄναξ see 80. It is possible to take μάλιστα as modifying ταῦτα, ‘nearly’ the same. But I prefer the first explanation.

287–9. ἀλλ' οὐκ κ.τ.λ., *this too is a thing I arranged with no little care.* οὐκ ἐν δργοῖς=οὐκ ἀργῶς. || πάλαι δὲ κ.τ.λ., *and I have been long wondering he is not here.* μὴ is used on account of the construction θαυμάζεων εἰ μὴ πάρεστι. || πάλαι with pres. tense, like *jampridem* in Latin, continues a past action to the present time. Κρέοντος εἰπόντος in 288 must be specially noted as an important link in the plot. This advice of Creon afterwards caused the king’s suspicion of him as plotting treason with Teiresias. See 378, 535, 705.

290. καὶ μὴ τὸ γ' ἀλλα κ.τ.λ., *well, everything else was poor and stale rumour.* Particles, Exc. xiv. The meaning is: ‘besides suggesting Teiresias, I can only mention &c.’

293. As yet Oed. does not know who was the eyewitness alluded to by Creon, 118. He learns this from Jocasta, 756.

294–5. These words give some colour to the conj. δρῶντ' for *ἰδὼντ'*, 293, for evidently the Chorus here allude to the murderer. || οὐ μετέ, *he will not wait*—will not abide the quest, but hurry away to a distance—or else confess.

296. *Nay, says Oed., one, who is fearless in the act, is not scared by a word.*

297–9. ὁ ἔξελέγχων, *who will convict him.* || ἐμπέφυκεν, *is inborn.*

(Outline of 300–462.) Teiresias is led in. Oedipus addresses him courteously, acquaints him with the purport of the oracle, and begs him to rescue the city and people by disclosing the truth known to him as an inspired seer. Startled and alarmed by this demand, Teiresias begs that he may be allowed to go home. The Chorus unite in praying him to speak. He repeats his refusal five times, till at length Oedipus, incensed to the utmost, charges him with being an accomplice of the criminal. Teiresias, not less enraged at this calumny, retorts by declaring the king himself the guilty polluter of the land; and in the angry dialogue which follows he imputes to him also the stain of incest. Suddenly a suspicion arises in the mind of Oedipus, that Teiresias is the agent of Creon, suborned to destroy himself and place Creon on the throne of Thebes. Teiresias denies this, but in vain: for Oedipus outpours his conviction in an impassioned burst of eloquence. In reply, denying the charge, Teiresias predicts in words studiously dark the approaching culmination of the king’s calamities. In another interchange of angry words he adds further obscure hints, which he will not explain, but declares that the passing day will bring all to light. The seer is now contemptuously dismissed; but, before his departure, he describes with more distinctness the position and impending fate of the murderer of Laius.

300-1. Νωμάδω (wield, ply), *ponder, meditate, contemplate*. This last word is perhaps best. || As teaching implies the use of words, things unspoken or unspeakable, ἀρρητα, are in antithesis to διδακτά, things that may be taught. || οὐράνια τε καὶ χθονοστιβή =ἐν οὐρανῷ τε καὶ χθονὶ δύτα. || χθονοστιβής, lit. *treading earth*. Similar compounds of στέβω, *tread*, are πεδοστιβής, ήλιοστιβής, νεφοστιβής, μονοστιβής, and in passive sense ἀστιβής, *untrodden* O. C. 126. Ant. 657.

302-4. πόλιν. See 15, 224. || εἰ καὶ, *although*. || φρονέῖς, *thy mind knows*, see 316, 326, 328, &c. || σύνεστιν, *it is afflicted*. || προστάτην, *champion, defender*. ἡς could be referred to πόλιν, because σύνεστιν, of which πόλις is the subject, immediately precedes. But προστάτην and σωτῆρα are better taken as governing ἡς, and then we render, *from which plague*. || μοῦνον. This Ionic form for μόνος is not used by the other tragic poets.

305-9. εἰ καὶ μὴ κλίνεις, *if indeed thou hast not heard*. Here εἰ καὶ cannot mean *although*, as usual. || The use of κλίω with perf. force is not infrequent. See Heindorf on Plat. Gorg. 116. || πέμψασιν ὑμᾶν ἀντέπεμψεν, *sent this answer to our message*, || ἐκπεμψαμέθα, rather perhaps middle of indirect agency—*have them sent out*—than of reference to self—*out of our land*.

310-15. φθονήσας, *grudging*. || ἀπ' οἰωνῶν. See 395—8, 483. Ant. 998, &c. || 311. μαντικῆς (τέχνης), *divination*. || βίσσαι, *rescue*. || μίασμα =τὸ μεμασμένον, *all that hath defilement from*. || ἐν σοι ἔσμεν, *on thee we depend*. Eur. Alc. 279, ἐν σοὶ δὲ ἔσμεν καὶ ξὺν καὶ μὴ. O. C. 297, ἐν ὑμῖν κείμεθα. || ἄνδρα *subject of ὁφελεῖν, for a man to do good*. || ἀφ' ὧν ἔχο τε καὶ δύνατο, *from his means and powers*. On this use of the imperf. opt. (indef. generality) see Verbs, Introd. El. 1378, ἀφ' ὧν ἔχοιμι λιπαρεῖ προστῆν χερὶ. Render freely, *a man's noblest toil is to use his means and powers in doing good*.

316-8. φρονεῖν, *to be wise, to know*. || ἔνθα μὴ τέλη λύῃ (=λυστελῇ), *where it profits not; μὴ on account of indef. generality*. See Lection and 1231, αἱ φανῶσι. || ταῦτα γάρ. J. expresses this γάρ by *aye*. It refers to φεῦ, and might be neglected in Engl. || διώλεσα, *forgot*, so διαφθείρω. || οὐ γάρ κ.τ.λ. *for else (suppressed prot. εἰ μὴ διώλεσα)* *I should not have come hither*. See 12, 220. Stud. Soph. P. II. pp. 10, 51. In 433 ἐπει is used for this γάρ.

321. διοίσω, *carry through, sustain (perform)*. The difficult nature of their several parts is implied in the word.

323. ἀποστερῶν, usually ‘depriving’, here *withholding*. Thuc. I. 40, ἄλλου ἔαντὸν ἀποστερῶν. Antiphon de c. Her. οὐκ ἀποστερῶν ἔαντὸν οὐδεπότε.

324-5. The οὐδὲ σοι here with the corresp. μηδ' ἔγώ are so unlike English idiom, that the former can only be rendered by an emphasis on σοι and ἔγώ. The γάρ points to a suppressed ἀποστερῶ. *Aye, for I see that THY speech is unseasonably uttered: in order that I myself then may avoid the same mishap—(now he turns to go).*

326-7. Oed. stops him, saying: *if thou hast knowledge* (*φρονῶν γε*), *I adjure thee, turn not away.*

328-9. On this much-disputed passage see Lection and Excursus VI. Render: *Aye, for ye all are without knowledge: but never will I speak my secrets—in whatever way, lest I disclose thine—evil.*

331. *προδοῦναι, to abandon.*

333. *ἔγώ οὐτ', synesis, cp. 1002. || τί ταῦτ'. See 29. || ἀλλως, in vain.*

336. *ἀτεγκτος κάτελεύητος*: see lex.: this bold Sophoclean language can only be paraphrased: *unsoftened thus to never-ending time.*

337-8. It is manifest that *ὅργη* is here used to express a temper which *provokes* others to anger. || *τὴν σὴν δ' ὄμοιν valovorāv, that (irritating temper) which resides with thee.* Eustathius had a fancy (which seems to me out of place) that Jocasta is implied in these words, yet both Steel and J. favour the allusion. || *ἀλλ' ἔμε ψέγεις.* J. says well that it is peculiarly Sophoclean to iterate an idea, which seems to call for stronger emphasis.

340. *ἀ...ἀτιμάζεις, wherein thou slightest* (scornest by insultingly and injuriously refusing). Of such refusal, *ἀτιμος, ἀτιμάζω*, are used in tragedy. See 789, *καὶ μὲν οὐ Φοῖβος ὁν μὲν Ικόμην ἀτιμον ἔξεπεμψεν.* Ant. 21-2, *οὐ γὰρ τάφου νῦν τὸν καστυνήτω Κρέων τὸν μὲν προτίσας, τὸν δὲ ἀτιμάζας ἔχει;*

341. *γὰρ* refers to the implied thought, ‘I will not speak these things.’ *ἥξει γὰρ αὐτά, why, they will come to light of themselves.*

342. *οὐκοῦν.* Elmsley reads *οὐκ οὖν*, with query (;) at the end of the line. Nauck follows him. J. renders *οὐκοῦν then (=therefore)* without any discussion of this usage, which is one of the difficulties in Greek; for how is the presence of *οὐκ* explained, when it is assumed that there is no negation in the sentence? The change of accent from *οὐκοῦν* to *οὐκοῦν* is merely a conventional sign that *οὐκ* is neutralized; but there it is still. See Particles: Exc. Hermann on Vig. discusses the point, but does not seem to elucidate it. Elmsley’s method of writing alone seems rational, though I have not exhibited it. Rost, like J., is content with accepting the conventional distinction.

343-4. *πρὸς τάδε, so then*: this phrase and *πρὸς ταῦτα* are commonly used with a more or less strong shade of defiance. || *θυμοῦ δὲ ὅργῆς ἥτις ὀγυρωτάτη, fret in the very fiercest wrath.* O. C. 985, *εἰ μὲν δὲ ὅργῆς ἥκον.* Cp. Ae. Sept. *καιρὸν δύστις ὕκιστος.* Pers. 30, *κύριος δύστις εὐπρεπῆς.* Cic. Pis. 21, *poenas...eas quae gravissimae sunt.*

345-9. *ώς ὅργης ἔχω, so angry am I.* || *ἄπερ ξυνίημι, of the things that I imagine (conceive probable).* || *τοσθι γὰρ, yea know.* || *καὶ ξ. τ. to have been an actual (καὶ) completter of the deed.*

350-3. *ἄληθες; indignant or scornful question: ha! really?* A. Av. 175, *ἄληθες, ω σκαιότατον εἰρηκὼς ἔπος;* Ran. 840, *ἄληθες, ω παῖ τῆς ἀρουραίας θεοῦ;* || *ἐννέπω σε, I charge thee.* So φωνῶ Aj. 1047, οὐτος, σὲ φωνῶ τοῦδε

τὸν νεκρὸν χεροῖν μὴ ἔνγκομιζειν, and *λέγω* in Phil. 101, *λέγω σ' ἐγώ δόλῳ Φιλοκτήτην λαβεῖν*. || φῆπερ, relative attracted to the case antecedent, κηρύγματι. || As ἐνέπτω could take a dat., this case is adopted in 353, ὡς ὄντι, to avoid confusion : for ὄντα would seem to agree with ἐμέ.

354-5. ἐξεκίνησας, *hast thou blurted out?* || Steel, with Br., takes ποῦ as enclitic and ironical, *you think perhaps*. But Elms. Ell. J. read ποῦ, which seems fitter for the menacing mood of Oed. *how do you expect to escape its due?*

356. τὰληθὲς γάρ ισχὺν τρέφω, *for I possess truth in all its strength = I possess truth, and truth is strong.*

358. προύτρέψω, *hast goaded me* : middle of indirect agency. It was not by entreaty or persuasion, but by provocation, that Oed. caused Teir. to speak.

360. η' κ' πειρᾶ λέγειν; *or art thou tempting me to speak?* i.e. art thou striving in that indirect way to make me say all that I know? See Lecture. The ἀνάγκη of a στιχομυθία enforces the harsh condensation.

361. οὐχ ὥστε γ' εἰπεῖν γνωτόν, 'not so as to call it known,' i.e. *not so as to say that I know it.* Then Teiresias speaks more plainly.

362. οὐ ἤτεις, und. τὸν φοίτα.

363. οὐ τι χαλρῶν, *not with impunity*, so γεγηθώς, 368. On the other hand, *to your sorrow* is expressed by κλάων. See 401, 1152 κλάων δ' ἔρεις. Ant. 754, κλάων φρενώσει. 932 κλαύμαθ' ὑπάρξει. || πηνούς, *slanders*.

364. εἴπω τι, *must I say, τι καὶ ἄλλο, something else too?* Interrog. use of subjunctive.

366-7. λεληθέναι σε φημὶ σὸν τοῖς φιλτάτοις αἰσχισθ' ὄμιλοῦντα, *I say thou art unconsciously linked in foulest union with thy nearest kin* (i.e. with thy mother). || On λέληθα with partic. cp. 268, 415. || τὰ φιλτάτα see 1474. Eurip. often uses it for parent, husband or wife, children : see Hipp. 965. || Plural for sing. appears often, as 1184, ξὺν οἷς τ' οὐ χρῆν μ' ὄμιλῶν οὓς τέ μ' οὐκ ἔδει κτανών. This happens especially when abstract nouns plural are used for a person in the singular: as E. Hipp. 11 παιδεύματα, Tro. 252 νυμφευτήρα for Cassandra, S. Ant. 568 νυμφέα for Antigone. So Phil. 36 τεχνήματα for a single cup, and other instances. Ov. Met. xv. 163, cognovi clipeum laevae gestamina nostrae. See Pors. on E. Or. 1051. || οὐδ' ὄραν ὦν' εἰ κακοῦ. So 413, κού βλέπεις ὦν' εἰ κακοῦ. Aj. 386, οὐχ ὄρᾶς ὦν' εἰ κακοῦ.

369. τῆς ἀληθείας. The article is prefixed to these abstract nouns: Ant. 1195, δρθὸν ἀληθεῖ αἴει.

370-1. 'Certainly,' says Oed. 'there is power in truth,' but not in respect of you, for your words are not true ; you are as blind in all senses as in that of sight. || Cp. with the alliteration here the line from Ennius, *O Tite tute Tati tibi tanta tyranne tulisti.* See 425, 1481 of this play, and

Med. 476 with Porson's note. || *νοῦς* is the mind regarded as the understanding, *θυμὸς* the mind as the seat of the passions, *ψυχὴ* the vital part.

373. οὐδεὶς ὁ οὐχὶ = πᾶς τις or πάντες.

374-5. μᾶς τρέφει πρὸς νυκτός, *night is thy only trainer*, is, I am sure, the true sense, and μᾶς = μόνης. The verb *τρέφειν* has many shades of meaning: (1) To feed, support, nurture, rear, educate, train; (2) to keep (horses, dogs, birds, plants, armies, fleets, γυναῖκα, &c.); (3) to cherish, maintain (a) a physical object (long hair, a lock of hair &c.), (b) a habit, principle, feeling, a good or an evil (λάτρεια, ξῆλον, τάληθες, θυμόν, ἐλπίδα, φόβον, νόσον, μισμα, τὴν γλώσσαν ἡσυχάτερα τὸν νοῦν τ' ἀμείνω κ.τ.λ.). In Aeschylus and Plato we find no meanings but those under (1). Homer, Sophocles, Euripides, and other writers supply the rest. The words on both sides carry on a metaphor from the gymnasium. Oedipus virtually says: 'A man reared and trained in darkness (i.e. a blind man) cannot hurt his fellow-man, for obvious physical reasons.' And Teiresias virtually replies: 'I am not the swordsman or wrestler by whom thou wilt be laid prostrate (*πεσεῖ*): Apollo will do that.' See Plat. Rep. III. 409: μετὰ δὴ μονακήν γυμναστική θρηπτέοι οἱ νεανίαι. Soph. Tr. 117: πολλὰ κύματα...τὸν Καδομεγενή τρέφει.

379. Κρέον δέ σοι πῆμ' οὐδέν, *Creon is not thy harmer*. δέ retains its adversative force, though we do not usually express it, in answers which contain something that is to be refuted.

380. τέχνη τέχνης. Kingcraft was supposed to be the highest art of all. Cp. Phil. 138, τέχνα γὰρ τέχνας ἔτερας προΐσχει καὶ γνώμα, παρ' ὅτῳ τὸ θεῖον Δίος σκῆπτρον ἀνάσσεται, i.e. 'the art and knowledge of him who holds the sceptre excels all other art.' And so Xen. Mem. IV. 2. 11, μεγίστης ἐφίεσαι τέχνης: ἔστι γὰρ τῶν βασιλέων αὕτη καὶ καλέσται βασιλική.

382. ὅστις, κ.τ.λ., *how great the store of envy laid in wait beside you!*

383-6. δωρητός, αἰτητός, adjectives of two terminations. || ὑπελθών, *stealing on*, 'coming under' to trip up, a metaphor from the palaestra.

387-9. ὑφεῖς κ.τ.λ., *having suborned a plot-patching conjuror like this*. || δόλιον ἀγύρτην, *a deceitful quack*, from ἀγέρειν (*χρῆματα*) 'collecting money'; a practice of low priests, who carried about an image of their god, begging money up and down the country in its behalf, which they kept for themselves. Cp. Ae. Ag. 1273, καλούμένη δὲ φουρδός, ὡς, ἀγύρτρα πτωχός, τάλανα, λιμοθήής, ἡνεσχόμην. See the character and pretensions of these ἀγύρται in Plat. Rep. II. p. 364. || ὅστις ἐτοῖς κέρδεσι μόνον δέδορκε, *one who is clear-sighted in gain alone*. Cicero, Tusc. v. 38, says of Cn. Aufidius, who was blind, 'videbat in litteris.' || ἔφυ. See 9.

390-2. ἐπει, nam, *for*, frequent in this sense of challenging with an imperative, as here. Cp. El. 352. E. Hec. 1208, ἐπει δίδαξον, or simply with a question. A. Nub. 688, οὐδαμῶς γ', ἐπει πῶς ὀν καλέσεις ἐντυχῶν

'Αμυνίς; || φέρεπε, come tell me, or tell me now. || ποῦ, on what occasion? conveys indignant denial. || ἡ ράψιδὸς κύων, the *riddling* (lit. song-composing) *monster*, i.e. the Sphinx. Κύων often has such a sense, generally with an idea of pursuit. Thus we find the term used of the Furies: El. 1387, μετάδομοι κακῶν πανουργημάτων ἀφικτοι κύων, and of the Harpies in Apoll. Rh. II. 289, 'Αρπίλας, μεγάλοι Διὸς κύων. In the Agam. of Aesch. 1228 Cassandra (in a remarkable and debated passage) calls Clytaemnestra μωσῆτὴ κύων. Aesch. also calls the eagle (Pr. 1022, Ag. 136), Διὸς πτηνὸς κύων, 'Jove's winged hound.' || The men called ράψιδοι were persons who pieced together short extracts from famous poets, Homer, Archilochus, Mimnermus &c. for recitation at games or festivals.

393-5. κατού...γε, and yet, τὸ αἰνιγμα κ.τ.λ., *the riddle was not one for the first comer to explain* (*διειπεῖν*). Thuc. VI. 22, πολλὴ γάρ οὖσα (ἡ στρατιά) οὐ πάσης ἔσται πόλεως υποδέξασθαι. || τούπιόντος=τοῦ τυχόντος, 'cujuslibet,' *the first comer*. O. C. 752, τούπιόντος ἀρπάσαι, *a prey to the first comer*. || οὐτε...οὐτε. We frequently find, as in 56, the negative put first and then divided into two negatives. So here, οὐ might have been placed before προύφανης, οὐτε...οὐτε following. οὐ προύφανης, 'in lucem non prodisti', *didst not display thyself*.

396-400. ἐπινοά νν, *made an end of her*. || κυρήσας γνώμη, Schol. *ἐπινοχών, succeeding by judgment*, i.e. by force of intellect. || δύ δή, I, whom forsooth. || δοκῶν κ.τ.λ., *expecting to stand near Creon's throne* (i.e. high in rank and influence). παραστάτης is 'next in rank,' ἐπιστάτης, 'next in file.'

401-3. κλάων, *to your sorrow*; παθόν, *to your cost*. || ὁ συνθεὶς τάδε, *he who contrived this plot*. E. Ion 833, οἱ συντιθέντες ἔκδικ' εἴτα μηχαναῖς κοσμοῦσιν. Dem. de Cor. 275, ἐν πρᾶγμα συντεθὲν ὄψεσθε. || ἀγηλατήσειν=ἄγος ἐλᾶν, *drive away défilment*, from ἄξω. || οὐά περ φρονεῖς, *the fruit of thy devices*. || Cp. the threats of Pentheus to Teiresias, E. Bacch. 258, εἰ μή σε γῆρας πολιὸν ἐξερρένετο, κάθθο' ἂν ἐν Βάκχαισι δέσμους μέσαις.

404-7. εικάζοντων, *comparing, surmising*. || δεῖ δ' οὐ τοιούτων, *of such we have no need*. || σκοπεῖν und. δεῖ. || λύσομεν ἄριστα, *we shall best fulfil τὰ τοῦ θεοῦ μαντεῖα*, lit. the oracles, implying the duties laid on us by the oracles; *the oracular mandate of the god*.

408. ἐξισωτέον, *equality must be made*, τὸ γοῦν τοῦ ἀντιλέξαι, *so far at least as replying on equal terms*, i.e. so much equality between us must be allowed as consists in *ἰσηγορία*, freedom of speech. With ἐξ. ἐστι is understood. But there are three ways of explaining the construction; one, by regarding τὸ ἀντιλέξαι as subject of ἐστι and ἐξ. as predicate, 'equal replying at least is an equality proper to be established (between us)': another by making τὸ ἀντ. the object of ἐξισωτέον, 'we must establish equally between us at least the equal replying'; a third, which treats τὸ as=ώστε, 'we

must establish equality between us, so far at least as to reply on equal terms. This last seems to me the most probable view. See Kühner, Gr. Gr. § 479.

410-11. Loxias is Apollo's name as the obscure seer-god: ὁ λοξὸς μαντευόμενος. || ὥστ' οὐ κ.τ.λ., so that *I will not* (better than 'shall not') be enrolled as under Creon's patronage. The paulo-post future, being the future of the perfect, denotes the continuance of the state: thus κληθήσεται, he will have the name given to him, but κεκλήσεται, he will bear the name. Every μέτουκος at Athens was obliged νέμειν προστάτην, to select a patron, through whom alone he could transact any civil business, and to have the fact recorded in the public registers. An action called ἀπροστασίου δίκη lay against any sojourner who neglected this.

413. σὺ καὶ δέδορκας, κ.τ.λ. thou both possessest sight and perceivest not &c. Cp. Aj. 85, ἔγὼ σκοτώσω βλέφαρα καὶ δέδορκότα. Ae. Prom. 458, βλέποντες ἐβλεπον μάτην, κλύνοντες οὐκ ἡκοντο. Psalm cxv. 5, 6, cxxxv. 16, 17. Isaiah vi. 9, 10, xlvi. 20. Jerem. v. 21. Ezek. xii. 2. Matthew xiii. 14. Mark iv. 12, viii. 18. Luke viii. 10. See 367.

415-9. ἀρ' οἴσθα, dost thou know? (=thou knowest not). Hence it can be followed by καὶ λέληθας, thou art even ignorant. This verb is always joined with a participle: but in 147 it only implies concealment, though the participle attends it there. || τοῖς σοῖσιν, to thine own: that is, to thy parents. || ἀμφιπλῆξ, active=ἀμφοτέρωθεν πλήσσοντα Hesych. See Phil. 687, ἀμφίπληκτος active. || μητρός τε καὶ τοῦ σοῦ πατρός. Cp. O. C. 1399, οὐμοι κελεύθου τῆς τ' ἐμῆς δυστραξίας. || δεινόποντος ἄρα, terrible-footed curse, i.e. approaching with dreadful speed. El. 491, χαλκόποιος Ἐρυνός: Hor. C. III. 2. 32, pede Poena clando. Curses were supposed to be attended with Furies to put them in execution. Hence Ἀρά stands for the attendant Fury. Cp. Ae. Eum. 416, ημεῖς μὲν ἐσμεν Νυκτὸς αἰανῆς τέκνα, 'Αρα δ' ἐν οἴκοις γῆς ὑπὰ κεκλήμεθα. Sept. 721, πατρὸς εὐκταίαν Ἐρυνόν. || ὅρθα, rightly. || σκότον. See 1273. E. Phoen. 377, σκότον δέδορκώς. Bacch. 510, σκότιον εἰσορῷ κνέφας.

420-1. Some take λυμῆν to mean 'a retired spot,' a valley, as distinguished from mountains (represented by Κιθαιρών), and make βοῆς depend on σύμφωνος, a possible constr. But it is better to make βοῆς dep. on λυμῆν in its usual sense, 'haven': what haven of thy cry will there not be? i.e. whether will not thy cry penetrate? understanding αὐτῆ with σύμφωνος; what Cithaeron (put for all Boeotian mountains) will not ring with it? Neue quotes Aristid. Monod. de Smyrna p. 262, ποῖον Βόσπορον ἢ ποῖον καταρράκτας ἢ τίνα Ταρπησόν τὸ σύν, ὃ δαιμονία, κλέος οὐκ ἐπῆλθε; ποὶδα Μασσαλίᾳ τὸ πένθος τοῦτο ὄρισθήσεται ἢ τίνι Βορυσθένει; cp. Verg. Aen. viii. 305, consonat omne nemus strepitu, collesque resultant.

422-5. These lines, as all the language of Teir. here, are ἄγαν αἰνικτὰ

κάσαφῆ (439). || The marriage of Oed. is likened to *a harbour with a bad roadstead* (*όρμος ἀνορμός*), into which he had sailed after a favourable voyage, εὐπλοας τυχών, alluding to the solution of the enigma. δόμους is a dat. of place indicating where the harbour was situated, *in yon palace*. || ἡ σ' ἔξιστώσει κ.τ.λ., which shall place thee on a level with thyself and thy children: with thyself, as showing thee what thou really art, a parricide, and an incestuous husband; with thy children, as proving thee to be their brother. But this could only be done by the discovery mentioned in the two previous lines, not by the ἄλλα κακά. These can only apply to the subsequent misfortunes of the family, those namely which grew out of the curse spoken by Oed. Elmsley reads ἡ γ' ἔξιστωσει, understanding ‘what the Ἄρα will inflict equally on thyself and thy children’. Porson and Schäfer read ἡστὸν ἔξιστωσει, ‘which shall equally befall’. And this, which might seem to be the sense required, would equally result from ὁστὸν ἔξιστωσει, a slight change from one MS. ὁ σ' ἔξιστωσει. J. believes that vv. 422–25 correspond with the actual progress of the drama: that while the two former (όταν κατασθῇ) refer to the first discovery concerning the death of Laius (726–860), the two latter (ἄλλων δὲ) comprise those scenes in which the parentage of Oed. is brought to light. When it is remembered that the whole action lies within the hours of one day, and that the second discovery follows the first so quickly, it is hard to suppose either that ‘the clear perception’ does not imply the full detection of all the miseries involved in the marriage, or that the language of l. 425, οὐκ ἐπαισθάνει, is satisfactorily explained by the contents of epeisodia 3, 4. We seem almost compelled to include in the πλήθος κακῶν all the calamities of Oed. and his children as described in the Oed. Coloneus and the Antigone. I have sometimes been tempted to conjecture that Soph. wrote ὅστε ἔξιστον σοι τ' εἶσι καὶ τοῖς σοῖς τέκνοις. For εἶσι = ηξει see El. 475, εἴσον ἀ πρόμαντος Δίκα, Phil. 1198, οὐδὲ εἰ πυρφόρος ἀστεροπηγῆς βροντᾶς αὐγαῖς μὲν εἶσι φλογίζων. The σιγματισμὸς is the same in both readings. But, where Sophocles has so manifestly meant to be dark, it seems almost profane to let in more light by conjectural reading or forced interpretation, lest his shade whisper to us, σκότος ἐμὸν φάσ· μή τι βέβηλον εἰσίτω.

426–8. πρὸς ταῦτα, wherefore, so then. See on 343, πρὸς τάδε. || ‘τού· μὸν στόμα=τοὺς ἐμὸδι λόγους, or me for what I say.’ St. || ἐκτριβήσεται, shall be worn down, crushed. || ποτέ, ever. It means ‘at any time’, and so either ‘formerly’ or ‘hereafter’, as the case may be.

429–31. οὐκ εἰς ὥλεθρον;—und. ἀπει or ἀποφθερεῖ; so 1146. A. Nub. 789, Equ. 892, οὐκ ἐς κόρακας ἀποφθερεῖ; || θάσσον is often used in these forms of execration. Hom. Od. κ'. 72. A. Nub. 1253. Plut. 604. || ἄψορρος, returning. Aj. 369. Ant. 386. ἄψορρον adverbially, El. 53, 1430, Tr. 902. Obs. the angry alliteration, ἄψορρος...ἀποστραφεῖς ἀπει;

433-4. γάρ. I did send for you, *for &c.*; then ἐπει instead of another γάρ. See 318. || σχολῆ, *by leisure, slowly, scarcely=by no means.* Elms. cites Shakesp. Titus And. i. 2, 'I'll trust by leisure him that mocks me once.'

435-6. Steel, reading with mss. ως μὲν σοὶ δοκεῖ, writes: 'we should have expected ως σοὶ μὲν δοκεῖ, or in the next line ως δὲ γονένσι δοκεῖ. This last indeed seems to be the construction which was in the poet's mind; ως however being omitted, δὲ was necessarily thrown back so as not to be the first word in the sentence. The same observation holds good in Phil. 279, ὥρωντα μὲν ναῦς—ἄνδρα δὲ οὐδέν' ἔντοπον, for ὥρωντα δὲ ἄνδρα οὐδέν' ἔντοπον, and Phil. 1136, δρῶν μὲν αἰσχρὰς ἀπάτας στυγνὸν τε φῶτα, for δρῶν δὲ στυγνὸν φῶτα, but in 260 we have ἔχων μὲν ἀρχὰς—ἔχων δὲ λέκτρα.'—In reading σοὶ μὲν with Elmsley and Schäfer I was moved not by 'conciinitas dictio-nis', but by rhythmical fitness, ως μὲν σοὶ δοκεῖ seeming in effect a termination by spondee ως-μὲν and cretic σοὶ-δοκεῖ, since σοὶ is necessarily emphatic and μὲν always unemphatic. || μῶροι, subjoined to explain τοιόδε. See Phil. 1271, τοιούτοις ηθα...πιστός, ἀτηρὸς λάθρα. || γονένσι δέ, und. ως ἐδόκει, or it might stand as ethic dative. See 8. || The Greek fulness of expression in γονένσι σοὶ σ' ἔφισαν is very usual, even when there is no such emphasis as would warrant the use of similar fulness in English. See Scyr. Frag. ii. 2, ἀρίστου πατρὸς Ἑλλήνων γεγώς. Phil. 3, κρατίστου πατρὸς Ἑλλήνων τραφεῖς. Aj. 1172, πατρός, ὃς σ' ἐγένινατο. 1296, ὁ φιτύνας πατήρ. El. 261, μητρὸς ἡ μ' ἐγένινατο. 1412, ὁ γεννήτας πατήρ. 341, πατρὸς οὐ σὺ πᾶς ἔφις, 365 &c.

440. οὐκοῦν. Dindorf reads, as Elmsley, οὐκ οὖν, with interr. at close. See 342, note.

443. ἔξεσωσ'. This could be ἔξεσωσε or ἔξεσωσα, but, as τύχη was the subject used by Teir., he would naturally suppose it repeated.

445-6. See Lection. || κομιζέτω δῆθ', *aye, let him conduct you; let him by all means.* || ἐμποδὼν δχλεῖς (with παρών), *your presence hinders and annoys me.* Elms. cites Ae. Pr. 1001 δχλεῖς μάτην με. See E. Hel. 439 δχλον παρέξεις δεσπόταις. || συθεῖς τε, and when you are gone.

448. πρόσωπον. Hor. C. iii. 3, non voltus instantis tyranni &c.

449-51. τὸν ἄνδρα τοῦτον οὐ...οὖτος, irreg. attracted constr. See Tr. 283 τάσδε δ' ἀσπερ εἰσορᾶς...χωροῦσι. Verg. Aen. i. 577, urbem quam statuo vestra est.

452. ξένος λόγω μέτοικος, und. νῦν μέν, *now indeed by report a resident alien.* Soph. has in view the μέτοικοι at Athens—the class of foreigners sojourning with certain civic privileges. See 411 note. || The regular construction would require φανησόμενος δέ, which is changed by an *anacoluthon* into the finite verb, εἴτα δὲ φανησεται. Cp. v. 1201. Any careful student of Sophocles will be at no loss to find examples of the free construction adopted by the poet. νῦν μέν or πρῶτα μέν are sometimes thus omitted in the first

clause, when they may be readily understood, as here, from the subsequent *εἴτα* or *ἔπειτα δέ*, as Hom. Il. X. 92, *Ἐκε δ' ἀνδρα Βιήρος, ποιμένα λαῶν,* αὐτόν, *ἔπειτα δ' ἔταιρον, οἵλησ πάγξππον.* In 695 on the contrary we have *πάλαι* understood from *ταῦν* which follows.

454. *τῇ ξυμφορᾷ*, by his good fortune, a sense sometimes though rarely found. See Excursus III. El. 1230, κάπτι συμφοραῖσι μοι γεγηθός ἐρπει δάκρυν θύματων ἄπο.

456. *σκήπτρῳ προδεικνύς*, sc. έαυτῷ τὴν δόδον, groping his way before him with a staff. So Theocr. Id. xxii. 102, τὸν μὲν ἄναξ ἐτάραξεν, ἐτώσια χεροὶ προδεικνύς πάντοθεν. Seneca Oed. 656, *repet incertus viae baculo senili triste prætentans iter.* The word is also used, as Lat. *praeludo*, of preparatory action in the gymnasium or in war. || *ἔμπορεύεται*, shall travel, properly as a merchant. *ἔμπορος*, Od. β'. 319, ω'. 299. = a passenger in a vessel, but that sense is later. Sophocles uses it merely in the sense of a traveller. O. C. 25, 303, 901. So *ἔμπορεύει* alone of travelling, El. 405, ποῦ δ' *ἔμπορεύει*;

458. See Lection. Whether *αὐτὸς* or *αὐτὸς* should be read here, is a very nice question; and possibly neither is wrong. As there is, however, no doubt that *αὐτὸς* would be right, if the words *καὶ πατήρ* were away, I have thought it justifiable to read *αὐτός*, carrying in mind that it is to be supplied again after *πατήρ*. If the pronoun stood first or last, I believe it would take the article, *αὐτὸς ἀδελφὸς καὶ πατήρ*, or *ἀδελφὸς καὶ πατήρ αὐτὸς*. But this is one of those questions on which scholars may take different sides without disparagement to either party.

460. *ὁμοσπόρος*, in active sense, as *ὁμογενῆς* (or *ὅμολεχῆς*) in 1350. = *husband of the same wife.* But it is passive (*ὅμοσπορος*) 260.

461. *λογίζουν, reckon up, take account* (note) of. || *καν λάβης ἐψευσμένον.* I have, with some hesitation, concurred with those who omit *μ'* after *λάβης* on account of *ἐμὲ* closely following. Those who keep it might cite in their favour 605, *έάν με τῷ τερασκόπῳ λάβης κοινὴ τι βουλεύσατα, μή μ' ἀπλῆ κτάνης ψήφῳ*, where the pronoun is repeated. But the strong *ἐμὲ* makes some distinction between the two places.

462. *φάσκειν* for *φάσκει*, so S. El. 9, Phil. 1411, 57, (λέγειν); and elsewhere frequently. The infin. stands also instead of the 3rd person imp. as well as of the 2nd pers. Matthiae thinks the phrase is probably a remnant of the older and simpler language, the action required being expressed by means of the verb used absolutely. || In this concluding speech, Teiresias uses such plain language that we can hardly conceive his being misunderstood by Oedipus, whom he had already declared the murderer of Laius. But an answer to all these difficulties appears in the remarks made in the first edition. It was the will of fate and heaven that Oedipus should continue to live in blind security till the destined hour of discovery arrived

[Teiresias is now led out through the passage adjoining the western Periaktos, after which Oedipus retires into the palace, and the Chorus sing their first Stasimon. This term (from *στῆναι* to stand) is applied to the Odes which the two semichoirs chant when stationary; as distinguished from the Parodos, and from Anapaests, which are attended with marching movement.]

STASIMON I. (463—512.)

(*Outline.*) In the first strophe and antistrophe of this short Stasimon, the Chorus delineate the miserable state of the unknown murderer, flying in conscious guilt from the unerring pursuit of the divine oracle. In the second strophe and antistrophe they declare their unwillingness to believe in the guilt of Oedipus, being unable to imagine any cause of quarrel between him and Laius: and they would rather doubt the science of a seer than the innocence of one to whom their country owes so great a debt of gratitude.

(*Notes.*) 463-5. *τίς ὄντινα*, und. *ἐστίν*, who is it whomsoever, i.e. *who is the unknown one whom...*, ἡ θεσπιέπεια, poetic form fem.; but *ἀδυεπής* fem. in 511. In this form we find an accessory argument that the subst. understood is not either a rock or an oracle, but a person, a priestess. || In the Lecture I have briefly stated (in Stud. Soph., more fully) the reasons which convince me that the words *εἰπε πέτρα* are not those of Sophocles. Here, as in countless places, we have an illustration of the well-known maxim—‘a little learning is a dangerous thing.’ The scribes and grammarians of the dark ages were always poring over ancient writings in search of parallel passages which they often did not know how to use judiciously when they found them. Assuming that Soph. wrote *Δελφὶς εἶδε πρόσθεν* (though this last word is a mere guess of mine, chosen for its simplicity) such a Scholiast (*τίς ὄντιν’;*) would know that *Δελφὶς* is an adjective, would certainly observe *Παρνασσοῦ* in this ode, would probably find *Δελφὶς εἰσεται πέτρα* in Eur. And. 998, perhaps *Πυθίαν πέτραν* in Ion 550, and (forgetting altogether that *ἡ θεσπιέπεια Δελφὶς* is in itself a sufficient title of ‘the prophetic Delphian maid’ or priestess) he would say *εὑρηκα*, I have found in *πέτρα* the desirable substantive with which the adj. *Δελφὶς* agrees. So he wrote it down instead of the trochee ending in a consonant—*πρόσθεν* or some other word—which Soph. had placed there. But *εἶδε*, which ample proof shews to have been the Sophoclean verb, remained. Some later sciolist, with less knowledge of grammar, followed after a time. It struck him that a rock (place for person) might allowably be said *to speak*—because the voice came from behind it, but a rock with a pair of eyes was too absurd an image: and so (not having the wit to discern his resource in *οἶδε*, not familiar perhaps with the *εἰσεται* of Eurip.)

he wrote, as the cod. L. proves, *εἰπε* for *εἶδε*, so crediting Soph. with the solecism *εἰπε τελέσαντα* for *εἶπε τελέσαι*. || The city itself and temple of Apollo were situated on Mount Parnassus. See 473-4, also Strabo ix. Justin xxiv. 6, Liv. xlii. 15. || ἀρρητ^ρ ἀρρήτων, a Greek poetic superl. *most unutterable* i.e. *most heinous, direst of the dire*. O. C. 1238, *κακὰ κακῶν*. Phil. 65, *ἔσχατ^ρ* *ἔσχάτων κακά*.

466-8. ὥρα (*ἔτοι*), *it is time*. || ἀελλάδων, *storm-swift*. Hom. uses ἀελλόπος three times as an epithet of Iris Il. θ'. 409, ω'. 77, 159, ὡς ἔφατ^ρ ὥρῳ δὲ **Ιρις ἀελλόπος ἀγγελεύοντα*. Cp. Pind. Nem. I. 6, ἀελλοπέδων *ἴππων*. || σθεναρότερον can either be an adverb, *more vigorously* (than steeds), or an epithet of *πόδα*, *stronger than (the feet of) steeds*. Erfurdt quotes Hom. Il. θ'. 505, *Ἄτῃ σθεναρή τε καὶ ἀρτίπος* to prove that the word implies swiftness. Wunder also says that the sense of *vehemence* applied to flight readily slides into that of swiftness. Neue thinks it implies firmness and steadiness, and therefore perseverance. || *φυγὴ* is dat. of manner, *in flight*. See 51, E. Bacch. 437, H. F. 1081, El. 218, S. Phil. 1149, Verg. Aen. IV. 281, *ardet abire fuga*. || *νωμᾶν, to fly, move*.

469-72. *ἐνοπλος...πυρὶ καὶ στροπαῖς*, *armed with fiery lightnings*. So Zeus in Phil. 1198 is called *τυρφόρος ἀτρεπτητής*, *the hurler of fiery thunderbolts*. Apollo and Pallas are sometimes represented as armed with the lightnings of their sire. Verg. Aen. I. 42, Ipsa (Pallas) Jovis rapidum jaculata e nubibus ignem. || *ἐπενθρώσκει*. See 263, *ἐνήλατο*, 1300, 1311. Instead of *ἐπ' αὐτὸν* it might have been *ἐπ' αὐτῷ* as Hom. Il. X. 70, *ἐπ'* ἀλλήλοισι *θορόντες*. But in a chase the accus. is better. || *γενέτας, son*, so E. Ion 916, elsewhere it means *father*, as E. Or. 1011, or is used as an adj. || *Κῆρες*, Fates (or Furies?), Ae. Sept. 1055, *Κῆρες Ἐρυνές*. In Hom. *κῆρ* means ‘evil fate’; it is usually joined with death (*θάνατον καὶ κῆρα μέλαναν*) and seems nearly equivalent to it. In Ae. Sept. 777 the Sphinx is so called. It is applied to the wound of Philoctetes, 42, 1166: and generally the tragic poets use it of anything terrible. Consult Lidd. and Sc. lex. || *ἀνάπλακτοι*. Porson in Aeschylus writes *ἀπλάκημα*, not *ἀμπλάκημα*, though he keeps *μ* in E. Phoen. 23, Med. 116. As the metre often requires its omission, never its insertion, Monk on Hipp. 145, Alc. 248, and Elmsley on Med. 116 would reject it always: but Hermann would insert it when the first syll. is long. Blomfield on Sept. 795 thinks *μ* in such words the addition of a later age before labials, as in *ὅμβρυμος, τύμπανον, λάμβδα*. He derives the word (on Prom. 112) from *πλάξω*, *cause to wander*, with a pleonastic or intensive, like *ἄστραχνς, ἀβληχρός, ἀμέλγω*. The word in this place means *unerring*, ‘not missing their prey’, or ‘from whom is no escape’.

473-4. *ἔλαμψε*. See 186. || *φάμα, oracle, here=command*.

475. *τὸν ἀδηλον ἄνδρα*, *the unknown (or hidden) man*. See *τίς ὄντινα* in 463 above. || *πάντ^ρ* *ἰχνεύειν*. Wunder in his first edition agreed with Brunck

in taking *πάντα* as masc. and subject of *ἰχνεύειν*, ‘that every one should search for.’ But in his second he rejects this view, and makes *πάντα* neuter and adverbial, so that *πάντα ἰχνεύειν = πᾶσαν ἰχνέαν ιχνεύειν*, *make every search for*, the infin. depending on *Ἐλαμψε φάμα* which in sense = *a command was proclaimed* (to hunt out &c.). This view J. takes, and it is the right one.

476–82. *φοιτᾷ, he roams.* || *πέτρας λούταντος.* See Lection. Not ‘fierce as a bull’ (so J. renders *λούταντος*) but *restless as a bull*. Vergil’s description of the wanderings of the defeated bull in Geo. III. should be compared. || *μέλεος κ.τ.λ., straying in solitude (χηρεύων) poor wretch with wretched foot.* || *τὰ μεσόμφαλα γάς μαντέα, the oracles of earth’s centre.* On constr. see 161. The Greeks regarded Delphi as the centre of the earth’s circular plane; having an old legend that Zeus despatched two eagles (or doves) of equal speed from opposite points of the circumference, and that these birds met at Delphi. || *ἀπνοοφίζω, keeping aloof (from himself), i.e. avoiding them.* Hom. uses the simple verb in middle voice twice in the Iliad, in the sense *keeping oneself aloof from = shunning*, without any case: β'. 81, ω'. 222, *ψεῦδός κεν φαμεν καὶ νοσφίσομεθα μᾶλλον.* In the Odyssey it is used with the sense of *leaving*, either with gen., ψ'. 98, *τιφθ' οὐτῷ πατρὸς νοσφίξεαι*; or with accus. τ'. 339, *ὅτε πρῶτων Κρύτης ὄρεα νιφόεντα νοσφισάμην*, or in the sense of retiring, without case, Χ'. 424, *ἡ δὲ κυνῶπις νοσφίσατο*, or transitively, *removing*, δ'. 263, *παῖδα ἐμὴν νοσφισαμένη.* So in this play 693, *εἰ σ' ἐνοσφιζόμαν.* || *ζῶντα.* See 45, and Excurs. III.

483–7. See Lection, where I read *με νῦν* for ms. *μὲν οὖν*, taking *δεινὰ = δεινῶς*, and the participles *οὐτε δοκοῦντ' οὐτ' ἀποφάσκονθ'* as agreeing with *με, who neither agree nor deny.*

488. *οὐτ' ἐνθάδ' ὄρών οὐτ' ὅπισω, having no clear view of the present or the future,* i.e. seeing no ground at present for believing the truth of his words, nor understanding what the future can bring forth to establish it. So Wunder. Also Elmsley, Hermann, Ellendt rightly regard *ὅπισω* as meaning the future. Musgrave took it for the past, from an erroneous interpretation of Hom. Il. γ'. 109, *ἄμα πρόστω καὶ διπτότω*, on which see Scholiast, and Damm’s note. Add Phil. 1105, where *εἰσοπτῶ* manifestly means *hereafter*.

491–7. *τι γὰρ ἢ κ.τ.λ., for what cause of quarrel there was either on the part of the Labdacidae or on that of the son of Polybus, &c., the Labdacidae implying Laius, son of Labdacus.* || See Lection. *πρὸς ὄτου κ.τ.λ., from which drawing clear proof (lit. by a touchstone, βασανίζων), I may confidently attack (πιθανῶς εἷμι ἔπι) the popular fame of Oedipus by coming forward to avenge a mysterious murder.* The *ἐπιδαμος φάτις* cannot be, as Ellendt interprets, the denunciation of Teir. against Oed. which had not yet been divulged. *ἐπίκουρος θανάτων* is used here as *αιμάτων ἐπίκουρος* is in E. El.

138. So too 127, Λατὸν ἀρωγός, *avenger*. Seneca Agam. 905, *paternae mortis auxilium unicum*. || Οἰδιπόδα for -*ao*, from Οἰδιπόδης, another form of the name. This Doric form of gen. is retained by the Attics in proper names and some other nouns.

498–504. Elms. comp. E. El. 399, Λοξίου γάρ ἔμπεδοι χρησμοί, βροτῶν δὲ μαντικὴν χαίρειν ἔν. || ξυνετοί, *wise*; all-knowing. || ἀνδρῶν δ' ὅτι κ.τ.λ., *but that, of men, a diviner claims more than myself* (i.e. has more knowledge than I)=*there is no sure criterion to prove*. Cp. Herod. VII. 168, θλπίζων πλέον τι τῶν ἀλλῶν οἰτεσθαι. 211, οὐδὲν πλέον ἐφέροντο. VIII. 29, πλέον αἰεὶ κοτε ὑμέων ἐφερόμεθα. || παραμείψειν ἄν, *may surpass*.

505–8. ἀλλ' οὐποτ' κ.τ.λ., *but never would I, till I saw rightful proof, (όρθὸν ἔπος), assent (καταφάγην ἄν) when men blame him*. Aristot. Met. III. 7, ἡ διάνοια ἡ κατάφρων ἡ ἀπόφησιν. || πρὶν ἰδούμ. If πρὶν follows a past or opt. negation, as here, πρὶν takes optative. If the negation is of future time, πρὶν ἄν follows with subjunctive: οὐ καταφήσω πρὶν ἄν ἰδω.

509–12. βασάνῳ ἀδόπολις, *by proof*, i.e. *by experience* (lit. touchstone) *pleasant to the city*; i.e. ‘a good and popular ruler.’ || τῷ ῥᾳ, *for that reason then* (ῥᾳ=ἄρᾳ). || οὐποτ' ὀφλήσει κακίαν, *he shall never be pronounced guilty (κακίας) of wickedness*. Ant. 1028, αὐθαδία τοι σκαύτητ' ὀφλισκάνει. E. Alc. 1093, μωρίαν ὀφλισκάνεις.

(Creon now enters the stage.)

EPEISODION II. (513—862.)

This second Epeisodion falls into two parts, divided from each other by a Comma or Commation, that is, by a short lyric dialogue which begins at 649, and ends (with interruption of nine lines, 669–677) at 697.

(Outline of Part I. 513–697.) Creon joins the Chorus, and indignantly notices the reports which have reached him of the charge of treason made against him by Oedipus. The Chorus try to soothe him, till Oedipus, coming out of the palace, assails him with reproaches, and for a time will hear no answer. At length Creon, getting leave to speak, rebuts the charge of treason with powerful arguments, but fails to convince the king of his innocence. Fierce reproach and indignant denial recur, till at length Jocasta, aroused by the noise, comes out and interferences. Creon confirms his denial by an oath, and the Chorus, supporting Jocasta, at length prevail on Oedipus to recall the sentence of death, which he does with reluctance. Thus the kinsmen part on bad terms, Creon returning home. The intervening Commation consists chiefly of persuasive words, and assurances of love and loyalty from the Chorus to Oedipus, with his replies: and a few words of explanation between them and Jocasta.

(Notes). 513-22. δείν' ἐπη κατηγορεῖν μου, accused me in formidable language, imperf. || τύραννον. See 925. Hermann thinks these two verses gave to this drama its title Οἰδίποντα τύραννος. || ἀτλητῶν, *indignant* (part. of ἀτλητέω)=ἀτλητος ὡν, ‘being unable to endure’. || εἰτ’ ἔργοιστ. Another εἴτε is omitted before λόγοισιν. So Aesch. Ag. σὺ δ' αἰνεῖν εἴτε με ψέγειν θέλεις ὄμοιον. Cho. 994, μύρανα γ' εἰτ' ἔχοιδ' ἔφοι. || τι βλάβην φέροι, anything to his injury. See Lecction. I know no example of a part. standing as φέροι in the MSS. here without τι. (See Ag. 261, where for εἴτε κεδονὸν I have read εἰ τι κεδονόν.) And if Soph. wrote φέροι, φέροντι and φέρει so close together, and the same constr., εἰς βλάβην φέροι, εἰς ἀπλοῦν φέρει, within three lines, we cannot deny that this betrays sad negligence of style. For these combined reasons I had written τι βλάβην ἔχοιν for εἰς βλάβην φέροι. See Aj. 1325, βλάβην ἔχειν, to cause injury. As to the phrase οὐ φέρει εἰς ἀπλοῦν, has no simple (unimportant) influence, such intransitive use of φέρω is by no means rare, and is shared with many of its compounds. I now keep φέροι, reading φοροῦντι for φέροντι.

523-4. ἥλθε...τάχ' ἀν...βιασθέν. There is great variety of opinion among scholars about the construction here. The question is a very difficult one, and I dare not speak *ex cathedra* concerning it. Hermann, Wunder, Steel would refer τάχ' ἀν to βιασθέν, to which view Li. and J. are decidedly opposed. The latter (joining it with ἥλθε) says, ‘the form of the Greek sentence, by putting ἥλθε first, was able to suggest the virtual equivalence here of the conditional ἥλθεν ἀν to a positive ἥλθε,’ adding ‘cp. the use of the optat. with ἀν in mild assertion of probable fact: εἴησαν δ' ἀν οὐτοι Κρῆτες, Her. 1. 2.’ I am utterly unable to see how this use of εἴησαν ἀν, verb and particle combined, assists us in explaining the use of indic. with τάχ' ἀν following it at some distance. Elms. thought the ἀν useless, and badly proposed οὖν. The words of Linwood deserve to be considered. ‘Has particulatas unam quandam notionem efficere, et ἀν ad optativum suppressum cogitatione referri arbitror, ut constructio sit, ἥλθε τοῦνεδος, τάχ' ἀν, ὅργη βιασθέν. Eadem ratio O. C. 965, θεοῖς γὰρ ἦν οὔτω φίλον, τάχ' ἀν, τι μηρίουσιν εἰς γένος, ubi iterum male ἀν ad participium refert Hermannus.’ Cp. Thuc. VI. 2, Σικελοὶ δὲ ἐξ Ἰωνίας διέβησαν ἐπὶ σχεδιών... τάχ' ἀν δὲ καὶ ἀλλως πως ἐκπλεύσαντες. Andoc. de Myst. 16 τάχα γὰρ ἀν αὐτὸς βούλεσθε πνθέσθαι. See Stud. Soph. P. II. p. 39, and Steel’s note p. 144.

525-6. τοῦπος δ' ἐφάθη, the language published (by common report) was. My reasons for adopting this reading, which appears in two codd., for the more common τοῦ πρός, are these: (1) There is no ground, metrical or grammatical, for inverting the pronoun and preposition; hence several editors read πρός τοῦ. (2) Creon has no motive for asking who originated the report, nor does the Chorus reply to such a question. He says: ‘the language bruited was, that the seer was persuaded by me to speak false.

hoods.' (3) That *τοῦπος* is the true reading I regard as not merely indicated but absolutely proved by the place, 848, ἀλλ' ὡς φανέν γε τοῦπος ὡδ' ἐπίστασο, 'nay, be well assured that the statement made public was this.' Van Herwerden illustrates the corruption of *τοῦπος* into *τοῦ πρὸς* by reference to Aesch. Pr. 49, where MSS. give ἐπράχθη for ἐπαχθῆ. || λέγοι, indirect optat. referred to the mind or opinion of those who so reported.

528-9. ἔξ οὐμάτων κ.τ.λ., was this accusation uttered against me with stedfast eyes and mind? i.e. was he quite sane when he brought this charge? The prep. ἐκ, ἐξ, is often used to express a state, or the circumstances of a case. So Aesch. Ag., οὐκέτ' ἔξ ἐλευθέρου δέρης, with neck no longer free.

531. ὅδε announces some one's entrance. || περῆ, comes forth. Ant. 386, ὥδ' ἐκ δόμων ἄψορρος ἐς δέον περῆ. E. Iph. T. 724, γυνὴ γὰρ ἥδε δωμάτων ἔξω περῆ. In Hec. 53 it is transitive, περῆ γὰρ ἥδ' ὑπὸ σκηνῆς πέδα. (*Oedipus enters from the palace and speaks.*)

532. οὗτος σύ, *hark you!* 1121, οὗτος σύ, πρέσβυ. οὗτος is also found without σύ, Tr. 407, οὗτος, βλέφ' ὥδε. Aj. 71, 1012. Or ὡ is introduced; O. C. 1627, ὡ οὗτος, οὗτος Οἰδίποις. Aj. 89, ὡ οὗτος, Αἴαν. A. Av. 1199, Eccl. 464, αὕτη σύ. The address is sometimes without οὗτος. 'Ιππίας ὁ καλός πε καὶ σοφός, Plat. H. Maj. p. 95. A. Ach. 54, οἱ τοξόται.

533-5. τοσνδή ἔχεις τόλμης πρόσωπον for πρόσωπον οὖτα τολμηρόν, so bold a front. Greek poets express qualities of persons and things by genitives of substantives, with or without adjective, which in Latin is required: those genitives having an attributive power, and being therefore called attributive or descriptive. Such are 1403, βορᾶς τράπεζα, dinner-table, Tr. 357 πόνων λατρεύματα=ἐπίπονα λατρ. S. El. 19 ἀστρων εὐφρόνη, the starry night. Thuc. I. 140 τὰς ξυφορὰς τῶν πραγμάτων, actual events. See 44. || ὥστε ίκου, so that thou art come. ὥστε ίκεσθαι would mean, so as to come. || τοῦδε τάνδρός, i.e. ἐμοῦ, cp. 815 τοῦδε γ' ἀνδρός, 146 τοῦδε ἀνδρός.

538-9. ὡς οὐ. und. ὑπολαβών, supposing (to be supplied from ιδών) that I should not recognise (γνωρισμι) ... or should not defend myself (ἀλεξόμην, see 171). The former would show folly, the latter cowardice. ή οὐκ for κούκι is therefore a just emendation. The fut. opt. always follows past verbs with a real fut. force, without ἄν. See ρυσοίμην 72, and Exc. III. Also 792-3, 796, 1271, 1274. || γνωρισμι Att. for γνωρίσοιμι.

541-2. The mass of commentators, who are content to retain πλήθος in 541 along with πλήθει in 542, probably regard χρήμασιν as corresponding to φίλων, whom they understand as wealthy and powerful friends, taking the word πλήθος in both lines to mean 'numbers', 'a multitude'. Ellendt is so well satisfied that he calls Heimsoeth's conj. πλούτου, which I have ventured to edit, 'inutilis'. My reasons for adopting it are these: (1) the repetition of πλήθος here must be displeasing to every reader of good taste:

but it is just what the tasteless scribes and scholiasts would plume themselves on effecting; (2) to suppose a correspondence between *φίλων* and *χρήμαστον* rather than between *φίλων* and *πλήθει* is to my mind very unsatisfactory; (3) the *χιασμός* (cross-correspondence) *πλούτου-χρήμαστον*, *φίλων-πλήθει*, is quite in the manner of Soph., who delights in variety, and shuns stiffness. He has adopted it immediately before, in 536-9, where after *δειλίαν ἡ μωρίαν* follows, *ἡ ὡς οὐ γνωρισθεὶς* (corresponding to *μωρίαν*), *ἡ οὐκ ἀλεξίμην* (corresponding to *δειλίαν*). (4) *πλούτου* is not far removed from the literature of *πλήθους*. Such is my case for *πλούτου*. || δ a thing which, referred to fem. *γυναῖκις*. So E. Hel. 1687, *γνώμης, δ πολλαῖς ἐν γύναιξιν οὐκ ἔφυ.* Thuc. I. 122, vii. 62.

543-4. *οἰσθ' ὡς ποίησον*; idiomatic constr.=*ποίησον, οἰσθ'* *ὡς*; lit. ‘act, dost thou know how?’ i.e. shall I tell thee what to do?¹ Cp. E. Hel. 315, 1233. Heracl. 451. Ion, 1039. See also O. C. 75, *οἰσθ', ὡς ξέν'*, *ὡς νῦν μὴ σφαλῆσθαι*=*μὴ νῦν σφαλῆσθαι*, *ὡς ξέν'*, *οἰσθ' ὡς*; ‘avoid going wrong, stranger, dost thou know how?’ i.e. shall I tell thee how to avoid going wrong? || τούτοις ἀντάκουσον. Cp. 409, *τούτοις ἀντάλεξαι*.

545-6. *λέγειν σὺν δευτέρῳ, thou art an able speaker.* See lex. *δευτέρος*. || *μανθανεῖς* οὐδὲν, lit. ‘I am bad to learn from thee’=thou’lt find me a poor scholar: the place of *οὐδὲν* is emphatic. || *βαρύν*, dangerous, so Steel’s note; and this is the *proper* word, which I have always adopted. J. does not represent it here, but in 673, where again *dangerous* is the right English, he renders it, very wrongly, *vehement*, a word in no place suitable to it. Cp. Ant. 767, 1251, O. C. 402, 1204, &c. Such examples show that *βαρεῖα μῆνις οὐ δργή* means *dangerous anger*, not *vehement*.

555-6. *χρεῖην*. When that which was said or thought by another in past time is cited as such, the optat. is used after *ὅτι*, *ὡς*. See 791 *χρεῖην*. Or as intimating that it was said or thought, as 1247, *θάνοι*, *λίποι*, 1250, *τέκοι*. || *ἔπειθες, did you advise?* || *σεμνόμαντιν, reverend seer*, so O. C. 1097, *ψευδόμαντις*. Phil. 1338, *ἀριστόμαντις*, 693, *κακογείτων*. || *πέμψασθαι, to send* (by my order, indirect agency).

557. *αὐτὸς, the same man*, i.e. of the same mind.

¹ My note here (1) states that *οἰσθ' ὡς ποίησον* is an idiomatic construction: (2) states the syntactic form out of which it grows: (3) states the equivalent English idiom: (4) gives various examples. This is all that can be done. Nobody can tell how a Greek who used this idiom *felt* about its component parts, any more than it can be told how a person saying ‘please come back soon’ *feels* about the construction of *please*, and its colloquial variations. English grammarians know and explain all such matters. The constructions, *οἰσθ' οὖν ὃ δράσεις* (Eur. Cy. 131), *οἰσθ' ὡς μετεύξει καὶ σοφωτέρα φανεῖ*; (M. 600), *οἰσθ' δράσας βούλομαι* (Suppl. 932) are normally grammatical, and need no special explanation. See Kühner, Gr. Gr. II. 204. 6, who illustrates the idiom here from some foras in Alt- and Mittel-Hoch-Deutsch. Plautus, Rud. III. 5, 18, imitating Greek, has ‘tange, sed scin quomodo,’ indicating the syntactic analysis.

558-560. The question of Oed. is not completed: he is made to hesitate, and Creon inquires what he means to ask about Laius; then he completes the sentence. This is obliged by the *στιχομυθία* or line-for-line debate here used, as often in tragedy. || ἀφαντος ἔρρει θ. χ. has disappeared by an act of deadly violence.

561. μάκρῳ παλαιοὶ τ' κ.τ.λ. Schol. ἐπὶ πολὺ διήκοντες καὶ πάλαι ἀρξάμενοι. It would be a period of great extent and beginning long ago, should it be measured: = *long and far back would be the count of time.*

562-4. ἦν ἐν τῇ τέχνῃ; was engaged in his profession? Plato Protag. p. 317, καὶ τοι πολλὰ γε ἥδη ἔτη εἰμὶ ἐν τῇ τέχνῃ. Theæt. § 22. Phædo, § 5. Meno, p. 91. Herod. II. 82, οἱ ἐν ποιήσει γενόμενοι, poets.

564. ἐμνήσατο, make mention, Homeric, for Attic ἐμνήσθη.

565. οὐκον, no, not at least when I was standing anywhere near. 342.

566-7. ἔρευνων ἐσχετε,—institute a search. We say, had a search.

. || πῶς δ' οὐχὶ; how could we help it?

569. ἐφ' οἷς μὴ φρωῶ, on matters I know not. φιλῶ, I am wont.

570. εἴ φρωῶ, if you were loyal. οὐδόνεκα (see lex.) either means because as in v. 1016, Tr. 27, 57, Aj. 123, 553, 1052, El. 1190, or that, as here, and in O. C. 853, 944, 1005, Tr. 813, El. 47, 617, 1308.

573. οὐκ ἀν τοτὲ εἶπε κ.τ.λ., he would never have talked about my destructions of Laius. The plur. διαφθορᾶς is used in bitter contempt, “he would never have told fables about Laius’s death as brought about by me.”

574-6. δικαιῶ, I claim (in justice). || ταῦθ' ἄπερ κάμου σὺ νῦν: in the same manner that you have now learnt from me: i.e. Creon claims the right of questioning Oed. and being answered by him, as Oed. had just been doing towards himself. Oed. replies, ἐκμάνθανε, inquire and learn. || φονεὺς ἀλώσομαι. und. ἀν. So O. C. 1210, σῶς λοθι. Ant. 281, μὴ φευρεθῆς ἀνούς τε καὶ γέρων ἀμα.

577-8. τι δῆτα, well now? || γῆμας ἔχεις; This use of ἔχω with past part. is frequent in Soph., less so in Eur. and only found once in a fragm. of Aesch. || El. 527, ἔξοιδα· τῶνδ' ἀρητοῖς οὐκ ἔνεστι μοι.

579-80. It is questioned whether γῆ depends on ἔχεις or on ἵστοι; I agree with the former view: dost thou rule the land alike (*ταῦτα*) with her, having equal sway. || ἀν for ἀ ἀν. ὅθελουσα=θέληγ. all that she wishes at any time, she receives from me (ἐμοὶ κομίζεται).

581. οὐκον κ.τ.λ., am I not a third in parity with you twain? 342.

582. ἐνταῦθα γὰρ δῆ, yes, for in this very point of view (καὶ κακὸς φαίνει φίλος) you specially shew yourself a false friend.

583. εἰ διδοῖς σαντῷ λόγον, if thou wouldest debate the matter with thyself as I do, i.e. ὡς ἔγώ ἐμαντῷ. Cp. E. Med. 872, ἔγὼ δὲ ἐμαντῷ διὰ λόγων ἀφικόμην. Herod. I. 209, ἔδιδον λόγον ἐωντῷ περὶ τῆς ὄψιος. II. 162.

III. 25.

585. ἀν ἐλέσθαι μᾶλλον, *would prefer.*

586. ἄτρεστον εῦδοντα, *sleeping without fear.* The literal rendering is best here. See Shakespeare, ‘Uneasy lies the head that wears a crown.’ || ξει. The future here expresses not simply a future action, but one which is considered as predetermined by circumstances and the state of affairs, *if he is to have.*

587. ἴμειρων ἔψυ. See 9. With this passage Br. compares E. Hipp. 1013, where Hippolytus defends himself against a like charge, ending with the words πράσσειν τε γὰρ πάρεστι, κίνδυνός τ' ἀπὸν κρείσσω δίδωσι τῆς τύραννίδος χάριν.

588. τύραννα δρᾶν. For τύραννος as adj. see Ant. 1169, καὶ ξῆ τύραννον σχῆμα’ ἔχων. Aesch. Prom. 761, πρὸς τοῦ τύραννα σκῆπτρα συληθεσταί; E. Tro. 474, οὐ μὲν τύραννος κει τύρανν’ ἐγμαάμων.

590. φέρω, *receive, obtain;* a sense frequent in Soph. See lex.

591. εἰ δ’ αὐτὸς κ.τ.λ., *but, were I myself ruling, I should do* (lit. should have been doing) *many things even against my will.* Public policy often obliges a ruler to do things which he would rather leave undone, or would do differently.

596. νῦν πάσι χαίρω, *now all men give me joy, say to me χαίρε.* This (in common with Li. J.) I regard as the true interpr., πάσι being ethic dat. See 8.

597. ἑκαλούσι με, *invoke my aid* (lit. ‘call me forth’). This reading I prefer to αἰκάλλοντο, *flatter, fawn on,* the ingenious conj. of L. Dindorf.

598. See Lection. Reading, with Di. J. αὐτοῖσι πᾶν, I take the words thus: αὐτοῖσι γὰρ τὸ τυχεῖν (ών χρήσουσι) πᾶν ἔνεστιν ἐνταῦθα, *for herein (i.e. in me and my intercession) their (to them) success (in gaining what they ask) altogether lies.*

599. κείνα=τύραννος εἶναι, τάδε=τύραννα δρᾶν.

600. The order is νοῦς καλῶς φρονῶν, *a mind well judging* οὐκ ἀν γένοιτο κακός, *would not become traitorous.*

601-2. ἄραστής, *lover, follower.* || ἀν τλαῖη ποτέ. und. δρᾶν from δρῶντος. || Monk on Hipp. 285 has defined the different senses in which τολμᾶν and the aorist τλῆναι are used by the tragic poets. 1. *To have the courage.* 2. *To have the effrontery.* 3. *To condescend, or submit.* 4. *To prevail upon one’s self, when in affliction.* 5. *To have the cruelty.* Blomfield (Quarterly Review, No. xxix.) well remarks that a shorter general expression would be *to bear.*

603-7. τῶνδ’ ἔλεγχον, *as a test of these things,* i.e. to try the truth and sincerity of the feelings I have expressed (do this). ἔλεγχον is an accus. subst. in precedent apposition to all that follows as far as λαβών 607. (We may imagine τάδε ποτει, or τοῦνδε ἡλ. ποτει.) || τοῦτο μέν, *in the first place,* would be properly followed by τοῦτο δέ, but here we have τοῦτ’ ἄλλο. Antig. 167, τοῦτ’ αὐτὸς. The text then divides itself into two offers:

(1) go to Delphi (*Πυθάδε*), O Oedipus, and there find out whether I have reported the oracle correctly; (2) ascertain if I have had any conferences with Teiresias (*τῷ τερακόπῳ, the observer of prodigies*) and if you discover any such, let me die by my own vote as well as by thine. || *βουλεύσαται*. *βουλέων* is properly *advise*, *βουλεύομαι*, *take counsel*, *deliberate*, *plan*: but Soph. uses the act. in the latter sense. || *λαβὼν* seems a little redundant: and some make it a repetition of the protasis *ἐὰν λάβης*, but this is harsh and not in the manner of Soph.

608. *γνώμη δ' ἀδήλω μή με χωρὶς αἰτιῶ*. Probably there is no line in this play more difficult to translate with accurate certainty than this. J. treats it without acknowledging its difficulties. He renders *μή αἰτιῶ* ‘make me not guilty?’ but I doubt if he can produce a place where *αἰτᾶσθαι* means more than to accuse or charge. He renders *χωρὶς in a corner*; and I come near to him in the version ‘behind my back’. He gives *γνώμη ἀδήλω*, ‘on unproved surmise’ from which ‘by unproved opinion’ scarcely differs. All he says in a note is “*χωρὶς, ‘apart,’ i.e. solely on the strength of your own guess (γνώμη ἀδήλως)*, without any evidence that I falsified the oracle or plotted with the seer.” That is—he makes *χωρὶς* and *γνώμη ἀδήλω* to be one and the same thing—mere tautology. The difficulty which confronts us here is this:—We are sure that Soph. means to say—‘do not condemn me without proof, merely because you think me guilty.’ But we are puzzled to find out how he expresses this sentiment in the words received as his: ‘do not blame (or accuse) me privately by unproved opinion.’ Oed. does not accuse him privately, but face to face in presence of the Theban councillors. Nor can Creon be said here to appeal from his private judgment to a public trial, though this is hinted afterwards in reply to *ἄ πόλις, πόλις*. Here he appeals only to the conscience and common sense of the king. The attempts to correct *χωρὶς* are failures. I would render: *accuse me not on proofless surmise without other support*.

609–12. *μάτην, without good ground.* || *ἴσων καὶ κ.τ.λ., I call it just the same as casting away one's own life, which one loves most.* *παρ' αὐτῷ=αὐτοῦ*. So Phil. 611, *τάπῃ Τροΐᾳ πέργαμα*. 806, *τάπῃ σοι κακά*. *φιλεῖ (τις)* is sufficiently introduced by *αὐτῷ*. *ἴσων καὶ* is a favourite construction with Ionic and old Attic writers, as also *καὶ* after *ὅμοιος, ὁ αὐτὸς, παραπλήσιος*.

616–17. *καλῶς ἔλεγεν κ.τ.λ., he has spoken well in the judgment (ethic dat. see 8) of any one who has a cautious dread of erring (lit. ‘of falling’).* *σοὶ* is respectfully avoided, but the hint is for Oed. On *πεσεῖν, to err*, cp. El. 398, *ἔξ ἀβούλιας πεσεῖν.* 429, *ἀβούλᾳ πεσεῖν.*

618. *ταχὺς τις*. Cp. Aj. 1266, *φεῦ, τοῦ θαύμητος ὡς ταχεῖά τις βροτοῖς χάρις διαρρέει. ταχὺς virtually = ταχέως*. On this use cp. Phil. 1080, *ὅρμασθαι ταχεῖς*, where Wunder cites Ph. 526, *ὅρμασθω ταχὺς*. 808, *νύσσος ταχεῖς παρέρχεται.* 1223, *ἔρπεις ταχύς*. Ant. 231, *τοιαῦθ' ἐλίσσων ἥνυντον σχολῆ*

βραδύς. 1215, ἔτε ωκεῖς. Oed. C. 306, κεὶ βραδὺς εῦδει. Tr. 1253, τὴν χάριν ταχεῖαν, ὡς παῖ, προθεσ. || λάθρα. In Hom. always λάθρη, but in Hymn to Dem. 241, λάθρᾳ. In tragedy λάθρᾳ, which many edd. write λάθρῃ, but Di. Li. J. λάθρᾳ. Hesych. cites an adj. λαθρός, not found in use.

619. χωρᾶ advances (to assault). || βουλεύειν. See 606, note. || τὰ μὰ δ' ἡμαρτημένα, and my plans will have failed.

622-6. See Lection and Excursus, where it is shown that the reading τἀφροεῖν removes all difficulty from these lines. || τὸ γοῦν ἐμὲν, I am (rational) at all events in respect of my own interest.

627-30. ἐξ οὐν δεῖ κάμων. With δεῖ supply εὖ φρονεῖν σε. κάμων is boldly Sophoclean for καὶ τὸ ἐμὲν, thou shouldest be equally rational in respect of my interest also. || εἰ δὲ ἔντις μηδὲν, but suppose thou misunderstandest utterly. || ἀρκτέον γ' ὅμως. There has been much controversy whether ἀρκτέον is active, must rule, or passive, must be ruled. Agreeing as I do with J., that ἀ. is active, one must rule nevertheless, I let slain errors sleep. The maxim is general: 'a ruler must rule'. Creon contradicts or rather modifies it (as England did in 1688), saying οὗτοι κακῶς γ' ἄρχοντος, not, I ween, when one (*τυὼς* und.) rules ill. || Oed. appeals to the city, which hitherto he had ruled well, and in which he would find love and gratitude. Creon, in his modest reply, virtually makes the same appeal.

(Jocasta now, hearing the noise, comes out of the palace.)

631-3. Ἰοκάστην. She is called Ἐπικάστη in Hom. Od. X. 271, μητέρα τ' Οἰδιπόδαο έοντα καλήν Ἐπικάστην. || παρεστός. Bekker has adopted this form in Plato and Thucyd. from the best mss. || εὖ θέσθαι. S. El. 1434, τὰ τρίν εὖ θεμένοι, Creusa fr. 321, ταῦτ' ἔστιν ἀλγυστ', ἦν παρὸν θέσθαι καλῶς αὐτὸς τις αὐτῷ τὴν βλάβην προσθῆ φέρων. For instances of its use in Eurip. see Elms. on Med. 896. Matthiae well observes (v. 915 ed. Matth.) that εὖ or καλῶς θεῖναι is used as well as εὖ or καλῶς θέσθαι, the former however with reference to others' affairs, the latter to our own. τὸ παρὸν εὖ θέσθαι, to make the best of the present, is a common proverb, being a metaphor from the game of the πεσσοί. See Ae. Ag. 31. It is, to make the best move of the dice, as in backgammon. εὖ is sometimes omitted; Thuc. I. 25, ἐν ἀπόρῳ εἴχοντο θέσθαι τὸ παρόν, as in English, to turn to (good) account. Cp. Ter. Ad. IV. 7. 21—24, "Illa vita 'st hominum, quasi si ludas tesseris. Si illud quod maxime opus est jactu, non cadit, illud quod cecidit forte, id arte ut corrigas."

634. ω ταλαιπώροι, unhappy men.

634-8. στάσιν γλώσσης, quarrel of tongue, altercation. Tr. 1120, ταρβῶ μὲν ἐς λόγου στάσιν τοάδ' ἐπελθών. || ἐπήρασθ', the reading of the best mss. is approved by Elms., and adopted by Dindorf, Wunder, Nauck, and J. Elms. cp. Dem. de Cor. p. 302, ταῦτην τὴν φωνὴν ἐκεῖνος ἀφῆκε δι' ἐμέ, πολλοὺς καὶ θρασεῖς τὰ πρὸ τούτων ἐπαιρόμενος λόγους. ||

ἐπαισχύνεσθε—κινοῦντες. Verbs, which express any emotion of the mind, may be followed by a participle of the operative cause, which in Latin is expressed by *quod*, or by accus. with infin. *ἴδια κινοῦντες κατὰ=φιλονεικοῦντες.* || οὐκ εἰ...καὶ μή. Examples of this use of οὐ and μή in an interrog. sentence of two clauses are numerous. In the first clause οὐ with 2nd pers. fut. *commands*, and in the second οὐ μή (οὐ being continued from the first) *forbids*. Cp. Aj. 75, οὐ σὲγ' ἀνέξει, μηδὲ δειλιαν ἄρεις; Tr. 1'83, οὐ θάσσον οἵσεις, μηδὲ ἀπιστήσεις ἔμοι; E. Hipp. 498, ὁ δεινὰ λέξασ', οὐχὶ συγκλεῖσεις στόμα, καὶ μὴ μεθήσεις αὖθις αἰσχίστους λόγους; Βοδ., οὐ μὴ προσολέσεις χείρα μηδὲ ἄψεις πέπλων; Hel. 437, οὐκ ἀπαλλάξει δόμων, καὶ μὴ πρὸς αὐλεῖσιν ἑστηκώς δόμοις ὅχλον παρέξεις δεσπόταις; || It is needless to recall κατὰ to govern οἴκους, which can be accus. of ‘place whither.’ See 153, ἔβας Θήβας. || τὸ μηδὲν ἀλγος, a *grief of no importance*, so Ant. 234, κεὶ τὸ μηδὲν ἔξερω. Aj. 1231, ὁτ' οὐδὲν ὡν τὸν μηδὲν ἀντέστης ὅπερ.

639-41. δυῶν is here a monosyllable by synizesis: as δῶδεκα for δυώδεκα. Hermann quotes in Latin the writer of Phoenix. v. 28, duodecies undis irrigat omne nemus. Dindorf quotes *duas* as a monosyllable from Plaut. Rud. I. 2. 41, and II. 2. 14; and *duarum* as a disyllable from Plaut. Trin. IV. 3. 46, and Ter. Heaut. II. 3. 85. Δύο and δύω are indeclinable in Homer. But if τοῦνδ' were read with Elmsley for δυῶν, or θάτερον δυῶν with Dindorf for δυοῖν ἀποκρίνας, the synizesis would be avoided. See Lection. || *ἀποκρίνας adjudging from*, i. e. *sentencing me to one (of two evils)*.

642-3. τοῦνδων σώμα=έμε. Cp. O. C. 355, ἂ τοῦδ' ἐχρήσθη σώματος. S. El. 1233, 1333, E. Alc. 636, οὐν̄ ἥσθ' ἄρ' ὄρθως τοῦδε σώματος πατήρ. Heracl. 89, οὐ γάρ σῶμ' ἀκήρυκτον τόδε. 528, ἥγεισθ' ὅπου δεῖ σώμα κατθανεῖν τόδε. Similarly τὸ σὸν πρόσωπον for σέ, 448, ἥδε γάρ ψυχὴ for ἐγώ, E. Heracl. 530, ὕδρας φάσματι for ὕδρα, S. Tr. 836. || εὗ δράν, κακῶς δρᾶν takē accus. obj. See 551. Ant. 1154. Also δρᾶν with two accusatives is frequent. See δρᾶσαι δεινά με above, and εἰ σέ τι δέδρακα 645. O. C. 854, &c. || On σὸν see 123.

644-5. μὴ νῦν ὀνάλυμη. *may I not prosper.* O.C. 1042, ὄναο, Θησεῦ, τοῦ τε γενναῖον χάρων, *good fortune beset thee!* ὀνίνημι, *I help*, fut. ὀνήσω, 1st aor. ὠνήσα, midd. ὀνίναμαι, *I derive advantage*, fut. ὀνήσομαι, 2nd aor ὠνήμην-ησο-ητο-ητο-ητο, part. ὀνήμενος. But the other moods have *a*, as opt. ὀνάλυμην, inf. ὄνασθαι. As to the order of words cp. 31, 1251. Such irregular order is called Hyperbaton in grammar. || νῦν. Monk and Blomfield had held the quantity of the enclitic νῦν to be short or long in tragedy. Ellendt contends that it is always short: and that νῦν can be used not only temporally but transitioally also: ‘νῦν certa ratione pro νῦν dicitur, non νῦν pro νῦν’. So Wo.: ‘νῦν dient bei den Tragikern auch zur Folgerung, wenn das Metrum

das enklitische kurze *vuv* nicht zulässt.' El. 616, Phil. 1240, Aj. 1129, *μὴ νῦν ἀτίμα θεούς, θεοὺς σεωσμένος*. Thinking that the balance of argument inclines in favour of Ellendt's view, I edit *vūv*, which is in all mss. See Lection, and Ellendt's Lex. Dindorf's practice seems inconsistent.

646-8. ὥρκον θεῶν, *appeal to the gods by oath*. See 239, *θεῶν εὐχαῖσι*. It was held impious to refuse belief to one who had bound himself by an oath, as the person so refusing was thought to disbelieve the existence of gods. For the respect paid to an oath cp. E. Hipp. 1036, *ἀρκοῦσαν εἶπας αἰτίας ἀποστροφήν, ὥρκον παρασχών, πιστιν οὐ συμκράν, θεῶν*.

651. θέλεις εἰκάθω. El. 80, *θέλεις μείνωμεν αὐτοῦ κάνακονσωμεν γόων*; *θέλεις* is here used as *βούλει*, which frequently takes after it such a subjunctive in interrogations: Phil. 761, *βούλει λάβωμαι δῆτα καὶ θίγω τὸ σου*; || *εἰκάθω*. Ellendt, on *ἀμυναθεῖν*, agrees with Elmsley on Med. 186 and 995, that all verbs of this termination in Attic writers are aorists; *ἀλκαθεῖν*, *ἀμυναθεῖν*, *διωκαθεῖν*, *εἰκαθεῖν*, *ἐργαθεῖν*, *σχεθεῖν*, with the single exception of *πελάθειν*, and that in fact they have no present form. He excludes from this class those which, intransitive in their nature, denote condition, disposition, or character, as *θαλέθω*, *μινύθω*, *τελέθω*, *φθινύθω*, *φλεγέθω*.

652-3. *νήπιος*, *infant*, and *μέγας* *grown person*, are in antithesis. Here render the former *weakling*, the latter *strong in his oath*.

655. φράξε δὴ τὸ φῆς. *τὸ* is used both in direct and indirect interrogation; in the latter *ὅστις* normally: but after *φράξω* a question is always indirect. See Excursus II. Aj. 794, *ώστε μ' ὡδίνεων τὸ φῆς*. Xen. An. II. 1. 15, *σὸν δὲ ήμιν εἰπὲ τὸ λέγεις*.

656. ἐναγῆ=δόμσαντα καὶ ἐπαρασάμενον αὐτῷ ἐξώλειαν, *εἰ μὴ* &c. (Demosth.) adv. Timoth. 1204. II. This is a common form of expression in the orators. *ἐναγῆ* refers here to *ἀράνος δλοίμην* in v. 645, and =*ἐν ἄγει δύτα*, i.e. *one who renders himself liable to the divine curse in case he violates his oath*.

656-7. ἐν αἰτίᾳ βαλεῖν=έμβαλεῖν αἰτίᾳ. So Plato, Epist. VII. 341, *μηδέποτε βαλεῖν ἐν αἰτίᾳ τὸν δεικνύντα*. Philo Jud. vol. I., p. 545, *οὐ πᾶσαν κάκωσιν ἐν αἰτίᾳ τίθεμαι*, and without *ἐν*, Soph. Tr. 940, *ὦ νῦν ματαίνω αἰτίᾳ βάλοις κακῆ*. Therefore *σὸν ἀφανεῖ λόγῳ* *ἐν αἰτίᾳ βαλεῖν* is the same as *γνώμῃ δὲ ἀδήλῳ μὴ—αἴτιῳ*, v. 608. Hermann compares Antiphon de cæde Herod. p. 136, *ἔγὼ μὲν γάρ σοι φανερὰν τὴν πρόνοιαν εἰς ἐμὲ αποδείκνυμι, σὸν δέ με ἐν ἀφανεῖ λόγῳ ξητεῖς ἀπολέσσαι*. Render, *that never with unproven words thou lay thine oath-bound friend under a charge that dishonours him*.

658. ἐπίστο, the more usual form in Attic prose; but *ἐπίστασο* in 848. *ἐξεπίστασο* in O. C. 1650, so *ἴστω* in Aj. 775 A, Eccl. 732, but *μεθίστασο* E. Alc. 1122, Phoen. 40. *ἀνίστω* Ae. Eum. 133, but *ἀνίστασο* E. Hec. 499, A. Vesp. 286. So for *ἐπίστασαι* the Attics use *ἐπίστα* rarely; Ae. Eum. 86.

660. οὐ τὸν i.e. οὐ μὰ τὸν &c. so 1088 οὐ τὸν Ὀλυμπον. El. 1063, οὐ τὰν Διὸς ἀστραπάν. 1238, οὐ τὰν Ἀρτεμιν. So also μὰ is omitted in Ant. 758, E. Ion. 870. He swears by the sun, because the sun by seeing all things is privy to every thing.

660-4. πρόμος, *foremost*, in rank, a Homeric word, but used by all the tragic poets. || δ τι πίματον = ἐσχάτως, *to the uttermost*. Cp. 344, ἦτις ἀγρωτάτη. || φόρησιν, *animus* Ell. *intention*. || Elms. takes προσάψει as transitive, rendering 'addita habeat'. I prefer however, with Erfurdt, Ellendt, and Neue, the intransitive sense; so συνάπτει El. 21, ξυνάπτετον λόγοισιν, Ae. Pers. 885, Τήνῳ τε συνάπτονος' Ανδρος ἀγχυγέτων, E. Hipp. 188, where see Monk's note, Phoen. 709. Rejecting καὶ with H., I read ἢ δ' εἰ, rendering *and (the dread) if the ills from you twain shall be joined with the former ills*.

669-72. ὁ δ' οὖν ἔτω, *let him go (escape) then*. ἔτω for ἀπέτω. So ἔρχεται Phil. 48 for ἀπέρχεται, μὴ ἔλθῃς 1182 for ἀπέλθῃς, ἔρχει Ant. 39 for ἀπέρχει. See note on v. 143. || στόμα, *language*. See 426. || ἐλειών. As from δέος comes δεινός, from κλέος κλεινός, so from ἔλεος ἐλεινός, the Attics never using ἐλεινός any more than δεινός, κλεινός. I am inclined to think that οὐ τὸ τοῦδε ἐποκτείνω may be taken parenthetically: but see J. on the other side. || στυγήσεται. The Attics delighted in the passive use of this form, which grammarians call 'the Future Middle'. For examples Monk's note on E. Hipp. 1460 may be consulted. This is one of four forms of future having a passive signification, the other three being the Paulo-post-future and the first and second futures passive, the last of which is rare in tragedy.

673. στυγνὸς μὲν κ.τ.λ., *when yielding, thou art manifestly full of hatred (sullen), and dangerous when angered to excess*. στυγνὸς referring to στυγήσεται. || βαρύς in the sense of *dangerous* (*a quo grave quid metuendum*. Wu.), see 546. Cp. Phil. 1045, βαρύς τε καὶ βαρέαν ὁ ξένος φάτιν τὴνδε εἰπτ', Οδυσσεῦν, κούχη ὑπελκονταν κακοῖς. Erfurdt explains θυμοῦ περάσης by πόρρω πορευθῆς τῆς δργῆς rightly.

677. σοῦ μὲν κ.τ.λ., *having found thee ignorant (of my character), but esteemed by these to be the same that I was before*. On ἀγνῶς see 1133. It usually means 'unknown'. || J. makes τοσος *just*; Li. also favours that sense: but editors generally, and I think rightly, take it 'der ich früher war', 'the man I was before'. So the Scholiast: παρὰ δὲ τούτοις τῆς ὅμοιας δέξης ἦν πρώην εἶχον περὶ έμε. See 53: καὶ ταῦτα τοσος γενοῦ. The passages cited from Dem. to support the rendering *just* only show τοσος = 'impartial' (a sense unavailable here), not = δίκαιος. The passage (Phil. 685) τοσος ἐν τοσοις, whatever its precise meaning, is not clear enough to prove that τοσος can have the full sense of *just*.

(Creon now retires from the stage.)

680. μαθοῦσα γ' ἦτις ή τύχη. Supply κομιῶ. Yes, (I will do so), when I have learnt what the circumstance is (which caused the contention).

681. δόκησις κ.τ.λ., vague fancy (i.e. suspicion) was uttered in words (i.e. by Oed.), and what is not just stings (the mind of Creon).

685. γῆς προπονουμένας, when our country is afflicted already.

687. Do you see what consequences you have reached with all the goodness of your disposition, by relaxing (paralysing) and blunting the edge of my temper? παρίημι is almost equivalent to παραλώ. So E. Or. 881, παρειμένον νόσω. 210, οὐ γάρ μ' ἀρέσκει τῷ λαοῖς παρειμένῳ. Bacch. 683, σώμασιν παρειμέναι: Alc. 204, Cyc. 591, Herc. F. 1043, Supp. 1070. This is the only instance of this meaning in Soph., nor is the word ever thus employed by Aeschylus. Ἀμβλύνεσθαι is applied by Thucydides to the mind, II. 87, and so ἀμβλύτερος II. 41, and ἀμβλύτεροι II. 65, less sensible of, less keenly alive to, more callous.

689–94. οὐχ ἄπαξ μόνον, not once only, =frequently. || πεφάνθαι μ' ἄν, that I should be showing myself ἄπορος ἐπὶ φρόνμα, literally, helpless for (i.e. incapable of) prudent counsels. εἰς τὸν ἐνσφιξμα, were I deserting (separating myself from) thee. See note on 482. πεφάνθαι ἄν, is plup., and depends on εἰπον, ισθι δὲ being parenthetic. || ὅς τε—ταῦν τε κ.τ.λ. Compare 52 &c., οἵνις γὰρ καὶ τὴν τότε αἰστον τύχην παρέσχες ἡμῖν, καὶ ταῦν τοσούγενοῦ, where the same meaning is expressed as here; and for the collocation of the particles τε—τε compare 35—40. πάλαι is understood here with οἴρισας. Hermann here reads ὁστε, and draws the following distinctions in his note. ὅς simply defines a thing; ὅς γε with a restriction, to the exclusion of others, who particularly. ὅστις is one who, and answers to the Latin *ut qui*. See 1184, ὁ φῶς, τελευταῖον σε προσβλέψαιμι νῦν, ὅστις πέφασμαι φύει τὸν ἄφειν οὐ χρήματα. ὅστε=quique, which is not the same as καὶ ὅς=et qui; καὶ and et joining those things which are necessarily connected, τε and que those which are connected by chance. In assigning a reason ὅστε expresses who undoubtedly, who, under whatever aspect you view the matter. ὅστε seems to suggest a more detailed account of what is already involved in the preceding words, or already known; ὅς some additional circumstance. Among the Attics Aeschylus only has ὅστε in iambics, Prom. 297; Soph. and Eurip. only in lyric parts. The common language retained τε only in οἴρισας and οἴστε τε εἰπει.

695. σαλεύονταν, tossing. I have received Dobree's reading for the sake of the metaphor, but there is no objection to the MS. reading ἀλένονταν, distraught, distressed, perplexed. In ἀλένω the ν is four times short in Homer; Il. 4. 352, ω̄ 12, Od. σ̄. 333, 393; once long, Od. 4. 398. It is always long in the dramatic poets. || κατ' ὥρθον may imply steady and prosperous course, so that κ. ο. οἴρισας=didst impel it with a favourable wind in a straight

course. Cp. Ant. 190, *καὶ ταύτης ἔπι πλέοντες ὀρθῆς.* O. T. 88, *εἰ τύχοι καὶ δρόβον ἐξελθόντα.*

697. *ταῦν τὸν εὐπομπὸν εἰ τό γέ ἐν σοι, and now also art ably wafting it with thy best powers.* See Lection. Whatever be the fate of the conjecture *εἰ τὸ γέ ἐν σοι*, three things cannot be denied by any candid mind: it supplies good Greek and good rhythm: its sense is exactly suited to the place: it is not far from the ‘*ductus litterarum*’, *εἰ δίναι* being excluded as a manifest gloss. Add to which that nothing has hitherto appeared here before my edition, which can justly claim the approbation of judicious scholars. (*Here ends the Commation, and the Second Part of Epeisodon II. begins.*)

(*Outline of Part 2.* 698-762.) Jocasta and Oedipus, remaining on the proscenium, hold a momentous dialogue. The queen, dissuading Oedipus from placing any faith in seers, refers to the oracle spoken to Laius, which declared that he should die by the hand of his and Jocasta’s son. And yet, she adds, that son was exposed to death on Cithaeron, and robbers slew Laius at the meeting of three roads. The mention of this locality startles Oedipus, who remembers what befell him at such a spot many years ago. Eager questions which he now puts to the queen only confirm by her answers the shocking belief that he did kill Laius there and then, and that he has laid himself under a terrible curse. But as the one survivor of the five persons whom Oedipus encountered bore witness that the deed was that of robbers, he determines to see the fugitive and ascertain the facts. He gives Jocasta a sketch of his life previous to the sad event, having been reared by Polybus and Merope, king and queen of Corinth, as their son and heir. A drunkard at a wine-bout twitted him with being a supposititious child. The next day he questioned his parents, who repudiated the insult with anger against the utterer. Oedipus, not quite satisfied, quitted Corinth without informing the royal pair, in order to learn the truth from the oracle of Apollo at Delphi. The god withheld the information he sought, but foretold to him a terrible future: he should wed his own mother, and slay his father. Horrified by such a prospect, he resolved never to revisit Corinth, and turned his steps in the opposite direction. In that route it was that he arrived at the spot mentioned by Jocasta, and met a party such as she described, consisting of five persons, one being a herald, and the principal personage who answered to the portrait of Laius, riding in a pony-carriage. A quarrel arose. Oedipus, insulted and struck, retaliated in wrath, and slew, as he thought, the whole party, not observing that one of the five escaped. Recognising the evident probability that it was indeed Laius who had thus fallen by his hand, he wildly laments his cruel fate in becoming husband of his victim’s widow, and in being subject to the dreadful curse which he had himself

invoked on the murderer. The chorus and the queen strive to console him: and, admitting that one shred of hope (before mentioned) remains, he will await the coming of the fugitive eye-witness. Hereupon Oedipus and Jocasta retire into the palace.)

(Notes). 698-9. ὅτου ποτὲ πράγματος=πρᾶγμα ὅτου ποτὲ the matter whereat στήνας ἔχεις thou hast firmly conceived μῆνιν τοσήνδε so great anger. For the 'gen. causae' see Ant. 1177, μηνίσας φόνου. For the attraction cp. Aj. 1044, τίς δ' ἐστιν δύτιν' ἀνδρα προσλεύσσεις στρατοῦ; For στήνας ἔχεις see 577. Μῆνιν, βοήν, κραυγήν, ἐλπίδα ιστάναι=μηνίειν, βοῶν, ἐλπίζειν in prose.

700-1. Steel suggests that the reason why Oed. speaks somewhat slightlying of the Chorus here is their wish to hush up the contention 685, which he before censures at 686-7. || ἐσ πλέον cp. Aj. 679, ἐσ τοσόνδ' ἔχθαρτός: || Κρέοντος answers to ὅτον in 698: at Creon, (he is the cause whereat ἔστησα μῆνιν) || οἵα μοι βεβούλευκώς ἔχει=ὅτι τοῖα κ.τ.λ., for having hatched such plots against me. See 699, 577.

702. λέγ' εἰ κ.τ.λ. speak, if you can do so (εἰ ἔρεις) with clear imputation of the quarrel (i.e. if you can clearly shew that it was Creon's fault). She does not forget that, if Oed. is her husband, Creon is her brother.

703. καθεστάναι με, that I have made myself=that I am.

705-6. μὲν οὖν 'immo vero', a corrective particle=nay, μάντιν κακοῦργον εἰστέμψας, by sending in a knavish seer. || τό γ' εἰς ἑαυτόν, as regards himself at any rate, πᾶν ἀλενθερῶν στόμα, he keeps his mouth quite free: i.e. he declares himself quite innocent.

707-10. ἀφεις σεαυτὸν, *absolving yourself, relieving yourself from care, ὃν λέγεις πέρι*=περὶ τούτων ὃ λέγεις concerning the things you mention. || ἐμοῦ 'πάκουσον. So 785, κάγὼ 'πακούσας. 820, η 'γὼ 'π' ἐμαντῷ. || μάθ' οὐνέκα learn that ἐστὶ σοι κ.τ.λ., you will find nothing in mortal life possessed of prophetic skill. || ἐστὶ σοι (eth. d.)=you will find. || βρότειον οὐδὲν=οὐδένα βρότῳ, see 1194. || ἔχον=μετέχον, hence with partit. gen. τέχνης. Soph. uses simple verbs in this way for compounds. See 143, θάτασθε for ἀνίστασθε: Aj. 1117, στρέφεσθαι for ἐπιστρέφεσθαι: Ant. 399, κρίνειν for ἀνακρίνειν: El. 699, τέλλειν for ἀνατέλλειν: Phil. 67, Tr. 940, βάλλειν for ἐμβάλλειν: Tr. 916, Phil. 1028, βάλλειν for ἐκβάλλειν: Tr. 597, πίπτειν for ἐμπίπτειν: Ant. 169, μένειν for ἐμμένειν. So Homer uses εἰπεῖν in the sense of addressing with accus. Il. μ'. 60, 210; ν'. 725; ρ'. 237; υ'. 375.

713-14. ὡς αὐτὸν ἦσοι μοῖρα, 'that fate would reach him',=that it would become his fate. See ἥκω 1510. But Nauck conj. ἤξοι, citing Phil. 331, ἐπει γὰρ ἔχει μοῖρ' Ἀχιλλέα θανεῖν. See O.C. 969, εἴ τι θέσφατον πατρὶ χρησμοῖσι ίκνειοῦ ὕστε πρὸς παιδῶν θανεῖν. || ὅστις γένοιτο, one who should be born, optat. of indef. generality, dep. on fut. opt. ἤξοι.

715. *τὸν μέν*. The article ὁ is frequently used in this way when followed by μέν, δέ, γάρ, for the demonstrative pronouns οὗτος and ἐκεῖνος. In Attic prose, unless in some few particular phrases, these particles are always used, but not necessarily in the Ionic prose of Herodotus. Aeschylus often omits them, as Eum. 7. Sophocles has τὸν for τοῦτον in a lyric passage, O. C. 1699, and ἐκ δὲ τῶν for τούτων in O. C. 742, but in no other passage does he use the article for the demonstrative pronoun, without employing one of the particles μέν, δέ, γάρ, nor does Euripides, as far as I recollect, do so in any instance.

716. *ἐν τριπλαῖς ἀμάξιοῖς* (und. ἐδοᾶς), *in a place where three carriage roads meet*. The word ἀμ., is also used by Hom. Il. χ'. 146: Od. κ'. 103: Pind. Nem. vi. 87: Pyth. IV. 440.

717-19. *παῖδες δὲ βλαστάς*. Brunck took this as a periphrasis for παῖδα and translated it as accus. pend., so that δέσχον was taken intransitively=δῆλθον, elapsed; but Matthiae well observes that βλαστάς δὲ is governed by δέσχον, ‘not three days separated the birth of the boy (from that which now took place)’, i.e. *not yet three days elapsed from the birth, when, &c.* καὶ is used after definitions of time, when we should use a particle of time, Thuc. I. 50. ἥδη δὲ ἦν δψέ καὶ &c., *it was already late when, &c.* Cp. 78, Ant. 1187. || *νν ἄρθρα κεῖνος ἔγείξεις ποδοῖν*. The proper obj. of ἐντ. is ἄρθρα, and the other accus. νν (the whole of which ἄρθρα is a part) is a Greek poetic idiom: thus νν virt.=αὐτοῦ, which would be clumsy in poetry because of ποδοῖν. Ἅρθρα is generally taken here to mean *the ankles*, but the words at 1034 διατόρους ποδῶν ἀκμάς, make it questionable whether the *insteeps* may not be meant.

720-2. *ἥντεν*, brought it to pass, = *caused*. || If in 723 θανεῖν be read, the words τὸ δεινὸν οὐφοβέστο are in apposition, *the terrible thing, which he was dreading*. If παθεῖν, they are simply the obj. of this verb.

724-5. *ῶν ἀν θεὸς χρειαν ἐρευνᾷ*, lit. ‘of whatever things the god searches the need’ = *whatsoever the god seeks as needful*.

728. See Lecture. The reading I have taken makes the gen. dep. on the prep. ὑπο. *under what anxious feeling do you turn and speak thus?* Στραφεῖς seems to imply that he half turns his back on the queen, and speaks without looking at her. He felt the shock, as he says, on hearing the words *ἐν τριπλαῖς ἀμάξιοῖς*. He must then have strongly quelled his emotion, and heard her to the end without following the sense of her words, his brain whirling in the ψυχῆς πλάνημα. When she is silent, he moves away, speaking slowly with heart and voice oppressed.

734. Δελφῶν κάπδ Δαυλίας=ἀπδ Δελφῶν καὶ ἀπδ Δαυλίας. So 761, ἀγροὺς—κάπι ποιμνίων νομάς. Of Daulia Strabo, p. 473, says, ἐν δὲ τῇ μεσογαίᾳ μετὰ Δελφοὺς ὡς πρὸς τὴν ἔω Δαυλίας πολίχνιον. N. says the triple way is now called τὸ σταυροδρόμον τῆς Μπάρπανας.

735. καὶ τίς κ.τ.λ. and what time is it that has elapsed since these events? || τοῖσδε. E. Ion, 353, χρόνος δὲ τίς τῷ παιδὶ διαπεπραγμένῳ; Thuc. I. 13, ἔτη δὲ μάλιστα καὶ ταύτη (τῇ ναυμαχίᾳ) ἐξήκοντα καὶ διακόσιά ἔστι μέχρι τοῦ αὐτοῦ χρόνου.

736. σχεδόν τι πρόσθεν ἦ, a little before = just before. The coincidence of time and place wrings from Oed. a despairing cry.

738. Solemnly and slowly spoken, as the want of rhythm marks.

739. ἐνθύμιον is usually said of what lies upon the mind as matter of conscience; a scruple of religion. See Herod. VIII. 54, ἐνθύμιον οἱ ἐγένετο ἐμπρήσαντι τὸ ἱρὸν he was visited by pangs of conscience for having burnt the temple. Thuc. VII. 50, ἐνθύμιον ποιῶμενοι, raising religious scruples. But render here: what is this on your mind (i.e. alarming and distressing you)?

740-1. τὸν δὲ Λάϊον κ.τ.λ. See 15. 224. || τίνα δ' κ.τ.λ. See Lection. That ἥβης is corrupt I have no doubt. ἀκμὴ ἥβης is an unparalleled and impossible phrase: and ἥβη, bloom of youth or early manhood, cannot be applied to a grizzled πρέσβυς (805-7). Tίνος—ἥβης, Nauck's conj. adopted by J., is bad on this and other grounds. I once conjectured τίνα δ' ἀκμὴν ἥδη θεω; but now, assured that ἀκμὴ itself can here mean era of life, I prefer keeping ἔχων by means of a verb, either ἔχων ἔβη or ἔβαιν' ἔχων which I have edited. Render, at what time of life was he travelling? Schm. reads ἥρρηστ' ἔχων; did he perish? This is possible. See ἔρρει, 56o.

742-3. μέγας, tall, answers the first question as to stature (*φύσις*). The second, as to stage of life (*ἀκμή*), is answered by χνοάξων ἅρτι λευκανθὲς κάρα, which both Liddell and Scott and also J. no doubt understand and explain rightly, when the former, citing Shakespeare, speaks of the hair as 'silver-sabled', the latter of 'the silver just lightly strewn among his hair'. I make it a principle of translation to retain my author's thought as far as possible. The idea conveyed by the word χνοάξων is not brought out fully by either of these renderings, but J. in some measure conveys it by the word *lightly*. I venture to offer, with the first white bloom thin upon his head. The first white hairs are to the sable crop what the first χνοῦς is to the smooth face, an ἀκμή, an era of transition: the χνοῦς marks the end of childhood and beginning of ἥβη, the white hairs mark the end of ἥβη and beginning of old age. Observe that Soph. does not use the word κόμη, 'hair', at all: it lurks, beautifully, in χνοάξων.

744-5. προβάλλων οὐκ εἰδέναι=προβαλεῖν οὐκ εἰδώς, to have flung myself unwittingly = to have unconsciously exposed myself.

747. δευτέρας ἀθυμῶς κ.τ.λ., I am sadly afraid that the seer has sight, i.e. that, when I said he was τυφλὸς τά τ' ὡτα τὸν τε νοῦν τά τ' δυματα, he was indeed of clear sense in all these respects.

749. μαθοῦσα = when you have told me: see 68o.

750-1. *βαῖος*, in a small way=with a small attendance; || ἄνδρας λοχίτρας, *troopers*. || ἀνὴρ ἀρχηγέτης, *a chieftain*. This and ἀρχηγός, κυνηγός and κυνηγέτης, also στρατηγός, *choregós*, keep η, but the Doric α is taken by λοχαγός, λοχαγέτης, ξεναγός, ἐβδομαγέτης.

752-3. *οἱ ξύμπαντες*, *the total number*. || κῆρυξ. Heralds were regarded as sacrosanct, and kings took them in company for security's sake. || ἀπήνη, originally, a carriage or wagon, generally drawn by mules and sometimes by oxen. It is interchanged with ἀμάξα in Od. 5. 72, 75, 78; (in Il. ω 189, 266 ἀμάξα ήμιονεῖν), subsequently, *a chariot or carriage in general*, as here. The chariot for war and racing was δίφορος and δίμα. || ἡγε, was *conveying*.

760-4. *ἔξικέτευσε, earnestly implored*. || ἀγροῦς κάπι, see 734. || οὐ ἀνὴρ δοὺλος, *considered as a slave*; to whom their owners were slow to acknowledge special obligations. See 1078. In this case the slave was the instrument of the great crime committed in exposing the infant.

765. *πῶς ἀν κ.τ.λ.*, *could he possibly come, &c. meaning, I wish he could &c.*

766. *πάρεστιν, it is quite possible*.

767. *δέδοικ' ἔμαυτὸν*. See 15, 224. The construction following is anacoluthic, for instead of μὴ εἰρήκω, 'lest I may have said', Soph. writes μὴ εἰρημένα ή πόλλα ἄγαν. But we must translate as if εἰρήκω were written: *I fear that I myself may have said too much, and on account of this I wish to see him*. He alludes to the curse in which he was involved.

769. *ἀλλ' ίξεται μὲν, well, for that matter (μέν), he shall come*.

771. *ἐς τοσοῦτον ἐλπίδων ἐμοῦ βεβήτος, now that I have reached this pitch of expectation*. 'Ελπίς is sometimes used, as here, to express anxiety. See 1432.

772-3. *καὶ μείζον, more really valuable*. || δὰ τύχης τοιᾶσδ' λών, *in my present (peculiar) position* (lit. when passing through such a fortune). Nauck cites *ἴέναι* (*χωρεῦν, βαίνειν*) διὰ δόνης, κινδύνων, μόχθων, φόνου.

777-8. *ἐπέστη, suddenly befell me*. || *σπουδῆς, serious care*.

779-84. γάρ would not be used in English idiom here. || καλεῖ pres. hist. which justifies the constr. ως εἶην, see 791. || πλαστὸς πατρί, lit. 'fictitiously presented to my father' (i.e. by my supposed mother Merope): meaning what is called *a supposititious child*. || βαρυνθεῖς, *indignant, enraged=χολωθεῖς*, Aj. 41 χόλῳ βαρυνθεῖς τῶν Ἀχιλλείων ὅπλων. || κατέσχον, *refrained (myself, or, my wrath)*. Br. cites A. Nub. 1363, κάγῳ μόλις μέν. ἀλλ' ὅμως ἡνεσχόμην τὸ πρώτον. || ἥλεγχον, *questioned them*. || δυσφόρως ἥγον, *were very angry with=ἐδυσφέρανον*.

784-5. *τὰ μὲν κείνου, as respects the conduct of both*. || ὑφεῖροτε γάρ πολύ. Although some high authorities, as Liddell and Scott, Ellendt, and J.,

take this to mean ‘for it spread widely by rumour’, referring to Aesch. Ag. *ὑπ' ἄλγος ἔρπει*, I am yet fully persuaded that the mass of scholars are right, who supply *με* again, and render, *for it sank deeper and deeper (imp.) into my mind*. So Steel. I render *ὑπ' ἄλγος ἔρπει*, ‘a feeling of grief steals on (in the minds of people)’: for we also find in Aesch. *χαρά μ' ὑφέρπει*, and *τρόμος μ' ὑφέρπει*. Wu. cites Sallust, Jug. 11, quod verbum in pectus Jugurthae altius quam quisquam ratus descendit.

789. *ἄτιμον ὁν ικόμην, without an answer on the matter I came for.* See note on 340. Add O. C. 49, *μή μ' ἀτιμάσῃς τοιόνδ' ἀλήτην ὁν σε προστρέπω φράσαι*.

790. I was almost tempted to accept Heimsoeth's conj. *δύσφημα* for *δύστηνα* which seemed to add nothing to the first epithet *ἄθλια*. But I am now satisfied that *δύστηνος* itself as well as *τλήμων* has sometimes the sense of *wicked, abominable*. See 888. || Wunder's conj. *προύφηνεν* has been largely accepted for that of mss. *προύφάνη λέγων*. But that *προύφάνη λέγων, he was heard to say*, is what Soph. wrote, I feel no doubt. See my Excursus. Steel also prefers *προύφάνη*. || On *χρείη κ.τ.λ.* see Verbs, Exc. XIV.

793. *τοῦ φυτεύσαντος πατρός.* See 436, note, where many examples of this redundancy of expression are cited. Add to them the following: Aesch. Sept. 792, *παιδες μητέρων τεθραμμέναι*: E. Tro. 718, *λέξας ἀρίστον παῖδα μὴ τρέφειν πατρός*. And also Jerem. vi. 3, ‘their mother that bare them’, xxii. 26, ‘thy mother that bare thee’. Prov. xxiii. 22, ‘hearken to thy father that begat thee’. Jerem. vi. 3, ‘their fathers that begat them’, Zech. xiii. 3, ‘his father and mother that begat him’.

794-7. *τὴν Κορινθίαν...ἐνθα.* After reading much that is written and cited on these words, I find nothing which need prevent me from understanding and rendering them thus: *ἐκμετρούμενος τὴν Κορινθίαν χθόνα τὸ λοιπὸν ἀστρούς, measuring my distance from the Corinthian land for the future by the stars ἐφευρούνθα, I began my flight to some place where &c.*

801. *ἡ, I was.* On this form or *ἥν* for 1st pers. see Excursus.

802. *κῆρυξ.* Apollodorus 3. 5. p. 273 preserves his name as *Πολυπότης*. || *πωλικῆς ἀπίρηνς, drawn by young horses*, to distinguish it, the *ἀπίρην* being usually drawn by mules, 753. || *ὁ θ' ἡγεμών, sc. τῆς ὁδοῦ, the charioteer =τροχηλάτης* in 806. || *πρὸς βίᾳν=βιαλως, with violence*. There are many similar instances of the adverbial phrase formed by *πρὸς* with the acc. So also *κατὰ* with the acc.; Ae. Prom. 212, *κατ' ἵχνιν*, and *διὰ* with the genitive as 807, *δι' ὄργην*. Aj. 822, *διὰ τάχον*. || *ἡλαινέτην, attempted to drive*. So *ἐκτρέποντα* in the next line, and *ἀπωλλύτην* 1454. Cp. O. C. 993, 1009. || The *κῆρυξ* seems to have acted as charioteer. He, after Laius, was first slain. Two slaves hastening to help them or arrest Oed. met the same fate. The shepherd fled unobserved in despair, and afterwards at Thebes recognised in Oed. the author of the deed. See 760-4.

806-12. *τὸν ἐ., τὸν τροχηλάτην*, by ἐπεξήγησις as it is called, to explain more fully who is intended; so in 837, *τὸν ἀνδρα τὸν βοτῆρα*. Cp. Aristoph. in Athen. p. 161, *τοὺς πάλαι ποτέ, τοὺς Πινθαγοριστὰς γενομένους*. || See E. Phoen. 39, *καὶ νῦν κελεύει Λαῖον τροχηλάτης, ὃ ξένε, τυράννοις ἐκποδῶν μεθίστασθο*. || *καὶ μ' ὁ πρέσβυς κ.τ.λ.*, and the old man when he saw me (strike the charioteer) *watching the moment when I was going alongside, from the chariot smote me with a double-weighted goad on the middle of my head*. *ὅχον* is to be taken with *καθίκετο*. See note on 143. *καθικνέσθαι* in Homer takes the acc., Il. ξ'. 104. Od. a'. 342. In later writers it takes a gen. as here: so Eustath. on Il. ξ'. observes *τσῆν*, sc. δίκην or *τυμωρίαν*, or *ποιήν*.

813-4. *εἰ δὲ κ.τ.λ. but if this stranger has any relationship to Laius*. The reading of *Λαῖον* in which Dindorf follows Bothe is perhaps more probable than *Λαῖῷ* on account of the dative preceding. Wunder also reads *Λαῖον τι συγγενές*.

815-27. See Lecture. To the reasons there given in favour of *εἰ* and *ἐμὲ* add, that the resumption of *εἰ* from 813 seems more probable here with the definite *ἐμέ*, than the use of the indefinite relative *φ* or *δν* with *μὴ μηδέ*, in a place where Oed. so distinctly puts forward himself (815) and the curse pronounced by and on himself, *έγώ π' ἐμαντώ* (819—20). || *τάδε, these things*, hangs loosely here, being immediately explained by *τάδ' ἄρας*. || *ἐν χερῶν ἐμάν*. See 80. || *χραίνω, pollute*. Ruhnken (on Timaeus Lex. *ἐγχρίμπτει*) says that the verbs *χράω*, *χραίω*, *χραίνω*, *χρίω*, *χρίπτω*, *χρόω*, *χρώσω*, *χρωνίω*, have the same origin and the same primary meaning. This first meaning was to *graze the skin or any surface*; whence arose the other meanings of *pricking, stinging, touching, slightly wounding*; also of *anointing* or *besmearing*. Custom however attached different senses to the different verbs afterwards. The sense of *besmearing* alone, according to Ruhnken, settled in *χραίνω*, *χρόω*, *χρώσω*: in *χράω*, *χραίω* and *χρίω* not that only, but also the other senses of *pricking* and *stinging*. In E. Or. 919, however, *διτγάκις ἀστού κάγορᾶς χραίνων κύκλον*, there is the sense of *touching*. From *besmearing* the sense of *polluting* would readily arise. || *ἄρεψεν κακός*; *ἄρα* alone can mean ‘nonne’. See O. C. 753, 780. Aj. 1283. Monk on Alc. 351 cites instances from Eurip. But here *οὐχὶ* can be supplied from next line. || *πᾶς = πάντως*. Ant. 776, *ὅπως μίασμα πᾶσ'* *ὑπεκφύγη πόλις*. Aj. 275, *κεῦνός τε λύπη πᾶς ἐλήλαται κακῆ*: 519, *ἐν σοὶ πᾶσ'* *ἔγωγε σώζομαι*. El. 1497, *πᾶσ'* *ἀνάγκη*: Tr. 91, *πᾶσαν—ἀλήθειαν*. || *Πόλυβον*. Wunder and others reject l. 827 with much probability.

828-9. *ἄρεψεν κ.τ.λ., would not any one speak aright if he judged these things arose in my case from a cruel fate?* Herod. vii. 103, *δρθαῖτ' ἀνὸ λόγος*.

830-3. *σέβας, majesty*. Ae. Prom. 1091, *ὦ μητρὸς ἐμῆς σέβας*. || *κηλίδα ξυμφορᾶς, stain of calamity=disgraceful calamity*. See 1384. O. C. 1134, *κηλίς κακῶν ξύνοικος*. On the gen. see note on 532.

838-41. *τις ποθ' ἡ προθυμία; what is your mind bent on? what hopeful thought have you?* || ἐκπεφευγόην. The opt. in -οιην for -οιμι is the most usual form in the Attic writers (but not to the exclusion of the other; as ἀπορῶ, Plat. Rep. p. 557 D) in the contracted conjugations in ἔω and ὥσ (that in ἄω being φῶν). It is also sometimes found, as here, in barytone verbs, not merely in the present, but also in the perf., aor. 2, and future. || περισσόν, important (lit. what is over and above). Eur. Hipp. 437.

842-7. ληστὰς ὡς. See 15, 224. || κατακτενεῖαν. This Aeolic form of the 1st aor. opt. was used by the Attics, after the example of the Ionians and Dorians, but only in the 2nd and 3rd pers. sing and 3rd pers. plur. The common form however also occurs in Homer and the Attic writers. ἀλγύνειαν 448. See Lection. || τὸν αὐτὸν ὀριθμὸν, the same (i.e. plural) number; but we must render, if he still speak of many, as before, grammatical terms not having been in those days introduced. || τοῦς πολλοῖς, the many, spoken of as the murderers of Laius. || οἱόζων, alone. The latter part of the compound word (from ξύννυσθαι, to gird one's self, for a journey &c.) must not be accounted useless, as it confines the application of the word to one travelling alone. This apparent redundancy in Greek compound adjectives is very common. Aj. 251, δικρατεῖς Ἀτρεῖδαι: 390, διστάχας βασιλῆς: 844, πανδήμου στρατοῦ: E. Alc. 427, μελαμπέπλῳ στολῇ. So in this play 26, ἀγέλαιος βουνόμοις. As a traveller is here called οἱόζων, a sailor is called μονόκωτος ἀνὴρ in E. Hel. 1128. || ἐστιν...εἰς ἐμὲ ρέπον, inclines towards, points towards me. So A. Plut. 51, οὐκ ἐσθ' ὅπως ὁ χρηστὸς εἰς τοῦτο ρέπει. The ε is lengthened in arsis before initial ρ.

848-50. ὡς φανέν γε τοῦτος ὡδὸς ἐπιστασο. The participle with ὡς occurs for ὅτι with the finite verb or for the mere participle after the verbs εἰδέναι, νοεῖν, διακεῖσθαι τὴν γνώμην, ἔχειν γνώμην, where in Latin the acc. with the infin. is used. These last verbs, in this case, usually assume οὕτω (here ὡδε) and generally come in the sentence after the participle. Phil. 253, ὡς μηδὲν εἰδὼς ἵσθι μ' ὧν ἀνιστορεῖς. 415, 567. Aj. 281. Ant. 1063. Tr. 289. A noun or accus. part. with ὡς sometimes follows the verbs 'to say, to announce, to think.' See 625, 955. || φανέν. φανεῖν is frequently used by the Attic poets in this sense of *to publish, to declare*. See 474, 525. Ant. 620, σοφίᾳ γὰρ ἐκ του κλευὸν ἐπος πέφανται. Tr. 1, λόγος μέν ἐστ' ἀρχαῖος ἀνθρώπων φανεῖς, where also we may observe ἐστι φανεῖς=πέφανται. See note on 90. Cp. also ἀχῶ τηλεφανῆς a sound heard from afar, Phil. 189: προύφανη κτύπος, Phil. 202. || ἐκβαλεῖν πάλων, lit. 'to reject back again', and therefore, *to retract*: the notion of change in retracting being conveyed by the word πάλων, the sense of which word is frequently the same as that of ἐναντίον, according to Toup on Suidas, vol. II. p. 16. Cp. Callim. Lav. Pall. 97, δῖα γύναι, μετὰ πάντα βαλεῦν πάλων ὕσσα δι' ὄργαν εἶπας. This sense of πάλων is very clear in the term παλινῳδία, *palinode*.

851-8. ἐκτρέποιτο, *swerve from.* || οὐτοὶ κ.τ.λ. *He certainly will never show the murder of Laius done with strict propriety* (δικαῖος ὄρθον), since Loxias distinctly declared that from my son he was fated to meet his death. || σόν γε, the reading adopted by Wunder and Dindorf, is a conj. of Bothe for τὸν γε, and may be true, but is not essential. See ὄρθον ἔπος, 505. || ὅν γε corresponds to *quicquid quem* in Latin. || ἑκένος is the only form used in prose; κένος is used for it in Attic poetry only where elegance or necessity of metre requires. Again, γε makes κένος emphatic as it does μαντείας. || ὥστε κ.τ.λ., so that on account of (οὐνέκα) the prophetic art I would neither look this way nor that hereafter (so little do I value it). So Teucer, wishing to shew his contempt for Menelaus, says, Aj. 1116, τοῦ δὲ σοῦ ψόφου οὐν ἀν στραφεῖην. Cp. 724, ὧν ἐντρέποντο σὺ μηδέν, and 1226. The sense of *turning oneself to look at*, readily passes into that of *regarding, valuing*.

859-62. τὸν ἐργάτην, *the labourer:* here the *shepherd*: ἐργον being used especially of farming work. || στελούντα, *to fetch* (lit. to make him set off). E. Hec. 731, ἡκώ δ' ἀποστέλλων σε. || ὧν οὐ σοὶ φίλον, i.e. ἐκείνων, ὃ με πρᾶξαι οὐ σοὶ φίλον ἔστι. Cp. Phil. 1227, ἐπραξας ἐργον ποῖον ὧν οὐ σοὶ πρέπον;

STASIMON II. (863—910).

(*Outline*). In this second Stasimon Sophocles designs by the mouth of the Chorus to express the displeasure and alarm excited by the impious sentiments of the queen, and the criminal acts of which both she and Oedipus were guilty; she in exposing to death her newborn babe, he by yielding to the impulse of sudden wrath and killing four persons for a mere act of rudeness. They pray that they may be enabled ever to obey the laws prescribed from heaven. "Ἄρας, they say, overweening and insolent pride, is the source of tyranny, which proceeds in its evil and dangerous course, till destruction comes. They pray to the god their champion that the city may not be arrested in the struggle which honour and duty require. The doer of unholy deeds, the speaker of unholy words, deserve an evil destiny. For if such things are to be unpunished, what avail religious acts, like those of a Chorus? What avails the worship offered in the temples? They invoke the protection of almighty Zeus at a moment when Apollo and all the sanctities of religion seem to be set at nought.

(*Notes*). 863-5. Εἰ μοι...κ.τ.λ. *I pray that it may be my lot to maintain* (lit. I wish that fate may dwell with me maintaining) *the reverent purity of all words and deeds....* When εἰ is used, as here, in the sense of *I wish that*, the sentence is elliptical, the apodosis, such as εὖ ἀν ἔχοι, being omitted. Εἰ γάρ is more commonly used when the fulfilment is possible, εἰθε when impossible. || ξυνείη. See 274, ὑμὸν...ἡ τε σύμμαχος δίκη χοι

πάντες εὖ ξυνεῖεν εἰσαεὶ θεοί. Cp. O. C. 7, 946, 1244. For this use of φέρειν (=φέρεσθαι) cp. Ant. 1090. For the use of the particip. 296 φ μὴ στὶ δρῶντι τάρβος. 317 ἔνθα μὴ τέλη λύγ φρονοῦντι. || εὐσεπτον=εὐσεβῆ, as ἀσέπτων =ἀσεβῶν 890.

865–6. The νόμοι which Soph. speaks of here as set forth (*πρόκεινται*) are the laws written in the heart of man, which were supposed to have been enacted by the gods. Cp. Xen. Mem. IV. 4. 19. Plat. Legg. VII. p. 793. Aristot. Eth. V. 15. Polit. III. 18 and our poet himself Ant. 450, &c. ὑψίποδες, *lusty, transcendental*. The poet perhaps intends to express by this epithet that they are not affected by locality, having authority over all mankind.

867. δι' αἰθέρα. διὰ with acc. : *through*, as with the gen. : in Homer, Pindar, and Tragedy. Hence *in*, when the whole extent of a place is meant. In the prose writers this usage is not found. Αἰθήρ is the upper clear blue sky; ἄηρ the lower, the atmosphere. See Hom. Il. ξ. 288, ὅτι ἡέρος αἰθέρ' ἵκανεν. Αἰθήρ is either masc. or fem. in all writers. Αήρ, *the air*, is masc. according to Damm, and fem. when it means *mist*. || "Ολυμπός, the seat of the gods, is taken here for the gods themselves, as we use *heaven* frequently for *God in heaven*.

869–72. θνατὰ φύσις ἀνέρων=θνατὸι ἀνέπει. So φύσις is used to shew that which is attributed to anything, as belonging to it by nature. || κατακοιμάσει, *lull them to sleep*, i.e. *destroy their power*. || μέγας κ.τ.λ., *great is the god (the divine power) residing in them*.

873. Τύρις φυτεύει τύραννον. Insolence (insolent impetuosity opposed to τὸν εὐσεπτον ἀγνελαν in v. 864) produces (the temper and disposition of) a tyrant: i.e. the violator of the divine laws is ever ready to oppress his country's freedom. Soph. uses τύραννος here in the sense it had acquired in his own time, i.e. of a person who usurps the sovereign power in a state; a private person, not a king; one who establishes a monarchy in an aristocratic or democratic state, such as those of Greece and Sicily. As the sentiment seems not to have any close reference to the conduct either of Oedipus or of Jocasta, Wunder follows Musgrave in thinking that Soph. alludes here to his own times, and wishes to caution Athens against Alcibiades. So in Aj. 158—161, he is said to blame the fickleness of his fellow-citizens, and their wanton conduct towards the leaders of the state. But these views do not consist with the date ascribed to the Oed. Tyr., B.C. 429, Ol. 83, 3; for Alcibiades was not a prominent politician till 8 years later.

874–5. εἰ πολλῶν κ.τ.λ., if it be gorged for no good with many things which are neither seasonable nor advantageous; i.e. when it shall have gained wealth and power by many crimes. On εἰ with the subjunctive see 198.

876–7. τὰκρότατον κ.τ.λ. On readings in this corrupt place see Lec-
tion. Render, *by climbing to the highest mountain peak it hath hurried to*

a helpless strait, where the use of the foot is useless. This reminds us of the story of the emperor Max., who, hunting the chamois on the Martinswand, found himself on a ledge, from which he could not move up or down : the legend says he was saved by an angel's help. || With ποδὶ χρησίμῳ χρῆται cp. El. 742, ὡρθοῦ δὲ τλήμων ὥρθὸς ἐξ ὥρθῶν δίφρων.

879-882. τὸ καλῶς δὲ ἔχον πόλει πάλαισμα &c., *but the struggle which is honourable to the city, (that of the good against the bad citizens, in defence of the divine laws), I pray that the god may never abolish.* This is Wunder's interpr., who adds that the Chorus in this general expression intimate also their wish that Apollo would cause the investigation into the murder of Laius to be completed. If we confine the meaning of the clause to this latter thought, we may render λῦσαι, *break off*, i. e. *leave incomplete*. || προστάταν, *patron, champion.*

883-8. Musgr. finds in these lines many characteristic traits of Alcibiades ; his violence, his contempt of justice, his luxury, and his irreverence towards the gods, in the opinion, at least, of his fellow-citizens. See Thucyd. vi. 27, 8, 9. But even if Soph. intended this allusion, the passage refers primarily to Oedipus and Jocasta. See note on 873.

883-6. ὑπέροπτα πορεύεται, *walks or proceeds insolently* i.e. *conducts himself with insolence.* ὑπέροπτα (the neuter plural, which is generally used in the case of verbals) for ὑπερόπτως. E. Ion 717, λαυψηρὰ πηδᾶ. Nauck reads ὑπέροπλα. || Δίκας ἀφόβητος, *having no fear of Justice*; in an active sense, see Pors. on E. Hec. 1117. For constr. 190, ἄχαλκος ἀσπίδων, 969, ἄψαντος ἔγχους, Tr. 23, ἀταρβῆς τῆς θεᾶς. || δαμανών ἔδη. Ἔδος, τὸ ἄγαλμα, καὶ ὁ τόπος ἐν φύσει, Tim. L. Plat. Wunder J. and others take the word here to mean 'statues', as in El. 1374, χωρέων ἔσω, πατρῷα προσκύνανθ' ἔδη θεῶν. Cp. Ae. Pers. 404, θεῶν τε πατρώων ἔδη.

887-8. ἔλοι, *seize upon*; ἔλοιτο, *seize upon as her own so as to carry off with her.* || δυσπότου, *impious, ungodly*, Schol. So δύστηνος in 790: El. 121, ὡς ται, παῖ δυστανοτάτας ματρός, 805, Phil. 1016, Aj. 1290. τλήμων also is used in the same sense, El. 275, Phil. 363. || χλιδᾶς, *priae*; properly that which arises from luxury and wealth.

889-94. The corrections edited in these lines do not change the general sense, but they are meant to be improvements in Greek expression and in elegance. In places like this no scholar can venture to suppose he has restored exactly what the poet wrote : he can only do his best. In 889-92 the sequence of particles, *el μή, καὶ, η̄*, is unspespicuous and bad : and the agglomeration of articles inelegant and unnecessary. To remedy these blots, I have written *μήτε* for *μὴ τὸ, μήτ' οὐν* for *καὶ τῶν*, and *καὶ* (taking this from 890) for *η̄*. These changes are very slight, while the improvement is great. I have printed the Attic form *εἰρξέται*, though it is possible that in a chorus Soph. may have chosen to use the Homeric *ἔρξεται*. I have not

altered ἔξεται, because I strongly doubt the genuineness of ἀθίκτων, as the word follows so soon. I have suggested ἀπευκτῶν, *abominable things*, as very suitable to the two verbs following. The next verse, and the anti-strophic one, are both so corrupt that all editors are obliged, more or less, to apply an ἄκος τομαῖον. Whether my *best* is *the best*, I do not pretend to determine. All I can say is—it is Greek, and gives fair sense. || μὴτ' οὖν ἀσέπτων εἴρξεται, and will therefore (because he does not get his gain justly) not refrain himself from impious acts. See 864. ἔργω, εἴργω, *inclose, keep off*, the first form in Homer and Herod.; Homer also has frequently ἔέργω, but εἴργω only once, Il.ψ.72. The Attics use εἴργω in the sense of *keep off*, especially in the compounds ἀπείργω &c.; in the sense of *inclose* some think they aspirate it. || καὶ τῶν κ.τ.λ., and shall in his rashness cling to things abominable. Aesch. Ag. ἀπευκτὰ πήματα. "Αθικτα would be 'things that should be sacred from his touch'. To suit this J., after Bl., reads θίξεται, but would Soph. write so two lines after κέρδος κερδανεῖ? || ματάζω from μάτην, *in rash folly*. See 874.

892-4. τίς ἐν τοιοῦσδ' κ.τ.λ., what man amid such acts shall boast that he wards off from his life the shafts of gods, i. e. that he is safe from divine vengeance? N. reads θυμῶν, which would be specious, if θυμός were ever found in the plural. || For the readings in these lines see Lection. I have treated ἔτι τοτ' as a corrupt gloss drawn from 1084, I read τοιοῦσδ' for τοῖοσδ', βέλη θεῶν for θυμῷ βέλη, εὔξεται for ἔρξεται.

896. τί δεῖ με χορεύειν; The sacred dancing at the festivals of the gods, especially in the theatre of Dionysus, is taken here for the reverence and worship due to the gods in general.

897-9. ἀθίκτων, *sacred, inviolable*, is applied to the whole temple and oracle at Delphi, indicated here by its most remarkable feature, the δυφαλός, which in itself was the white stone that stood within the temple, and was supposed to be the centre of the earth, as being the place where the two eagles or doves met, that had been let loose by Zeus from the extremities of the earth. || τὸν Ἀβαισι ναόν. Herodotus VIII. 33, mentions that the temple at Abae in Phocis was plundered and burnt in the invasion of Xerxes. He says of it, ἦνθα ἦν ἱρὸν Ἀπόλλωνος πλούσιον, θησαύρουσι τε καὶ αναθήμασι πολλοῖσι κατεσκευασμένουν ἦν δὲ καὶ τότε, καὶ νῦν ἔστι, χρηστήριον αὐτόθι. Pausanias, Phoc. § 35, gives a full description of it. It is one of the six Grecian oracles, to which, as Herod. I. 46 mentions, Croesus sent to make inquiry. These were Delphi, Abae, Dodona, those of Amphiaraus and Trophonius, and Branchidae near Miletus. || τὸν Ὁλυμπίαν, *to Olympia* (in Elis). Divination by fire-omens (*έμπυρομαντεῖα*) in the temple of Zeus at Olympia was the duty of the Iamidae, an hereditary priesthood there, and was regarded as most authoritative. See Pind. Ol. viii. 2, ἄνδρες ἐμπύροις τεκμαρόμενοι παραπειρώνται Διὸς ἀρχικεραύνου.

901-2. *εἰ τάδε if these things μὴ ἀρμόσει, shall not agree with events χειρόδεικτα πᾶσι βροτοῖς, as things for all men to point the finger at:* more freely, ‘if the principles I have laid down shall not be brought home to the minds of all men by the issues of human life’; alluding specially to the prospects of Oedipus and Jocasta. But the sentiment is very obscurely expressed.

903-4. *εἰτερ ὅρθ' ἀκούεις—πάντ' ἀνάστων, if thou art rightly called the ruler of all things.* Cp. Hor. Sat. II. 6. 20 Matutine pater, seu Jane libentius audis, and Milton, Par. Lost, III. 8, “Or hear’st thou rather pure ethereal stream”. Ae. Ag. 161, Ζεὺς ὅστις ποτ' ἐστιν, εἰ τόδ' αὐτῷ φίλον κεκλημένῳ, τοῦτῷ νῦν προσεννέπω. ‘Ανάστων usually governs the gen.: 1105, ὁ Κυλλάνας ἀνάστων: Aj. 1100, 1102, and also the dat. E. Iph. T. 31, οὐ γῆς ἀνάσται βαρβάρους βάρβαρος, and so with both cases in Homer Il. a. 38, 288. But an adverbial construction belongs to πάντα, as to neuter pronouns, which would not be excusable with other words. Cp. 575, πάντ' ἤχενειν, and perhaps 88, πάντ' ἀν εὐτυχεῖν. || μὴ λάθου. Cp. E. Med. 332, Ζεῦ, μὴ λάθοι σε τῶνδ' ὃς αἴτιος κακῶν.

905-906. *φθ...έξαιροῦσι, they (alluding to Jocasta) are casting off to decay;* the participle φθίνοντα being proleptically used. This is better than the interpretation of the Scholiast, which Wunder adopts, παλαιά, παρεληλυθότα. || παλαιὰ Λαῖτον θέσφατα, the oracles given of yore to Laius, taking the Scholiast’s παλαιὰ into the text with Triclinius. See Lection. || τιμᾶς ἐμφανῆς=ἐμφανώς τιμάται. So Ellendt. || ἔρρει δὲ τὰ θεῖα, the respect due to the gods is gone. Cp. E. Tro. 27, ἐρημίᾳ γάρ πόλιν ὅταν λάβῃ κακή, νοσεῖ τὰ τών θεών οὐδὲ τιμᾶσθαι θέλει.

EPEISODION III. (911—1085).

(Outline). In this third Epeisodion, the plot finds a new development. Jocasta comes out of the palace, carrying wreaths and incense for the altars of the gods, whom she wishes to propitiate. While she is so engaged, from the eastern stage entrance comes in a Messenger from Corinth, inquiring for the royal palace and for Oedipus. The Chorus give him the information, noticing the presence of the queen. The Messenger salutes her respectfully in the third person, and, after receiving courteous replies, he informs her that Polybus king of Corinth is dead, and that the choice of his successor seems likely to fall on Oedipus. Astonished and in fact rejoiced by this apparent proof of the falsehood of the oracle given to Oedipus, Jocasta sends for him. On his appearance he questions the Corinthian, and learns from his mouth the truth of the announcement. Now he concurs with Jocasta in declaring the fallacy of oracles, but, in spite of this opinion, he is still superstitious enough to say that he will never visit Corinth while Merope lives, on account of the evil prophecy,

affecting, as he believes, her and himself. The attention of the Messenger being awakened by this language, he ventures to inquire what the peril is which Oedipus dreads. On learning it, he, in his zeal and hope of conferring an obligation on the king, hastens to assure him that he is not in reality the son of Polybus and Merope. The eager interrogation from Oedipus which ensues brings to light the story of his exposure as an infant on Cithaeron, of his being given by a shepherd of Laius to this Corinthian messenger, who carried him to his own city and there gave him to Merope. She, with the consent of Polybus, being childless, reared him as their own son. On Oedipus asking if the messenger knew his real parentage, he denies this, and refers him to the shepherd from whom he received the infant. The Chorus, being questioned, express their belief that the person meant is the very shepherd, already sent for, who had witnessed the death of Laius: but this, they say, queen Jocasta will best know. To her Oedipus turns. But she, who had listened to the tale in silent horror, which the diverted attention of the rest had hindered them from noting, answers in broken words, earnestly beseeching Oedipus to pursue the inquiry no farther. He, totally mistaking her motive, and supposing that her high-born pride repels with disgust the proof that she had stooped to become the wife of a base-born peasant's son, insists on completing the discovery of his parentage, declaring that he regards himself as the child of bounteous Fortune, who found him little, but made him great. With the terrible irony of his ignorance he therefore avers that he has no just motive for hesitating to unveil the whole truth. Jocasta had already rushed in frantic agony through the palace door, after bidding a last farewell to the doomed man.

(Notes). 911-13. *χώρας ἄνακτες*, chiefs of the land; = ὁ γῆς μέγιστα τῆσδ' αἰεὶ τυμωμένοι, 1223. See note on 80. O. C. 831, ὁ γῆς ἄνακτες. Ant. 988, Θήβης ἄνακτες. 940, Θήβης οἱ κοιρανίδαι. || δόξα μοι παρεστάθη = ἔδοξί μοι, I have thought it good. Ant. 1111, δόξα τῷ ἐπεστράφη. παρεστάθη, has presented itself to me. The verb *παρίστασθαι* is frequently thus used, with δόξα for the most part, or at least τοῦτο, but sometimes alone, of thoughts which arise from the circumstances of the time, Cp. Plut. Nic. c. 9. δόξα τε παρέστη τοῖς πλείστοις ἀπαλλαγὴν κακῶν σαφῆ γεγονέναι. Thuc. vi. 48, καὶ παραστήτω πατήτ, τὸ μὲν καταφρονέν τοὺς ἐπιόντας ἐν τῶν ἔργων τῇ ἀλκῇ δείκνυσθαι. Plat. Phaed. § 5 with Heindorf's note. Elmsley quotes Rhes. 780, καὶ μοι καθ' ὕπνον δόξα τις παρίσταται, where the same expression is used, but in another sense. || ναοίς, here not shrines, but altars. || στέφη = στέμματα, wreathed boughs or rods: see 3. || ἐπιθυμιάματα, offerings of incense; see 5.

914. ὑψοῦ ἀτει θυμὸν, keeps his mind in an excited state. So Apoll. Rhod. III. 368, ὑψοῦ δὲ χόλῳ φρένες ἡρέθοντο, and Polyb. III. 82, 2,

μετέωρος καὶ θυμῷ πλήρης. The metaphor seems to be derived from a ship being *μετέωρος*, *on the high seas*, and *tossed by the waves*. The Greeks assign a voluntary character to involuntary effects, bodily or mental. Thus φύει φρένας, O. C. 804. El. 1463. Herod. II. 68, γλώσσαν δὲ μούνον θηρίων οὐκ ἔφυε (ό κροκόδειλος). Aristoph. Ran. 418, ὃς ἐπέτετης ὁν οὐκ ἔφυε φράτορας. So S. Aj. 1077, καν σῶμα γεννήσῃ μέγα. O. C. 1625, στήσαι φόβῳ δείσαντας ἔξαίφνης τρίχας. Plat. Phaed. p. 118 B, τὰ δύματα ἐστησε, said of Socrates when dying. E. Hel. 632, γέγηθα, κρατὶ δ' ὄρθιοις ἔθειρας ἀνεπτέρωκα. Homer says of a dead body, Il. X 99, πυρῆς ἐπιβάντ' ἀλεγευῆς. || οὐδὲ...τεκμαρέται κ.τ.λ., and judges not of the new (oracles) by the old, i.e. judges not of the prophecies of Teiresias by the oracle given to Laius, which in Jocasta's opinion is proved false. || ξότι τοῦ λέγοντος κ.τ.λ., he gives himself up to any speaker, if he speak alarms. A. Eq. 860, μὴ τοῦ λέγοντος λοθι. For the opt. εἰ λεγολ, cp. 979, εἰκῇ κράτιστον ξῆν, ὅπως δύνατό τις. See 315, and Lection.

918-21. οὐδὲν ἐσ πλέον ποιῶ, *I effect nothing further=I meet with no success.* Cp. E. Hipp. 284, εἰς τὰν ἀφῆγμαι κούδεν εἰργασμαι πλέον. Plat. Apol. Socr. § 2, πλέον τι με ποιῆσαι ἀπολογούμενον. || Λύκει. See 16 and 253. || ἄγχιστος. πρὸ τῶν θυρῶν γὰρ ἔδρυτο. Schol. || κατέγυμασι, votive offerings. Wu's 1. κατάργμασιν, first-fruits, is unneeded. || εὐαγή. εὐαγές, ἀγνός, καθαρόν, εὐσεβές, ὅσιον, εὐσεπτον, ἄγιον. Hesych. To the same effect Pollux, Onom. p. 12, ed. Dind., καὶ τὰ πράγματα, τὸ μέν, ἄγιον, καθαρόν, ὅσιον, ἀγνός, εὐανγές (εὐαγές), ἀχραντον τὸ δὲ ἐναρτίον, ἐναγές, ἐξάγιστον, δυσαγές, μιαρόν κ.τ.λ. Ruhnken on Timaeus, v. ἄγος, says: 'from ἄγος or ἄγος comes ἄγιος, ἀγνός, ἀγνίσω, ἀζομαι, and the Latin *sacio*, *sancio*, *santus*, *sacer*, *sagmen*, &c.' The first meaning of ἄγος is *purity producing veneration*. The second meaning is *a thing devoted to God*. And as the Romans called a man *sacer*, whose life they had devoted to the Deity for some crime, so the Greeks also came to use ἄγος of a crime that required an expiation. The opposite meanings of the word may be seen in the derivatives, εὐαγής, polluted by crime, εὐαγής, pure, chaste. We may render εὐαγή λότιν a *deliverance free from guilt*: but the word itself clearly refers to Oedipus, and the expression is equivalent (by prolepsis) to λύσιν τοιαύτην, ὥστε εὐαγή τὸν Οἰδίπουν φανεσθαι. On the connection of εὐαγή with λύσιν instead of Οἰδίπουν cp. O. C. 1062, 1243, 1495. Ant. 355, 999. Tr. 609. Phil. 208, 692, 1091. El. 699. Ae. Ag. 10, ἀλώσιμον βάξιν. Sept. 635, ἀλώσιμον παιάνα. The expectation of such a λύσις from the Corinthian messenger is fearfully disappointed.

923. ὡς κυβερνήτην νεύεις as though he were the pilot of a vessel in which we were embarked, or, being, as he is, the pilot of the vessel of our state. This metaphor is frequent in this play. See 22. 694-6.

Here the Corinthian messenger enters from the eastern passage.

924. The messenger who now comes on the stage to announce the death of Polybus and the choice of Oedipus to be king of Corinth, turns out to be the person who received Oedipus when exposed, and gave him to Polybus.

928. γυνὴ δὲ μήτηρ. These two words are perhaps, as Musgr. imagines, intended to strike the mind by their ill-boding conjunction.

929-30. ἀλλ' ὀλβίᾳ, *blessed then*. ἀλλὰ is frequently thus used before a prayer or wish. || παντελῆς, *complete*, is a word difficult to render, as an epithet of δάμαρ. Perhaps our idiom *happy wife*, may fairly answer to the Greek idea.

931-4. αὕτως, ‘exactly so’, from ὁ αὐτός, in the Attic poets, particularly Soph.: as we say, *the same to you*. || τῆς εὐεπέλας, *your courteous speech*. || δόμοις τε καὶ πόσει τῷ σῷ. τε—καὶ are often thus used like the Latin, *quum—tum*, the first marking the class, the second the individual. Cp. Homer's Τρώες τε καὶ Ἔκτωρ. See 64.

935. Jocasta asks *what are those tidings?* but in the same breath inquires *from whom* he is come, surprised that a person of his inferior rank should bring good news, and therefore desiring to know his authority. Whether παρά (as I edit) or πρὸς be read, *rīvos* of course means, *what person*. But the Corinthian first answers *whence* he came, evading his authority, and saying *I come from Corinth*; then alludes to his news as of a chequered nature; but, in a true Greek spirit, he takes care to merit the εὐαγγέλια first by announcing the expected succession of Oed. to the throne of Corinth.

936-7. τὸ δὲ ἔπος οὐκέπω τάχ' ἀν ηδοιο μέν. So 785, τὰ μὲν κείνων ἐτερπόμην. || πῶς δὲ οὐκ ἄν; Cp. 1438, ἔθρασ' ἄν, εὖ τοῦτ' ισθ' ἄν. El. 365, οὐδὲ ἄν σύφρων γ' οὖσα. Ae. Prom. 758. ΠΠ. ηδοῖς ἄν, οἴμαι, τὴνδὲ ιδούσα συμφοράν. ΙΩ. πῶς δὲ οὐκ ἄν; The ἄν in this clause exerts a force upon ἀσχάλλοις, *but perhaps thou may'st grieve*.

943-9. See Lection. || οὐ' ἔστε, *the pass ye've reached!* an exclamation, not a question. || Observe the distinction of πρὸς and ὑπὸ with gen., the former expressing indirect agency, *through chance*, the latter direct agency, *by this man*. || οὐδέ, *and not*, or *not alone*; in Latin ‘non’. Matthiae says: ‘if a positive proposition is opposed to a negative one, so that what was first affirmed in one shape (*ὅλωλεν*) is denied in another, not only is οὐ or μὴ used, but also οὐδέ, μηδέ, also καὶ οὐ or ἀλλ' οὐ.’

953-6. σεμνά, ironically used: σεμνὸς=σεβ-νος. || ως. See note on 848.

957. Though I edit σημάντωρ, σημήνας is quite admissible, cp. Aj. 588, μὴ προδοὺς ήμᾶς γένη, Phil. 772, μὴ...κτείνας γένη.

959-61. θανάσιμον=νεκρόν. So Aj. 513. E. Hec. 1033. With the expression θανάσιμον βεβηκότα compare Phil. 414, οἰχεται θανάν. do.

425, 6, El. 1152, θανώ φροῦδος. || νόσου ξυναλλαγῆ, *intervention, visitation of disease*: see note on 34. || ροπή, *impulse*. It is properly *the sinking of one side of a balance, the turn of the scale*. Compare with the whole line Plato, Rep. VIII. p. 556, ὥσπερ σῶμα νοσῶδες μικρᾶς ροπῆς ἔξωθεν δεῖται προσλαβέσθαι πρὸς τὸ κάμνειν.

963. καὶ τῷ κ.τ.λ. *yes, and also in accordance with his advanced time of life*. See 73.

965-7. τὴν πυθόμαντιν ἐστίαν = τὴν μαντικὴν Πυθοῦς ἐστίαν. Ae. Cho. 1030, τὸν πυθόμαντιν Δοξαν, 900 Δοξιου μαντεύματα τὰ πυθόχρηστα. *'Εστια* from its original sense, *the domestic hearth*, hence *the altar of the household gods*, passes into that of any consecrated place, *a temple*, as here. || κλάζοντας, screaming; see Ant. 1002. || ὡν ὑφηγητῶν, sc. ὄντων, according to whose indications. So in Latin, *quibus ducibus*. Cp. 1260, ὡς υφηγητοῦ τινος. || κτανεῖν ἔμελλον, *I was destined to kill*. After μέλλω the infin. of the future is most common; next that of the aorist, then that of the present: never that of the perfect. || Eight concurrent short syllables, πατέρα τὸν ἔμόν, ὃ δὲ are a metrical boldness, somewhat eased by the pause after ἔμόν.

968-9. κείθει=κείθεται. So κεκενθότου Ant. 911, κείθων Aj. 624, κέκενθεν El. 868. κείθει δῆ, *is now surely hidden*. || ἄφυνστος ἔγχους, without touching a weapon. Cp. 885. ὑπόπτος, πιστός, μεμπτός, ἀμφίπληκτος, ἀδικτος are all thus used at times in an active sense. || τὰμφ πάθῳ, *through regret for me*. As the genitive is often used objectively, the possessive pronouns too are used, though rarely, in the same sense: cp. 16, 337, 572. O.C. 332, 1413. El. 343. || κατέφθιτο, *he pined to death*.

971-2. συλλαβών, *having taken away with him*. So O. C. 1384, συλλαβών ἀράς. Phil. 577, ἐκπλει σεαυτὸν συλλαβών. || ἀξίουδενός, proleptic: *so that they are worthless=as worthless*.

975-6. εἰς θυμὸν βάλης, *take to heart*. El. 1847, ἐς θυμὸν φέρω. || καὶ πῶς advances an objection: πῶς καὶ asks for information.

977-83. ἀνθρωπος, *man*. || φ τὰ τῆς τύχης κρατεῖ κ.τ.λ., *in whose case fortune is all-powerful, and who has no clear foreknowledge of anything*; τὰ τῆς τύχης = ἡ τύχη. Cp. 785. As to the former part of the sentiment cp. Ant. 1158, τύχη γάρ δροῦσι καὶ τύχη καταρρέπει τὸν εὐτυχοῦντα τὸν τε δυστυχοῦντ' αἱεῖ, καὶ μάτις οὐδεὶς τῶν καθεστώτων βροτοῖς. Thuc. IV. 62, τὸ δὲ ἀστάθμητον τοῦ μέλλοντος ὡς ἐπὶ πλεῖστον κρατεῖ. As to the latter cp. Pind. Ol. XII. 10, σύμβολον δ' οὕπω τις ἐπιχθονίων πιστὸν ἀμφὶ πράξιος ἐστομένας εὑρεθείη. || εἰκῇ, *at random*. || δπως δύνατο τις. See 315, 917. || εἰς in regard to. Tr. 1211, εἰ φοβεῖ πρὸς τοῦτο. || παρ' οὐδέν, *of no account*. See Cic. Div. I. 29, Plat. Rep. p. 572.

986-8. πᾶσ' ἀνάγκη. See 823. || δφθαλμός, *comfort*. E. Andr. 406, εἰς παῖς ὅδ' ἦν μοι λουπός ὀφθαλμός βίου. || τῆς ζώσης φόβος. E. Andr. 1059, γυναικὸς αἰχμαλωτίδος φόβῳ.

991. τι δ' ἔστ' κ.τ.λ., what is there in her tending to fear? See 517.

993. η οὐχὶ θεμιτόν. So codd. But Elms. Wu. speciously read η οὐ θεμιτόν. Bl. J. suggest η οὐκ ἄλλοισι θεμιτόν.

996. That πατρῷον αἷμα ἐλεῖν means to *shed my father's blood*, i.e. to slay him, is clear; but not so clear the analysis of the phrase. E. Or. 284, (cited by J.) εἴργασται δ' ἐμὸν μητρῷον αἷμα, helps us, as showing αἷμα= bloodshed, which is not an uncommon use. Cp. 101, τόδ' αἷμα.

997. πάλαι μακρὰν ἀπώκειτο, had long been quitted for another habitation, a very bold phrase, in which the imperf.=pluperf.

1003. After τι οὐ an aor. often follows where a pres. might be looked for: the action being thus represented as one which should have happened already. Cp. Ae. Pr. 741, E. Herac. 805, A. Vesp. 213, Lys. 181.

1005–6. τοῦτο, τῶντα very often mean *on this account*, ἡ, ὅ, ὅτι on which account. E. And. 212, τῶντα τοι σ' ἔχθει πόσις. O. C. 1191, ἡ δ' ἥλθον ἥδη σοι θέλω λέξαι, πάτερ. A. Plut. 966, ἀλλ' ὁ τι μάλιστ' ἐλήλυθας λέγειν σ' ἔχρη. || εὖ πράξαιμι τι, I might gain some advantage: the well known sense of εὖ πράσσειν.

1007. ἀλλ' οὐποτ' εἶμι τ. φ. ὁμοῦ, but I will never encounter my parents. The mother alone survives: but the original motive included both. See 1176, where τοὺς τεκνύτας applies to the latter only, but the plural is loosely used.

1008. καλῶς: often so used with verbs of knowing; here it strengthens εἰ δῆλος. Render: thou very clearly knowest not what thou art doing.

1011. ἔξελθῃ σαφῆς. Cf. v. 1182, τὰ πάντα ἀν ἔξηκοι σαφῆ. 1084, οὐκ ἀν ἔξελθουμ' ἔτι ποτ' ἄλλος. 953, τὰ σέμου ὦν ἥκει &c. 1519, ἀλλὰ θεοῖς γ' ἔχθιστος ἥκω. σαφῆς, true. See v. 390, O. C. 623, εἰ Ζεὺς ἔτι Ζεὺς χώ Διὸς Φοῖβος σαφῆς. 792, στρφερ καὶ σαφεστέρων κλύν Φοίβου τε καύτοῦ Ζηνός.

1016. οὐδὲν ἐν γένει=οὐδὲν ἐγγενής, so v. 1430. And similarly El. 1124, ἐν δυσμενείᾳ γ' οὐσα.

1019. καὶ πῶς κ.τ.λ., and how is *my father* equal to no father at all? Oed. still speaks of Polybus as ὁ φύσας, while he is sure the messenger is not his father.

1023. εξ ἄλλης χερός, und. λαβών.

1029. θητεία, servitude for hire; θῆς a hired servant. ἐπὶ θητείᾳ=on hire: as Bergamese shepherds tend flocks now in the Engadine.

1030. The words here are those of wounded feeling.

1031. See Lection. what pain was I suffering when you took me up at a lucky moment (ἐν καλῷ) so as to be my σωτήρ: from which word in 1030 Oed. understands that he was saved from something besides cold and famine. For ἐν καλῷ see El. 384, νῦν γάρ ἐν καλῷ φρονεῖν.

1032. ποδῶν ἄρθρα τὰ σά. So E. Phoen. 30, τὸν ἐμὸν ὠδίνων πόνον. See 1194, κλῆθρα πυλῶν τάδε. Such enallage of cases is frequent.

1034. διατόρους ποδῶν ἀκμάς. As ἀκμαὶ ποδῶν are rather 'the toes'

than the ankles, this phrase leads me to suspect that the perforation was at the extremity of the insteps adjoining the toes. Neue would take διατόπους as active, and render *points* (pins) perforating the feet.

1035. δεινόν γ' θνεάδος κ.τ.λ., *sad indeed was the stigma I received from infancy*. σπάργανα prop. 'swaddling-clothes'. So Schn. N. J. and most edd. But Br. and Wu. understand σπάργανα to mean 'crepundia' or 'monumenta', little ornaments hung round the necks of infants as γωνίσματα, tokens by which they could be recognised. This view would make the gen. after θνεάδος = 'in the way of tokens' instead of 'from infancy'.

1036. ὃς εἴ=έκεινος ὃς εἴ, i.e. Οἰδίπονς = 'swoln-foot'. E. Phoen. 27, οὐθεν τιν 'Ελλὰς ὠνόμαζεν Οἰδίπουν.

1037-8. πρὸς μητρὸς ἡ πατρός; Triclinius understands ἐπαθον τοῦτο, i.e. 'were my feet pierced'. || φρονεῖ, knows. 326, 328, 569. Phil. 810, σαφῶς φρόνει. || τυχών having found.

1040. οὐκ. The negation affects the latter portion of a question having two parts. Plat. Gorg. p. 453 D. ΣΩ. ὅστις διδάσκει ὄτιον πρᾶγμα, πότερον, ὁ διδάσκει, πείθει ἢ οὐ; ΓΟ. οὐ δῆτα, ἀλλὰ πάντων μάλιστα πείθει. Theaet. p. 149 E. ΣΩ. τῆς αὐτῆς ἡ ἀλλής οἰεὶ τέχνης εἶναι θεραπέαν τε καὶ ξυγκομδήν τῶν ἐκ γῆς καρπῶν, καὶ αὖ τὸ γυρώσκειν, εἰς πολὺν γῆν ποίον φυτόν τε καὶ σπέρμα καταβλητέον; ΘΕ. οὐκ, ἀλλὰ τῆς αὐτῆς. So also does the affirmation. See El. 312, ἡ κάρτα, sc. βέθηκεν ἐκ δόμων.

1041-2. ἡ κάτοισθα δηλώσαι λόγῳ, do you know him so as to indicate him by name? || τῶν Λαίτον τις, one of the people (servants) of Laius. || εἶπον, I am pretty sure.

1043. ἡ τοῦ τυράνου τῆσδε γῆς πάλαι ποτέ; for τοῦ πάλαι τυράνου. The passage E. Hec. 879 is also remarkable, καλεῖ σ' ἀναστα δῆποτ' Ἰλίου 'Εκάβη, for ἥ ποτ' ἄνασσα. || μάλιστα, assuredly.

1044. εἰδεῖτ' ἀν Att. and poet. for εἰδεῖτε ἂν, would know.

1050. ὁ καιρός, the time is come.

1051-3. τὸν ἔξ ἀγρῶν, the man expected from the pastures. || καμάτευς εἰσιδεῖν, thou wast actually (καλ) on the look out to see. || οὐχ ἥκιστα = μάλιστα or λώστα. The first ἂν belongs to λέγοι, the second brings οὐχ ἥκιστα into the sphere of condition.

1054-5. It seems to me best to place a colon after ἐφιέμεσθα, so making Oed. assume that Joc. bears in mind the person whoever he be whom (*θυτινα*) they both equally desired to see in person: then adding the question, *is that the person whom this man (the messenger) means?*

1056-7. Jocasta, having heard this dialogue in silent horror, but unobserved, now answers wildly, yet with evasive purpose, question for question; *who is it, whomever he spoke of?* Elms. Wu. J. read τι δ' ὅντων εἴπε; why ask whom &c. See 1129. || βούλον κ.τ.λ. resolve not even to remember for no good (μάτην). Though θέλω and βούλομαι are often used

alike, yet, as a rule, θέλω implies *inclination*, βούλομαι, *resolve*. See 623, θνήσκειν, οὐ φυγεῖν σε βούλομαι. 1077 βουλήσομαι.

1058. οὐκ ἀν γένοιστο τοῦθ' ὅπως...οὐ φανῶ. Cp. Trach. 455, ὅπως δὲ λήσεις οὐδὲ τοῦτο γίγνεται.

1061. ἀλις νοσοῦσ' ἔγω. So Tr. 332, ἀλις γάρ ή παροῦσα. Phil. 892, οὐπὶ νηὶ γάρ ἀλις πόνος. Ant. 547, ἀρκέσω θνήσκουσ' ἔγω. The Schol. says that Joc. here contemplates suicide, and Steel follows him. But I think that Wu. justly denies this.

1062-3. Steel approves the reading οὐδ' ἐὰν τρίτης which J. and myself adopt with Elms. Wu. Neue. || τρ. μ. τρίδουλος=δοῦλος ἐκ τριγονίας, one whose mother, grandmother, and great-grandmother were slaves. So Elms. Cp. Dem. Theocr. p. 1327, πονηρὸς ἐκ τριγονίας. E. And. 636, τρίς νόθος.

1066. φρονοῦσά γ' εὖ has two senses, either of which is suitable here: perhaps *in loyal kindness* is rather the better.

1073-5. βέβηκεν. Joc. has frantically rushed into the palace. Soph. studies such effects. See Ant. 766, 1244. Tr. 823. || δέδοιχ' ὅπως μὴ κ.τ.λ. For this constr. with fut. indic. cp. Dem. Phil. III. p. 130, ἔπειτα δέδοικα ὅπως μὴ πάνθ' ὅτα οὐ βουλήσεια ποιεῖν ήμūν ἀνάγκη γενήσεται. Also Plat. Symp. III. 193, φόβος οὐν ἔνεστιν κ.τ.λ. || ἀναρρήξει and ῥηγνύντω are intrans. *burst forth*.

1077. σμικρόν, *mean*. || βούλήσομαι=βούλομένῳ μοι ἔσται, *I shall be glad*. See 1057. Cp. O. C. 1289. E. And. 289.

1078. φρονεῖ γάρ ως γυνὴ μέγα: *for she has a proud spirit for a woman* (i.e. considered as a woman). J., quite erroneously, gives to ως the sense ‘quippe’, ‘as being’, and renders, ‘*for she has a woman’s pride*’. He thinks Sophocles would (by the mouth of Oedipus) represent woman as being naturally proud. I am sure this is not the sentiment he would ascribe to Oedipus. Jocasta is not consulted about the plague; the priest does not advise Oed. to consult her. He (Oed.) says of her, 580, ‘She obtains from me all that she desires.’ He does not answer her entreaty, 648. Out of humour with the Chorus, he says to her, σὲ γάρ τῶνδ', ω γύναι, πλέον σέβω. Soon after, in a mood of abject terror (Epeisodion II.), he is driven to take her into confidence: but, at 984, her advice does not move him, and his language from 1054 is even insulting. There is nothing in the relations and antecedents of Jocasta, nothing in Greek institutions, manners and customs, tending to show that women were regarded as μέγα φρονοῦσαι, much to the contrary effect. See Thuc. II. 45. A woman exceptionally proud is called by Aeschylus ἀνδρόβονλος (Ag. 11), by Sophocles ἀνδρόφρων (Fr.). It is quite enough, then, for Oedipus to say that Jocasta has a high spirit *for a woman*. Can any example be shown justifying such use of ως as J. gives? I do not mean of ως=quippe, for that is frequent

enough (*ὡς πατροκτόνῳ, ὡς ἀνὴρ γενναῖος*, and the like), but one in which, as in *γυνή*, the word or phrase does not, by itself, indicate the fitness of the causal reference. In support of the sense given to *ὡς*, refer to *ὡς νομεῖς ἀνὴρ 1117*, *ὡς γέροντι* O. C. 20. So *οὐ ἀνὴρ δοῦλος* O. T. 763 and E. Or. *κάγω μετέσχον, οὐα δὴ γυνή φόνου*. This last instance settles the question. Ellendt, Dindorf, Steel agree, the two former rendering ‘*quantum quidem mulieris est.*’ See also 1526.

1080-1. *παῖδα τῆς τύχης.* Eurip. (apud Plut.) *ὁ τῆς τύχης παῖς κλῆρος.* Horace Sat. II. 6. 49, luserat in campo; *Fortunae filius! omnes.* Plutarch (*περὶ τῆς Ῥωμαίων τύχης*) *ἀντικρὺς οὐτος* (L. Cornelius Sulla) *τῇ τύχῃ μετὰ τῶν πράξεων ἑαυτὸν εἰσεπόλει, βών κατὰ τὸν Οἰδίποδα τὸν Σοφοκλέους* ‘*Ἐγὼ δὲ ἐμαυτὸν παῖδα τῆς τύχης νέμω.*’ || *τῆς εὐ διδούσης.* See O. C. 542, *ὦ Ζεῦ,* *διδοὺς τοῖσι τοιούτοισιν εὖ.* E. Or. 667, Alc. 1004.

1082-3. *τῆς γὰρ πέφυκα.* See note on 715. || *οἱ δὲ συγγενεῖς μῆνες,* *the coeval months*, i.e. ‘*all the months of my life.*’ O. C. 7, *χώρος ξυνών μακρός.* Ae. Ag. 107, *σύμφυτος αἰών.* E. Herc. F. 1293, *συγγενώς δύστρης ὡς* ‘*ill-fated all my life*’, or ‘*from my very birth.*’ || *με μικρὸν καὶ μέγαν δώρισαν, marked me at one time as lovely, at another great.*

1084-5. *τούσδε δὲ ἔκφύς κ.τ.λ., such being my parentage, I can never hereafter turn out to be another, so as to be unwilling to discover my origin.* So Neue and Steel. J. treats the place wrongly. It is clear that Oed. says: ‘*knowing myself to be Fortune’s child, I need not care what my birth in the flesh may prove to be.*’ || *Ποτε* is condemned by Elms. as beginning a line, as *δῆτα* in Aj. 965; but Herm. justly observes, that, when the sentence begins towards the end of a line, the connection is such as to admit, at the close of one and beginning of the other, what otherwise could only be allowed in the middle. See 1074. Aj. 1089.

(*Oedipus and the Corinthian enter the palace.*)

STASIMON III (HYPORCHEMA). (1086—1109.)

(*Outline*). In this short Stasimon, called *ὑπόρχημα*, a short joy-dance (ironically introduced when Oedipus is on the brink of destruction), the Chorus, adopting a cheerful tone, address Mount Cithaeron gratefully, as his protectress in infancy: and wonder in a series of guesses, which of the many rural deities were his parents. The Ode being very corrupt, especially its antistrophe, I am compelled to print many conjectural emendations of various scholars, two being my own. For all these see Lection.

(*Notes*). 1086-7. *εἴπερ κ.τ.λ.* Cr. El. 472, *εἰ μὴ γῶ παράφρων μάντις ἔφιν καὶ γνώμας λειπομένα σοφᾶς.* Milton Sams. Ag. v. 1387. *If*

there be aught of presage in the mind, this day will be remarkable in my life. || κατὰ γνώμαν τῷρις, skilful in judgment.

1088-9. οὐ τὸν Ὄλυμπον. See 660. || ἀπειρων, unaware. || τὰν αὔριον πανσέληνον, accus. of time, *during tomorrow's full moon.*

1090-1. Reading Οἰδίπον with Schm. J., I take it as object of αἴξειν, of which σέ γε (Cithaeron) is the subject. Cp. O. C. 1567, πάλιν σε (Οἰδίπον) δαλμῶν δίκαιος αὔξοι. Cith. exalts Oed. by being his sire-land, his nurse, his mother. His descent is as old as the hills.

1093-5. καὶ χορ. πρὸς ἡμῶν, *and that thou art honoured in our dance,* (the present hyporcheme). Cp. E. Iph. T. αὐλέεται δὲ πᾶν μελαθρον, Hel. 1449, πᾶσαν δὲ χρὴ γαῖαν βαστεῖ μακαρίας ἴμωδίας, Herac. 407, θυητό-λείτραι δ' ἄστρον, Verg. G. II. 487, virginibus bacchata Lacaenis Taygeta. For χορεύων, Ant. 1153, αἱ σε χορεύουσι. || ἐπίηρα *pleasant things*, an Homeric word: Il. a'. 572, μητρὶ φίλη ἐπίηρα φέρων. J. reads ἐπὶ ἥρα. See p. 101.

1097. At this moment of assumed joy, they dare not forget the dreaded Phoebus, whom they invoke by his mournful epithet Ἰήϊος. See 152, 3.

1098-109. See Lecture. || μακραιώνων. Hesiod said the nymphs live ten times the age of a palm-tree: and Pindar says of them in a fragm. ισοδένδρου τέκμαρ αἰώνος λαχοῦσαι. They are Dryads (wood-nymphs), Naiads (water-nymphs, Undines), or Oreads (mountain-nymphs). The Nereids, daughters of Nereus, were sea-nymphs (mermaids). See Ant. 987, Μοῖραι μακραιώνες.

1101. πελασθεῖ', *approaching*, from the trans. v. πελάζω, also used as intrans. So Phil. 1311, Χρύσης πελασθεῖ φύλακος, but O. C. 1761, πελάζειν ἐς τούσδε τόπους. A poetic form is πελάω, whence the form ἐπλάθην. Ae. Prom. 896, μηδὲ πλαθείην γαμετὴ τινι τῶν ἔξ οὐρανοῦ. E. Hec. 890, Θρηκὶ πλαθεῖσα ξένφ. E. And. 25, πλαθεῖν' Ἀχιλλέως παιδί. Compounds and derivatives of the simple verb are often used. Tr. 17, πρὶν τῆσδε κοίτης ἐμπελασθῆναι. Phil. 677, τὸν πελάταν λέκτρων ποτὲ τῶν Διός. Hence πλατίς wife, A. Ach. 132.

1101-2. η σέ γε. Phil. 1116-7, πότμος, πότμος σε δαιμόνων τάδ', οὐδὲ σέ γε δόλος ἔσχι ύπὸ χειρὸς ἐμᾶς, is the only other instance in Soph. of the poetic form, whereby in propositions consisting of two clauses, with pronoun in common, the pron. is repeated in the second clause with a certain emphasis, and generally with γε. So Hom. Od. θ. 488, Δημόδοχ', ξέοχα δή σε βροτῶν αἰνίζομ' ἀπάντων· η σέ γε Μοῦσ' ἐδίδαξε, Διὸς παιᾶς, η σέ γ' Ἀπόλλων, also Il. γ'. 409, ε'. 184, κ'. 235. Sometimes the pronoun occurs only in the second clause. cp. Hor. C. 1, 9, 16, nec dulces amores, sperne, puer, neque tu choreas. || τῷ γάρ. See note on 715.

1104. πλάκες ἀγρόνομοι, *rural plains* (or *heights*). πλάξ, properly a level spot, is used of almost any sort of place. Aesch. uses it of *plain* alone, Prom. 704, 914, Eum. 285: Soph. of *a height* in Aj. 499, ἀκραν

ὑπὸ πλάκα Σονίου. Tr. 272, ἀπ' ἄκρας ἡκε πυργώδους πλακός, and perhaps also in Phil. 1216, πρὸς πάτρας Οἴτης πλάκα. But in O. C. 1078, ἀσκόποι δὲ πλάκες ἔμαρψαν, the meaning must be *abysses*, and in O. C. 1560, νεκρῶν πλάκα, and 1573, νερτέρας πλάκας merely *region*. In Eurip. it means *plain* or *height*. Hec. 8, τὴν ἀρίστην Χερσονησίαν πλάκα, Bacc. 14, 307, δικόρυφον πλάκα of Parnassus, 718, σεμνὰς πλάκας *valentes* ὅρεων. Ion 1267, Παρνασσοῦ πλάκες. Herc. F. 958, Ἰσθμον ναπαῖας πλάκας, and merely *region*, El. 1344, δι' αἰθέρας πλακός. The context here would rather lead us to translate it *heights* with the Scholiast, who explains the word by *ai ἔχοχατ, ai ἀνατάσεις τῶν ὥρων*. He also explains ἀγρόνομοι *where wild animals feed*; a sense which seems to be approved by both Wunder and Neue, who refers to 26, φθίνοντα δ' ἀγέλαις βουνόμοις. But as in Ant. 786, ἀγρονόμοις αὐλαῖς, its meaning evidently is *rustic, rural*.

1105. I have edited *μή σ'* for *εἴθ'* because the hiatus after *φίλαι*, where a long syll. is required, seems intolerable. The double *εἴτε*, though frequent, is not essential. In fact I do not think the first *εἴτε* here good Greek in a direct question. || ὁ Κυλλάνας ἀνάσσων, Hermes, to whom this mountain, on which he was born, was sacred. Verg. Aen. VIII. 138, *vobis Mercurius pater est, quem candida Maia Cyllenes gelido conceptum vertice fudit.*

1106-9. ὁ Βακχεῖος θεός, Bacchus himself. So O. C. 678, ὁ Βακχιώτας ἀεὶ Διόνυσος ἐμβατένει. By a similar circumlocution Neptune is called Ποσειδανὼν θεῷ, O. C. 1494. || λόχενμα *new-born babe* (abstr. for concrete). Ἐλικωνίδων, Porson's correction (*Orest. 614*) for Ἐλικωνιάδων. So Ἀμμωνίδας E. Alc. 116, Musgrave's correction for Ἀμμωνίαδας, and Ἀσκληπιδῶν Phil. 1333 for Ἀσκληπιαδῶν. || συμπατέει. Anacreon in Dion Chrysost. ὡναξ (*Διόνυσε*), φ δαμάλης "Ἐρως καὶ νύμφαι κνανώπιδες πορφυρέη τ' Ἀφροδίτη συμπατέοντιν, ἐπιστρέψει δ' ὑψηλῶν κορυφᾶς ὅρεων.

EPEISODION IV. (1110—1185).

[*Oedipus and the Corinthian come out of the palace: the shepherd entering through the eastern stage-passage.*]

(Outline). In this Epeisodion the *περιπέτεια* of the plot culminates. The shepherd appears, and by a severe examination is forced to confess that Oedipus is the son of Laius and Jocasta. No question is asked about the murder of Laius, as Oedipus no longer doubts his guilt in that transaction. At the close the king, full of anguish, bids farewell to the daylight, and retires into the palace.

(Notes). 1110-16. καμέ. The delicate and often (as compared with modern idiom) superfluous use of *κατ*, both in Attic Greek generally, and

in Soph. and Thucyd. particularly, is noticeable here; where its meaning is explained later in 1115 as contrasted with σύ: 'if *even* I must conjecture—when you (the Chorus and Coryphaeus) are better judges than I am.' See κανέμοι 1239. || μὴ ξυναλλάξαντά πω, who never had any dealings with him (dramatic irony): not dreaming that this was the man who had scarcely escaped his homicidal hand in Phocis, who had left Thebes to avoid encountering him as king, who had been commissioned to expose him to death when a babe, and had spared him for this fatal issue. His identity with the babe is yet unknown to the shepherd (see 1146): his guilt in the murder is known. || πρέσβεις. See Lecction. || στραθμᾶσθαι, lit. 'to measure by line', here to conjecture. || εὖ. See 80, 821. || ξυνάδει ξύμετρος, he tallies accurately. || ἀλλως τε, and besides. || ὥσπερ ξγνωκα, I seem to recognise. N. incloses ὥσπερ as spurious, reading δημάς for ἀλλως. || τάχ' ἄν πον, perhaps, I ween, a slight redundancy in expression. || ιδών, if you have seen: the γάρ following seems an answer to this shade of doubt. Yet see 1051.

1117-18. γάρ, yes: the second γάρ Engl. idiom would omit. || Λαῖον ἦν, he belonged to Laius. || εἰπερ...πιστός, trusted as much as any. || ως νοεὺς ἀνήρ, for a man who grazed cattle. See ως γυνή, 1078.

1121-31. οὗτος σὺ κ.τ.λ., hark'ee, old man, look this way and answer me. Cp. Tr. 402, οὗτος βλέψ' ὁδε. || ξύναντος, huttied or lodged. || In line 1128 μαθών depends on οἰσθα, ἀνδρα on μαθών. Render: τὸν ἀνδρα τὸνδ' οὖν, yonder man then—οἰσθα, do you remember, τῷδε που μαθών, that you took note of him anywhere in these parts? || τί χρῆμα δρῶντα, doing what? The shepherd's conscience is uneasy: he 'fights shy', as we say, and even asks, what man dost thou specially mean? see 976, 1076. || ή ξυναλλάξα τὶ πον, or that you had some transaction with him perhaps? carrying on the question from μαθών above. || οὐχ ὥστε κ.τ.λ. not so as to speak at once from recollection: cp. 361, οὐχ ὥστε γ' εἰπεῖν γνωτόν. The rendering is alike, whether ἄτο or ὅπο be read.

1133-40. ἀγνώτα, as he forgets, cp. 677. || After κάτοιδεν I place a colon, feeling sure that a line has fallen out after this, the purport of which might be φοῦμεν θυφώ κατὰ νομὰς ἀλώμενοι, when we were both inhabiting the district of Cithaeron, and wandering in search of pasturage. || ἐπλησιάζον κ.τ.λ. I was in this man's neighbourhood three full half-years, from spring to the rising of Arcturus. Polyb. p. 888, Στρατοκλέος πρωταγεύοντος τὴν δευτέραν ἔκμηνον (ἀρχήν). || Ἀρκτοῦρον. Those who wish to know all about the star Arcturus ('Ἄρκτον οὔρος, bear-ward') and its import in ancient astronomical calculations, will do well to consult J.'s note at p. 305 in his edition of Oed. Tyr. The heliacal rising of Arcturus took place, according to Pliny II. 47, eleven days before the autumnal equinox, i.e. the 12th of September; but Columella says on the 5th. From the begin-

ning of spring therefore (which was counted as the last week in Febr.), when the flocks in those countries left their *σταθμά*, or winter stations, up to the rising of Arcturus, there would be very nearly this time (six months). Nauck says the same custom is still carried on by Greek shepherds. || *χειμῶνα*, *during the winter*, unless *χειμῶνι*, *in the winter*, be read. See Lecture. || *ἐπαυλα* and *σταθμὰ* equally mean *stalls*. || *πεπραγμένον*, *a fact*.

1143. ὡς ἐμαντῷ θρέμμα θρεψαίμην ἔγώ, 'that I might nurture it as my own nursling'=*rear it as my own child*.

1144. τί δ' ἔστιν; See 938. N. also cites Tr. 339, Phil. 896, El. 921. || πρὸς τί, *for what purpose* τοῦτο τούτος ιστορεῖς; *dost thou ask this question?* Besides this sense of *enquiring*, *ιστορεῖν* is used by the tragic poets in the sense of *knowing*, very unusual in prose. See 1484, οὐθ' ὄρων, οὐθ' ιστορῶν. Aē. Pers. 454, κακῶν τὸ μέλλον ιστορῶν. Eum. 455, πατέρα δ' ιστορεῖς καλῶς. Soph. Tr. 282, δῆθεν οὐδὲν ιστορῶν. The tragic writers never employ it in the sense of *relating* or *explaining*.

1146-7. οὐκ εἰς δλεθρον; see 430. || οὐ σιωπήσας ἔστι; see 90. || κόλαζε, *chide*. Cp. Aj. 1107, καὶ τὰ σέμν' ἐπη κόλαζ' ἔκεινος. 1160, λόγις κολάζειν. There is no idea of personal chastisement in the verb.

1149. φέριστε, as if from a comparative φέριων. Homer uses all three forms φέριστος, φέρτερος, φέρτατος. Aesch. uses φέριστος, Sept. 39. φέρτερος, Pr. 770. Soph. only uses φέριστος, and in this passage alone. Eurip. only φέρτερος, Hel. 352.

1151-9. ἀλλως, *in vain*. || πρὸς χάριν, *in kindness* (to oblige). || κλάων, *to your sorrow*=*under durance* here. See 363. || αἰκίσῃ. See Aj. 111, μὴ δῆτα τὸν δύστηνον ὅδε γ' αἰκίσῃ. || ἀποστρέψει χέρας, *bind his hands behind him*, i.e. *pinion him*. Slaves were thus bound, lifted into the air and scourged to make them speak. || δύστηνος, *unhappy that I am*. So Tr. 337, δύστηνος ἔγώ. The reference of δύστηνος to Oed. here, which J. adopts, seems highly improbable. || ἀντὶ τοῦ, *what for?* || τί προσχρύζων μαθεῖν, *what more requiring to learn?* The prep. can hardly be otiose. || δλέσθαι ἀφελον, *I ought to have died*=*would I had died*. || τοῦνδικον, *the honest truth*.

1160-1. ἐσ τριβᾶς Ἐλᾷ, *will drive the matter to delays*=*will strive for delays*. See Ant. 577, μὴ τριβᾶς ἔτι. A. Ach. 386, πορῆσις τριβᾶς. || πάλαι, used of short intervals, see 1157. El. 676, θανόντ' Ὁρέστην νῦν τε καὶ πάλαι λέγω. || ὡς δοτην. See 780.

1166. δλωλας. Since in the perfect the chief regard is paid to the permanence of the consequences of an action, and the action itself is almost left out of view, it is also used to express rapid execution. So in Latin, 'si Antonius perierit, vicimus': in English, "You are undone, if &c."

1167. τῶν Λαιῶν τις γεννημάτων, *one of those born belonging to Laius*. The poet uses *τις* here instead of *τι*, according to the σχῆμα πρὸς τὸ σημαι-

νόμενον (what is *meant*, not expressed) as it is termed. Porson and Schaefer give many instances of this figure in their note on E. Phoen. 1730, and Elmsley also quotes here E. Tro. 735, ὁ φίλτατ', ὁ περισσὰ τιμηθεὶς τέκνον. Bacch. 1305, τῆς σῆς τόδ' ἔρως, ὁ τάλανα, νηὸνος, αἰσχιστα καὶ τάχιστα κατθανόνθ' ὄρώ. A. Ach. 812, ὁ χαῖρε, κολλικοφάγε Βοωτίδιον. Ae. Cho. 893, οἱ γά τέτυνηκας, φίλτατ' Αἴγισθον βία. So ‘*mea Glycerium*’, Ter.

1168. κείνους τις ἐγγενή γεγώς; *some one born among his kin?* Cp. Aj. 1299, ὃς ἐκ πατρὸς μὲν εἷμι Τελαμῶνος γεγώς.

1169–70. πρὸς αὐτῷ γ' εἰμὶ τῷ δεινῷ λέγειν, *I am on the verge of what is dreadful to speak. || κάγωγ' ἀκούειν, and I* (on the verge of what is dreadful) *to hear.*

1171. κείνου γέ τοι δὴ πᾶς ἐκλήγεθ', *yes, that man's son he was certainly called*, whether he were so in reality or not, I do not say.

1174. ὡς πρὸς τὸ χρεῖαν; *ως* is used to express the having something in thought; in which sense it is often found with the partic. fut. Cp. O. C. 71, ὡς πρὸς τὸ λέξων ἡ καταρτύσων μολεῖν; Tr. 1182, ὡς πρὸς τὸ πίστιν τῆρος ἄγαν ἐπιστρέψεις;

1175. τλήμων, *wretched woman*, which may here either mean *poor sufferer*, or have the active sense *audacious, wicked*, which is common to it with δύστρος, κακοδαίμον, τάλας. See note on 790. El. 275, ἡ δ' ὁδε τλήμων. Phil. 363, τλημονέστατον λόγον. So in Latin ‘*miser*’ is used for *scelestus* or *perditus*, and in Engl. ‘*miserable*’.

1176. τοὺς τεκνάτας. Plural for singular: but vague language suits the speaker here.

1177. πῶς δῆτ' ἀφῆκας κ.τ.λ., *how came it then that &c.* A very frequent usage of *πῶς*.

1178. The order is *ως δοκῶν ἀπολεῖν (εἰς) ἄλλην χθόνα*. So E. Herc. F. 984–5, ἀλλα ό δ' ἐπεῖχε τόδ', ὃς ἀμφὶ βωμίαν ἐπτηγέ κρηπῖδ', *ως λεληθέναι δοκῶν*.

1182–4. ἀν̄ ἐξήκοι, *will have come out*. See note on v. 1011. N. reads ἀρ̄ ἐξήκει. But, as the guilt of the death of Laius is not brought in question, but tacitly assumed, the form ἀν̄ ἐξήκοι is used to imply this. || ξὺν οἰς τ'. On the apostrophe *τ'* see 29.

STASIMON IV. (1186—1222).

(Outline.) Oedipus enters the palace: the shepherds quit the stage: and the Chorus, after a melancholy recognition of the uncertain condition of all human happiness, express their sympathy with the miserable fate of Oedipus, to whom they are indebted for so many benefits in former times.

(Notes.) 1188. ὡς...ἐναριθμῶ, ‘*how do I count you living equivalent to nothing!*’ i.e. *how truly do I count your lives as mere vanity!* So

Ecclesiastes xii. 8, Vanity of vanities! all is vanity. || Upon *ἴσα καὶ τὸ μηδὲν* cp. O. C. 810, 918, Thuc. III. 14, *ἴσα καὶ ικέται ἐσμέν*, v. 112, *παραπλήσια καὶ ἀντέλεγον*. *καὶ* is thus used after *ὅμοιος*, *παραπλήσιος*, *ό αὐτὸς &c.*, and after *ὅμοιως*, *ώσατως*, *ἴσως*, *κατὰ ταύτα*, where the Latins use *ac*, *atque*, or even *et*, but the English ‘as’. For the sentiment cp. Aj. 126, *ὅρῳ γάρ ἡμᾶς οἰδέν ဉητας ἀλλο πλήν εἶδωλ*’, *θσοπερ ἔδινεν*, *ἢ κούφην σκίαν*. Pind. Pyth. VIII. 135, *τί δέ τις; τί δ' οὔτις; σκιᾶς ὄντας ἄνθρωπος*, and Ae. Sept. 769—84.

1189. *φέρει*. See note on 590.

1190. *ὅσον δοκεῖν*, sc. *εὐδαιμονία εἶναι*, or *εὐδαιμονίαν φέρειν*.

1192—4. *δαίμονα, fate*. || *βροτῶν οὐδὲν=βρότειον οὐδέν*. See 709.

1195—1203. *δοτις* sc. *ό σὸς δαίμων*. || *καθ' ὑπερβολὰν τοξεύσας*, *shooting too far*, i.e. becoming perilously prosperous. Cp. 876—8.. || *πάντ'*, adverbial, as often. See 477, 823, 1429, Aj. 911, 1415 &c. || *χρησμωδόν*. See Lection. The position of the adj. might be explained by rendering it ‘when she sang her riddles’: but there is still the metrical discord.

1200. *θανάτων πύργος*, *a tower against (=protection from) the deaths caused by the Sphinx*. We should have expected *ἀναστάς*, as this latter clause is opposed to *κατὰ μὲν φθίσας &c.*, but this freedom is not unusual.

1205. *τίς κ.τ.λ.* This constr. is peculiar and difficult. *ξένοικος* has usually been taken as *μᾶλλον ξ.*, borrowing *μᾶλλον* from the preceding comparative. But I am now disposed to supply *ἀθλιώτερός ἔστω* to this place, and calling back *ἐτ* to *ἄτας*, to render: *who amid cruel woes, who amid toils, dwelling with them by a reverse of life, is more wretched?*

1208—9. I have edited the reading *πόσει* for *πατρὶ*. But I subjoin Steel’s note, in which however there is no notice of the metrical difference. Our views as to sense coincide. ‘*For whom the same great haven was sufficient to enter into, as child and as wedded father*. It is called *μέγας λιμήν*, as being greater than it ought to have been, receiving the same person as husband whom it had received as child. Instead of *πατρὶ θαλαμηπόλῳ* we might have expected *πόσει*, as 458, *κάξ ἦς ἔφυ γυναικός νιὸς καὶ πόσις*. But the contrast between the relation of child and father was that which the poet wished to express most strongly, and *θαλαμηπόλος (=νύμφος)* presents at the same time the relation of *πόσις*. On the use of *καὶ* see note on vv. 612, 1187.’ || *πεσεῖν, enter into*. E. Ion, 673, *ἢν τις ἐς πόλων πέσῃ ξένος*. Others refer *πατρὶ* to Laius, as I myself formerly did.

1210. *πῶς ποτε πῶς ποτ’*. So Phil. 687. || *αἱ πατρῷαι ἀλοκεῖς, thy father’s furrows*. We have the same metaphor 1257, 1485, 1497, E. Phoen. 18, *μὴ σπείρε τέκνων ἀλοκα δαιμόνων βίᾳ*, and in Verg. Georg. III. 136, *sulcos inertes*.

1213—5. *ἔφευρέ σ' ἄκοντα, found thee out in thy unconscious guilt*. Cp. Aj. 646. || *δικάζει τ' ἄγαμον γάμον*. With the oxymoron *ἄγαμος γάμος* cp.

O.C. 1549, Ant. 582, 980, 1276, Aj. 665, Phil. 534, 848, El. 492, 1154. The words *τεκνοῦντα καὶ τεκνούμενον*, implying Oedipus and Jocasta, are with some boldness attached to *γάμον*, the meaning therefore being, *time sits in judgment on the incestuous marriage, which had long continued to beget and bring forth children.* || My reading of the next passage is shown in the text and defended in Lecture.

1218-20. Here I have read *εἰδον* for *εἰδόμαν*, keeping *δδύρομαι* and adopting J.'s elegant correction *ὤστερ ίάλεμον χέων*, as one who *pours a dirge*. Elmsley was certainly wrong in desiring to substitute *δύρομαι* everywhere for *δδύρομαι*. See Ant. 693, O.C. 1439, Aj. 383.

EPEISODION V. (1223—1297).

(Outline). In this fifth Epeisodion, the Second Messenger (*ἔξαγγελος*) comes out of the palace, and relates to the Chorus the terrible events which have occurred in it: the suicide of Jocasta, who had hanged herself, and the frantic conduct of Oedipus, who had destroyed his own eyesight, and might every moment be expected to come forth to public view.

(Notes). 1225. *έγγειώς, with native loyalty.*

1227-31. *Ίστρον, Φάσιν.* The Ister (Danube) and the Phasis are taken as the greatest rivers well known in Europe and Asia. The waters of the sea or of a running stream were supposed necessary to wash out the stain of blood. Cp. Verg. Aen. II. 718, E. Hipp. 653, E. Iph. T. 1192, 3. || *ὅσα κεύθει, τὰ δ' αὐτίκ' κ.τ.λ.* with *κεύθει* understand *τὰ μέρη, which it in part hides, and part will bring to light ere long &c.* i.e. the suicide of Jocasta and the self-blinding of Oedipus. The ellipse by which the former of two correlatives is omitted, being mentally understood from the presence of the second, is not infrequent in Pindar and the tragic poets, as Pind. Nem. VIII. 37, *χρυσὸν εὐχονται πεδίον δ' ἔτεροι.* Ae. Ag. 518, *Πάρις γὰρ οὐτε συντελής πόλις,* i.e. *οὐτε Πάρις.* || *ἐκβύτα κούκ ἄκοντα=έκοντα καὶ οὐκ ἀκοντα, act. for pass. wrought by voluntary act.* Nauck refers to O.C. 240, 977, Phil. 1318. See 58, *γνωτὰ κούκ ἄγνωτα.* || *αἱ φανῶσι.* See 316, *ἐνθα μὴ τέλη λύῃ.* This construction (says Mr Malden) is peculiarly adapted for expressing an actually possible contingency in the most indefinite way: and hence it is commonly found in general sentences. He refers to S. Tr. 147, 251, O.C. 395, Aj. 761, El. 771, Ae. Sept. 243, Eum. 321—4, E. Med. 516, El. 792; and from a comparison of these with other passages, Ae. Eum. 33, Thuc. VII. 62, where *ἀν* is inserted, he shews that the presence of *ἀν* denotes that the action itself is considered as consequent and certain, and not merely contingent, though it is left uncertain and contingent, who or what may be the subject, object, or circumstances of

the action; whereas when *ἀν* is not inserted, not only these last are not defined, but the action itself is represented as contingent and uncertain, not as consequent and certain.

1232-3. λείπει (= ἐλλείπει) κ.τ.λ. ‘What we knew before falls not short of being grievously lamentable’ = *little room is left by what we knew before for heavier lamentation*. On μὴ οὐ see 13. || γῆδεμεν is the correction of Elmsley for γῆδεμεν, which is found in all mss. It is adopted by Wunder, Dindorf and Hermann. In his note on A. Ach. 323 Elmsley maintains that from the analogy of the 3rd person plural, which is γῆσαν, and never γῆσαν, the short form in the 1st and 2nd persons also should be restored in the Attic authors. He reads therefore γῆστε in E. Bacch. 1345 instead of εἶδετε, and in A. Lys. 1098, ἐπεπόνθεμες, instead of πεπόνθαμες, and is followed by Dindorf in both passages. In his note Elmsley remarks also that from these passages we learn that the Attics did not always say γῆσμεν, γῆστε, γῆσαν, which was the current opinion.

1234-5. δέ μὲν κ.τ.λ. the first clause is in apposition to the second: we might say *as the speediest word for me to speak and for you to hear &c.* The μὲν implies that more is to come: indeed the δέ in 1237 takes it up. || θεῖον. The belief in the divine descent of a royal family gave its members this title.

1237-40. κάν. See 1110. || ἔνι for ἔνεστι, as πάρα for πάρεστι.

1241-2. γάρ. Superfluous in Engl. || δργγ χρωμένη, in *raging mood*. N. cites Plat. Alc. II. p. 141, πολλούς οὐκ ὁργή κεχρημένους, Herod. I. 137, θυμῷ χρᾶται. || παρῆλθ' ἔσω θυρῶν, *she entered within the vestibule* (entrance-hall leading to the central court). || τὰ νυμφικὰ λέχη means the θάλαμος. See 1262.

1243. ἀμφιδεξιος ἀκμᾶς = ἀμφοῖν χερῶν, Sch. Min. The proper sense of *ambidexter* cannot of course apply here, but we may say *with both hands equally*. Cp. O. C. 1112, πλευρὸν ἀμφιδεξιον. Hesychius quotes ἀμφιδεξιος χερσὶ from the Telephus of Aesch.

1244-8. ἐπιρράξασα (Sch. κλείσασα), *having closed with violence*. ἔσω probably belongs to εἰσῆλθε as E. And. 876, ἀλλ' εἰσθ' εἰσω. Cp. Hom. Il. ω'. 453, θύρων δ' ἔχει μοῖνος ἐπιβλήτη εἰλάτινος, τὸν τρεις μὲν ἐπιρρήσσεσ-κον Ἀχαιοί, τρεῖς δ' ἀναστγεσκον μεγάλην κληῆδα θυράων, τῶν ἀλλων' Ἀχι-λεὺς δ' ἄρ' ἐπιρρήσσεσε καὶ οἷος. ἐπιρράσσειν and ἐπαράσσειν are Attic forms for epic ἐπιρρήσσειν. N. cites Dionys. Hal. VIII. 18, πρὶν ἐπι-ρραχθῆναι τὰς πύλας. || The v. 1246 refers to Oed. || τὴν τίκτουσα, *the mother*. The opt. θάνοι, λίποι come after virtually past time, and as referred to the mind of Joc. || λίποι δέ. Soph. might have written λιπών. But this is a very common arrangement of a sentence, the author seeming unwilling to relinquish the construction with which he began. Cp. O. C. 424, ἡς νῦν ἔχονται καπαναίρονται δόρυ. Hom. Il. δ'. 540-2, ὅστις ἔτ' ἀβλη-

τος καὶ ἀνούτατος ὁξεῖ χαλκῷ δινεύοις κατὰ μέσσον, ἄγοι δέ ἐ Παλλὰς Ἀθήνη χειρὸς ἐλοῦσ', αὐτὰρ βελτέων ἀπερύκοι ἔρωήν. ἄγοι δέ ἐ &c. instead of ἀγόμενος ὑπὸ &c. Verg. Aen. IV. 70, 1, Quam procul incautam nemora inter Cresia fixit pastor agens telis, liquitque volatile ferrum nescius. || τοῖς οὖσιν αὐτοῦ, to his own son, plur. for sing., so τέκκων 1250. See Pron. Exc. XV. || δύστεκνον παιδουργίαν, a wretched child-bearer, for παιδουργόν, abstr. for concrete, with some tautology (τέκνον, παῖς).

1249-50. διπλῶν, a double race (so Herm.) = διπλοῦν γένος : agreeing in plur. number with ἄνδρα + τέκνα, but in gender attracted to the nearer noun: so we must say; for the sexes of her children by Oed. were equally divided. || As to the absence of augment in γοῦτο, to correspond with which κάλει is to be written in 1245, Curtius on the Greek Verb (cited also by J.), I. 138, says that the omission of the syllabic augm. in Homer was purely a matter of choice, and that post-Homeric poetry, adopting that license, makes greater use of it in proportion as it is removed from the language of ordinary life. Hence it is rare in iambics; and its instances in tragedy are some in the lyric parts, a few in the speeches of messengers, these being chiefly narrative, and Homer having dropped the augm. more freely in narrative parts than in speeches: see O. C. 1606.

1251. For the order of words here (hyperbaton) N. cp. El. 688, χῶπως μὲν ἐπολλοῖσι παῦρά σοι λέγω, οὐκ οἶδα τοιοῦδ' ἀνδρὸς ἔργα καὶ κράτη.

1253-4. ἐκθεάσασθαι, to see out (to the end). || περιπολοῦντα. περιερχόμενον ὥσπερ ἐμμανῆ, Schol.

1255. ἔγχος, weapon generally, specifically sword, as Aj. 95, 287, 658, 907. Ant. 1232, 1236. Tr. 1034. Cp. 170, 969.

1256-7. ὅπου κίχυ. The constr. is zeugmatic, ἔξαιτῶν containing the added sense of ζητῶν or ἐρωτῶν. I read κίχυ for the vulg. κίχοι, which is ungrammatical here. Ἐν κίχοι would stand, but not aor. opt. without ἐν. See on ῥυσούμην 72. Cp. Ae. Ag. 1532, ἀμηχανᾶ ὅπα τράπωμαι. Thuc. II. 52, οὐκ ἔχοντες ὅτι γένενται. Plat. Rep. II. 368 οὕτε γάρ ὅπως βοηθῶ ἔχω... οὔτ' αὐτὸς μὴ βοηθήσω ἔχω. See Lecture and Exc. IV. || μητρόφαν ἄρουραν. The same metaphor occurs 1485, 1497.

1258-60. N. cites Aj. 243, ῥήμαθ' ἀ δαίμων κοιδεῖς ἀνδρῶν ἐδίδαξεν. cp. Ae. Ag. 663. || ὑφηγητοῦ see 966.

1261-2. πύλαις διπλαῖς, the folding-doors. || ἐκ δὲ πυθμένων ἔκλιψε κοῖλα κλῆθρα. After reading very much controversy respecting these words, my impression is, that not one of the commentators writes with entire confidence in favour of the particular explanation which he finally selects. I shall certainly make no exception in my own favour. It seems to me that Liddell and Scott, under κλεῖθρον and πυθμήν, avoid interpretation of this place, and under κοῖλος they do not cite it. How Joc. had secured herself in the θάλαμος, there is but one word to indicate, ἐπιρράξασα, and as this is

explained to mean ‘having dashed to’, it appears that this single act prevented entrance from outside; and that no elaborate act of barring or locking was performed: but that the simple shutting with force fastened the door by a spring lock or bolt. My feeling therefore inclines me to agree with those who take *κλῆθρα* to mean ‘the panels’ themselves of the doors, and *πυθμένες* ‘the door-posts’ in which they were imbedded: understanding κοῖλα ἔκλινε to mean *he broke inward* (a sort of excavation)=*he burst open the yielding panels*. Vergil writes, in a passage cited below, ‘cavavit robora’.

I subjoin however a fuller discussion of the words by Mr Steel, which seems to reach the foregoing conclusion. “This is usually taken to mean, *He forced the hollow bars from their sockets*. The *κλῆθρα* would thus be what are usually called *μοχλοί*, one or more of which were used. This bar, having one end firmly fastened by a staple in one of the door-posts, was drawn across the door and let into the other post by a groove made to receive the end of it. In this end of the bar a hole was made, in the direction of its length. There was a corresponding hole in the post, and from the other side of the post the bolt or *βάλανος* was passed through, extending into the hole of the *μοχλός*, which was thus retained firmly in its place; the *βάλανος* was drawn out by an instrument called *βαλανάγρα*, and the orifice in which it was inserted was called *βαλανοδόκη*. This is the substance of Mr Bloomfield’s note on Thuc. II. 4. Dr Arnold on that passage says that the *βάλανος* was a sort of pin or bolt inserted into the bar, and going through it into the gates. It is difficult to conceive how this could serve to keep the *μοχλός* in its position. The manner of fastening the door among the ancients is on many occasions involved in much obscurity. See Hom. Il. §. 168, 9, and Heyne’s note. In the passage before us the *κλῆθρα* may be called κοῖλα from this hole made at the one end of the bar as we have described. Wunder dissents however entirely from the usual method of translating the passage, and takes *πυθμένων* to mean *hinges*, and *κλῆθρα postes*, the *door-posts*; quoting Verg. Aen. II. 480. *Limina per rumpit postesque a cardine vellit aeratos; jamque excisa trabe firma cavavit robora, et ingentem lato dedit ore fenestram: and v. 493 labat ariete crebro janua, et emoti procumbunt cardine postes;* in both of which passages however we must evidently follow Heyne in taking postes to mean the *door* itself or the *leaves of the door*. If *κλῆθρα* may be taken for postes in this sense, a sense which agrees very well with the other passages in which the word is found in Sophocles, 1287, 1294, Ant. 1186, ἔκλινε κοῖλα may perhaps be taken together as equivalent to Vergil’s *cavavit, bent inwards*; for the epithet κοῖλα can scarcely be itself applicable to either *door-posts* or *door-leaves*. Theocritus however, Id. xxiv. 15 has *σταθμὰ κοῖλα θύραν*. The Scholiast interprets, *ἀνέτρεψε τὰς θύρας, καὶ κατέβαλεν ἐκ τῶν πυθμένων.*”

1262. κάμπιπτει στέγη, and rushed into the chamber. The θύλαμος was on the ground floor, and its door opened into the παστάς, or open hall in which we must suppose Oed. to be (*φουτῶν*) surrounded by domestics, among whom was this ἔξαγγελος. (See Guhl and Köner, Life of the Greeks and Romans Engl. Tr. p. 80.)

1264. πλεκταῖς ἑώρας ἐμπειλεγμένην hanging by the neck (lit. entwined) in a twisted noose. J. adds 'of swinging cords', and supposes the use of ἑώρα to imply that the body is still oscillating, which I cannot suppose, though ἑώρα or αἰώρα means a swing. See Lection, and the citation there given by Wu. from Eustathius.

1266–7. χαλᾶ, properly 'laxat', *loosens*, here 'solvit', *unties*. || ἔκειτο τλήμων. Though, when an adjective is thus added for the sake of definition, it has usually the article with it, yet this is sometimes omitted by the tragedians with τάλας, τλήμων, δόστηρος. See Tr. 1104, Aj. 905, El. 160, 450 || δεινὰ δ' ἦρ. This δὲ in the apodosis is repeated from the δὲ in the protasis, ἐπει δὲ γῆ &c. See Buttm. Exc. XII. ad Dem. Meid. § 2. No doubt however it is used here for more emphatic designation, and the passage may be compared with El. 293, 4, πλὴν ὅταν κλίη τυὸς ἥξοντ 'Ορέστην, τηρικῶτα δ' ἔμρανής βοῦ παραστᾶ·' where πλὴν in the protasis, being equivalent to δέ, leads to the use of the subsequent δέ. || τάνθένδε, what followed. So O. C. 476, El. 1307, Phil. 895.

1269. περόνας, brooches. The περόνη or πόρπη (*πείρω, περάω, pierce*) was common to the Doric tribes, who wore a short tunic without sleeves, fastened at the shoulders by a brooch, which also, as in modern times, served as an ornament. Herodotus (v. 87.) mentions that on occasion of a defeat of the Athenians by the Aeginetans, and the return of one man alone out of the expedition, the widows of those that had been slain put to death the single survivor by piercing him with the pins of their brooches, and that the Athenians in consequence ordered their women in future to wear the Ionian dress, originally the Carian, which was a long flowing robe, not requiring the περόνη, but fastened by a zone. He adds that what was then called the Dorian dress, was formerly used by all the Greek women. Eurip. Phoen. 62 also describes Oed. as χρυσηλάτοις πόρπαισιν αἰμάζας κόρας. The brooch was either worn on one shoulder, or, as is evidently the case here, on both. For another instance of the destructive employment of these brooches see Eurip. Hec. 1170. || αἴσου ἔξεστέλλετο, which she wore. οὐθεὶς κύκλων, the pupils of her eyes. Ant. 974, Phil. 1354.

1271–4. ὁθούνεκ' κ.τ.λ. αἰσθοωστο for ὄψοντο gives: that they had not perceived what ills he had been suffering or what he had been doing (i.e. the exposure, the murder, the marriage); but in darkness for the future they should see (i.e. should not see at all) those whom they ought not (to have seen), and should not recognise those whom he had desired (to behold).

Hermann's proposed δψαντο is certainly inadmissible. I assume that an unwise scribe, fond of assimilating, substituted δψουντο for αἰσθουντο because he saw the same opt. δύσιατο occurring afterwards. See note at the close of Excursus XI. ἐν σκέτῳ ὥρᾳ of course means not to see at all: those whom they ought never to have seen are his unhappy children: those whom he had so long wished to see are his true parents. The relation of the tenses here gives to the imperfects pluperfect force, and, as they all refer to facts, they are indic., not opt. || On δόθοντα see 572. Whether it mean *that* or *because*, it takes indic. in oratio recta, as in 572, but opt. in oratio obliqua here and O. C. 944, which compare.

1275-81. ἔφυμνῶ, 'decantans', repeating this refrain. || πολλάκις τε κούχ ἄπαξ ἤρασε, *he continued to tear again and again*. See Herod. VII. 46. || ἐπάλρων, sc. τὰς περόνας, *the brooches*. || μυδώσας σταγβνας clammy drops: ἀλλ' ὁμοῦ κ.τ.λ., *but a black shower of hail and blood together was streaming down*, reading χαλάζης αἷμαρός τ' with most codd. The mixture of tears (χαλάζης) and blood seemed black. || τάδ' ἔ δοιν κ.τ.λ., *these blended woes have burst from twain, not from one alone, but involving man and wife*. || 1286. νῦν δ' ἔσθ' κ.τ.λ., *has the sufferer now any respite from pain?* Linwood supplied τίνι for the old r. τίνι, and later edd. have followed him.

1291-6. ἀράος, as 276, 644. || ὡς ἡράσατο = ταῖς ἀράῖς ὡς ἦρ. || στυγοῦντα, *one who hates*. This verb has no other meaning in Soph.: J.'s view is therefore erroneous. For the sentiment cp. Aj. 924, ὡς καὶ παρ' ἔχθροις ἀξιος θρήνων τυχεῖν. Verg. Aen. XI. 259 vel Priamo miseranda domus.

EXODOS. (1297—1530).

(Outline.) The Chorus, in the anapaests (with which the Exodos begins), express to Oedipus the horror which they feel in beholding him. He replies with lamentation; and in the dialogue which ensues (1313), at first lyrically commatic, afterwards returning to iambics, he gratefully acknowledges their kindness, and charging Apollo as the author of his woes, he confesses his act of self-mutilation, declaring it impossible for him to look any mortal in the face, or to remain among the haunts of men. He curses the man who saved him in childhood, shewing what misery death would have spared him. As things are, he has attained the very climax of human wretchedness. The Chorus think death would have been better for him than a life of blindness (1367.) He gives reasons at some length for having deprived himself of sight. He would, had it been possible, have destroyed his sense of hearing also. He then bursts into a pathetic lamentation, apostrophizing all the places and things connected with the events of his past life. Finally he prays them to remove him from contact with human life by killing or exiling him (1416.) Creon, they say, is coming:

he will determine. Oedipus shrinks from the interview with one whom he had wronged. Creon enters (1422) and blames the public exhibition of the wretched man. In the dialogue between them Oedipus first entreats that he may be removed from the land of Thebes. Creon says he will take time to consult the oracle. Oedipus respects his wish: commends to Creon the funeral of Jocasta, and the care of his daughters. (1446.) Hearing their voices, he learns that Creon has sent for them to console their father. He addresses them in words of tender sympathy and love, and again commits them to the charge of their uncle. (1480.) A short trochaic dialogue follows, in which Creon separates the father and daughters. (1515.) The drama concludes with moral reflections of the Chorus, who from this example deduce the ancient maxim, that no man ought to be called happy before the end of life. (1524.)

(Notes) 1297. The use of anapaestic rhythm here shows that the Chorus first shrinks back from the sight of the bleeding Oed. who is led out by attendants, then, turning back addresses him (*τις σ'*), then recoils again (ἀλλ' οὐδ'). In the four anapaestic lines spoken by Oed., we must suppose him to move up and down in agitation, watched and guarded by his slaves. See G. Wolff.

1299. ὥστα—προσέκυρσα. The dative is the usual case after this verb: but such compounds frequently take either the case which the sense of the verb itself, or that which the proposition governs. So ἐπιστρατεύω will govern either dat. or accus. The present tense of this verb is προσκύρω, though the aor. is derived from a form not in use, προσκύρω.

1300. τις ὁ πηδήσας μείζων sc. πηδήματα. See 264 note. *What evil genius is it that has leapt greater than the greatest* (i.e. larger than the largest) *leaps*, πρὸς σῇ δυσδαιμονὶ μοιρῷ, *to bring about thy unhappy fate* = πρὸς σοι τῷ δυσμάρῳ, as Schneid. says. It is scarcely right perhaps to say with Valckenaer on Hipp. 817 and Brunck on this passage, that the tragic poets use the Doric μάσσων, μάκιστος (from μῆκος) for μείζων, μέγιστος. But it is evident that the sense of the former readily passes into that of the latter, and that they may be used promiscuously, as here.

1306. παρέχεις, *cause, excite*; a sense very common in Eurip. So Hec. 1113. φύθον παρέσχεν οὐ μέσως ὅδε κτύπος. Hipp. 434; T. A. 606. So Plato Phaedr. p. 250, δεινόνδιον παρέχεν ἔρωτας φρόνησις, and elsewhere.

1310—11. διαβεῖ φοράδην, *run abroad*. E. Andr. 1166, Rh. 888. || ὦ¹ ἔξηλουν (ποτε). Ἡν is in its relative sense, as Elms. says, here and in vv. 947, 1515. *Woe is me for the leap which thou didst take!* We have the same metaphor in 1301, and in Ae. Pers. 515, ὃ δυσπόνητε δάμον, ὡς ἄγαν βαρὺς ποδοῖν ἐνήλουν παντὶ Περσικῷ γένει.

1312. ἐς δεινόν κ.τ.λ. *yea to a dread calamity* ‘quum auditu crudelem, tum visu nefariam’: in the words of Cic. pro Plancio 41.

1313–18. The lamentations of Oed. (*τὰ ἀπὸ σκηνῆς*) are in dochmiac metre specially suited to such moods, and made still more so, as Wolff observes, by the tremulous resolution of long into short syllables. The pauses of his anguish are supplied by the iambics of the Chorus. || *σκέτον νέφος*, *cloud of darkness*, i. e. *dark cloud*, which overspreads my eyes. So Ant. 114, *χιόνος πτέρυγι*, El. 19, *μετρων εὐφρόνη*, *starry night*. See also 758, 857, and note on 532. || *ἀπότροπον=ὅ τις ἀν ἀποτράποιτο*, Hesych. *what one would turn away from with horror, abominable*. || *ἐπιπλόμενον ἄφατον*, *assailing me indescribably*. || *ἀδάματον*, *insuperable*. || *δυσῷριστον ὄν*, *with a fair breeze wafting woe*, cp. 423. || *οἷον εἰσέδυ—κακῶν*, *with what violence hath entered me the maddening pain arising from these points, and the recollection of my woes*.

1319. *τοσοῖσθα, so great*. The sense ‘so many’ for *τοσοῖδε* is only found once in Soph., Tr. 54.

1322–3. *ἔπιπλος*, *attendant*, not always in a servile condition like *ἀμφίπλος*. || *ἔτι γὰρ ὑπομένεις—κηδεμών*. See Aj. 360, *for you still put up with me as my friendly watcher*. See Lection. If we can defend the quantity *κηδεύων*, this reading can be kept.

1326. *σκοτεινός*, *in the dark, blind*. Cp. 419, *βλέποντα νῦν μὲν ὅρθ'*, *ἔπειτα δὲ σκότον*. E. Alc. 385, *καὶ μὴν σκοτεινὸν ὅμμα μον βαρύνεται*. And for a similar sentiment, Aj. 15–6, *ώς εὐμαθές σου, καν ἀποπτος ἦς, ὅμως φώνημ' ἀκούω καὶ ξυναρπάζω φρενί*.

1327–8. *πῶς ἐτλης, how didst thou endure?* See note on 602. || *τοιαῦτα*. See note on 264. || *ὄψεις, eyes*. Cp. Ant. 52, *διπλᾶς ὄψεις ἀράξας*. || *μαρᾶναι, ruin*. || *τίς σ' ἐπῆρε δαιμόνων; what god incited thee?* Cp. E. Or. 286, *Λοξίᾳ δὲ μέμφομαι, δόσις μ' ἐπάρας ἔργον ἀνοσιώτατον*, where the word governs an acc. of the thing as well as one of the person. || The answers to these questions are given, as Wolff notes, in chiastic order: Oed. first answers the second question, *τίς σ' ἐπῆρε*; then the former, *πῶς ἐτλης κ.τ.λ.* Soph. often writes thus: see 530–42.

1329. Instead of *ἥν* here we might have expected *ἐστι*, but *ἥν* is often used where other languages use the present, either when a conclusion is drawn that something is not as it might have seemed to be (in which case *ἥν* is generally accompanied by *ἄρα*, as E. Hipp. 359, *Κύπρις οὐκ ἀρ' ἥν θεός*, Tr. 412, *οὐδέν τι κρείσω τῶν τὸ μηδὲν ἥν ἄρα*), or when reference is made to something said before. In his Phaedo, 68 B. Plato says of one who is reluctant to die, *οὐκ ἀρ' ἥν φιλόσοφος δλλὰ φιλοσάματος*. Heindorf, in his note here, cites many passages illustrating this use of *ἄρα* *ἥν*, and ends by saying: ‘illud certum puto, his locis omnibus praesens quoque potuisse, usurpari autem *ἥν ἄρα* pro *ἐστιν* ibi fere ubi contra quam expectaverit aliquis rem habere se reperit’. Among the places he cites are Soph. O. C. 150, 1697. Phil. 978. E. Iph. A. 944. A. Av. 280. Equ. 382.

Vesp. 821. Pax 22, 566, 819. Hesiod, "Εργ. 11. Theognis, 519. Xen. Oec. I. 20. Plat. Rep. II. p. 362, A.

1330. ὁ κακὰ—πάθεα. Cp. 377, 1382, 1440-1.

1331. αὐτόχειρ. The position of this word is strange. We should have expected it to be connected with ἔγω τλάμων. Nauck. cp. Il. φ'. 275, ἀλλος δ' οὔτις μοι τόσον αἵτιος οὐρανώνων, ἀλλὰ φίλη μῆτηρ. Wolff cites Bekk. anecd. 468, αὐτόχειρα, οἱ τὸν ἑαυτὸν ἀνέλοντα μόνον, ἀλλὰ καὶ ἐπὶ τοῦ πράξαντος ὅτιον τῇ ἑαυτῷ χερί. See 266. Ant. 900.

1337-9. τί δήπ' ἐμοὶ κ.τ.λ., what have I remaining to look upon, or love, or converse with, so as to listen to, with pleasure? ήδονά (=ηδέως) is referred to each adjective. Considering that the dat. is unusual for the frequent constr. πρὸς or καθ' ήδονά, I would now read nom. ηδονά, which varies the form, but not the sense; what pleasure to me henceforth is aught that can be seen or fondled, or addressed and listened to?

1340-3. ἐκτέπτων, proleptic, as θαλάσσων 1411. || τὸν μέγ' οἰδέριον, the great destroyer. See Lection. Wolff cites Ae. Pr. 648, ὁ μέγ' εὐδαιμον κόρη. E. Or. 1691, ὁ μέγα σεμνὴ Νίκη. Hes. "Εργ. 286, μέγα νήπιε Πέρση.

1345. ἔχθρότατον. A very rare form in Attic Greek for ἔχθιστον.

1347-8. δεῖται κ.τ.λ. O wretched for thy state of mind and thy calamity alike (gen. caus.) how I could have wished never to have known thee anywhere. Cp. Tr. 734.

1349-51. ὅστις ήν. So El. 1123, δόθ' ήτις ἐστὶ προσφέροντες. || ὃς ἄγριας—πράστων κ.τ.λ., who took me, when exposed in the pasture, (ναπαταῖς ἐν Κιθαιρῶν πτυχᾶις, 1026), from the cruel fetter on my feet, and delivered me from death and saved me, doing nothing thankworthy. But I now remove νομάδ', as a corruption, reading for it ἀπό μ'. See Lection.

1352. ἔρυτο, (or ἔρρυτο var. r.), must be aoristic here as in Hom. Il. ε'. 23, ἀλλ' Ἡφαιστος ἔρυτο, σάσως δὲ νυκτὶ καλύψας. This supposes a form in μι, ρύμι=ρύω. Elsewhere in Homer it is always a contracted imperfect, as in Il. δ'. 138, ἦ οἱ πλεῖστον ἔρυτο, διαπρὸ δὲ εἴσατο καὶ τῆς, where the usual protection of the girdle is implied.

1356. θέλοντι—ήν. The verbs εἶναι and γλγνεσθαι are often accompanied by a participle of the verb 'to wish', &c. in the dative; and the participle only, as the leading idea, is translated by the finite verb. Od. γ'. 228, οὐκ ἀν̄ ἔμουγε ἐλπομένω τὰ γένοιτο, I had not hoped this. So in Latin; Sallust, Jug. 100, uti militibus exaequatus cum imperatore labor volentibus esset. Tacit. Agr. 18, quibus bellum volentibus erat. Ann. I. 59, bellum invitis aut cupientibus erat. Render: this I also would wish (ήν being imperfect).

1357-62. οὐκούν—ἡλθον κ.τ.λ. then I should not have become &c.; ηλθον = ἐξῆλθον, see 1011, as ήκω in 1519, ἀλλὰ θεοῖς γ' ἔχθιστος ήκω, is used in the sense of ἐξήκω, betokening result. Cp. El. 1056, οἴταν ἐν κακοῖς

βεβήκης. || ἄθεος, abhorred by the gods. || ὁμογενῆς δ' ἀφ' ἡν κ.τ.λ., and a joint parent with her from whom &c., in an active sense; the passive being usual. See Lection.

1365-6. πρεσβύτερον, greater, stronger, more grievous, a rare sense. It is usually employed in a good sense, as the Latin ‘antiquius’. Eur. fr. incert. xi. ed. D., ἔγώ δ' οὐδὲν πρεσβύτερον νομίζω τὰς σωφροσύνας. Herod. v. 63, τὰ γάρ τοῦ θεοῦ πρεσβύτερα ἐποιεῦντο ή τὰ τῶν ἀνδρῶν. Plat. Symp. 218 D., ἐμοὶ μὲν γάρ οὐδὲν ἔστι πρεσβύτερον τοῦ ως ὅτι βέλτιστον ἔμε γενέσθαι. Cic. uses both the comparative and superlative of ‘antiquus’ in this derivative sense very frequently; e.g. Ep. Att. II. 22, nihil sibi antiquius amicitia nostra fuisse. κρέσσον, like πρεσβύτερον here, is also used in a bad sense 1374, κρέσσον’ ἀγχόνης. So Thuc. II. 50, γενόμενον κρέσσον λόγου τὸ εἶδος τῆς νίσου. II. 64, ἡ νόσος, πρᾶγμα μόνον δὴ τῶν πάντων ἐλπίδος κρέσσον γεγενημένον, worse than one could expect. || The termination of these laments with the name Οἰδίποτος is, as Wolff justly says, most pathetic, offering a sad contrast to his boastful words at 8, ὁ πᾶσι κλεψὺς Οἰδίποτος καλούμενος. This was the lot of Oedipus.

1371-4. The idea that injuries inflicted in this life remained in another is strikingly shown by Vergil in his description of Deiphobus in Orcus, Ae. vi. 494, &c. || θυμασινοὶ ποῖοι, Cp. Aj. 462, καὶ ποῖον θυμα πατρὶ δηλώσω φανεῖς Τελαμῶνι; || οὐν κ.τ.λ., to whom alike I have done deeds too bad for death by the halter to atone. Cp. on dat. A. Vespr. 1350, πολλοῖς γάρ ηδη χάτερος αὐτῷ εἰργάσω. On gen. A. Ach. 1251, τοῦτο δῆτ’ οὐκ ἀγχόνη; E. Bacc. 246.

1375-6. ἀλλά. This ἵποφορά in Demosthenes is usually ἀλλὰ νὴ Δία, corresponding to the Latin ‘at enim’, Engl. but, it is said. || ή τέκνων δῆτ’ ἔψις ἦν ἐφίμερος βλαστοῦσα. We might have expected βλαστόντων to be used referring to τέκνων; but the combination in such cases being regarded as a mere circumlocution containing one principal idea, the word in concord frequently thus refers not to the genitive, but to the governing word. Cp. 1400, τούμον αἷμα πατρός, the blood of my father shed by me. Ant. 793, νεῖκος ἀνδρῶν ξύναιμον, kindred strife. || βλαστοῦσ’ ὅπως ἐβλαστε. A usual form of gently passing over a disagreeable subject. See O.C. 273, ικέμην ιν’ ικόμην. 336, εἴσ’ οὐπέρ εἰσι. E. Or. 78, ἐπεὶ πρὸς Ἰλιον ἐπλευσόν οὕτως ἐπλευστα θεομανεῖ πότμῳ. || προσλεύσσειν. This pleonastic use of infin. is common enough. See 1339, Tr. 693, δέρκομαι φάτιν ἀφραστον, ἀξύμβλητον ἀνθρώπῳ μαθεῖν. Phil. 848. Ae. Prom. 766. Pers. 387. A. Av. 1713.

1380. κάλλιστ ἀνὴρ εἰς ἐν γε ταῖς Θήβαις τραφεῖς, the one man of all in Thebes at least who had been most nobly educated. This is perhaps a stroke of clap-trap on the part of Soph., to gratify his Athenian friends, who would relish a sneer at their hereditary enemies, the Thebans. These were so much a by-word for ignorance that their own poet Pindar dreads the

danger of incurring the ἀρχαῖον δυεῖδος Βοιωτίαν ὑν. Oed. had been reared in Corinth, which Soph. would regard as a better training-school than Thebes. Hence his *ἐν γε ταῖς Θῆβαις*. It is surprising that no commentator, so far as I am aware, should have discerned that the words κάλλιστα τραφεῖς mean that Oed., having had a Corinthian education (where the Isthmian games, as well as the frequented locality, insured an excellent education), was better qualified than any Theban to appreciate and use the aesthetic opportunities afforded by so many grand works of art, ἄστυ, πύργος, δαμόνων ἀγάλματα, &c. || For *εἰς ἄνηρ* see Aj. 1340, *ἐν' ἄνδρ' ἰδεῖν ἄριστον Ἀργείων*. E. Heracl. 8 πλειστων μετέσχον *εἰς ἄνηρ Ἡρακλέει*.

1383. Since it is not true that Oed. did in his ἀρὰ require all men to thrust out (*ἐθέν*) one of the race of Laius, and since the transference of the full stop from *Λατὸν* to follow *ἄναγνον* gives such perfect and admirable sense to the whole passage, it seems the merest perversity to insist on retaining what is manifestly bad and false. What can be more suitable in the mouth of Oed. here than this question: ‘How could I, who in my own person have entailed such foul disgrace on the family of Laius, have ventured to look steadily in the face the departed members of that family in the world below? Surely I could not.’ || Bentley, in his note on Hor. C. I. 3, 18 where he would read ‘rectis oculis’, brings a crowd of examples like this *ὅρθοῖς ὅμμασιν*, as Xen. Hell. VII. 1, 3, *ἀναβλέψωμεν ὅρθοῖς ὅμμασιν*. Hor. C. ii. 2. 23, ‘oculo irretorto’.

1386. *εἰ τῆς ἀκουούσης κ.τ.λ.*, if there had been besides (*ἔτι*) a mode of obstructing (*φραγμός*) the fount of hearing through the ears. *τῆς ἀκουούσης δι' ὥτων πηγῆς*, the hearing fountain, a remarkable phrase.

1387. *οὐκ ἂν ἐσχόμην τὸ μὴ ἀποκλήσαι*, I would not have refrained from closing up; the metaphor being kept up, by which the senses are looked upon as fountains flowing from the body. The infin. frequently takes the article when it is looked upon as the subject, or, as here, the object of the main action. Also, as here, the infin. is put with the accus. of the article, where the genitive might have been expected. Ant. 778, *τείξεται τὸ μὴ θανεῖν*. || *ἴ' η*. In which case I should have now been &c., *η* being evidently the imperfect in sense. “*Iva, in which case*, is thus used with the indicative of a past tense to express what *would have happened if* &c.; the imperfect being used as here, when the result is present, the aorist or pluperfect when it is past. *ώς*, *ὅτως*, and *ὅφρα* have the same construction as *ἴva*. Elmsley in his note correctly observes that the preceding clause must intimate not a thing that has taken place, but a thing that ought to have taken place. It can also be rendered as if final, *that I might now have been (or be) &c.* Other examples of this constr. are: in poetry with *ἴva*, E. Hipp. 647-9; with *ὅπως*, Ae. Pr. 751-3; A. Pax, 136-7; with *ώς*, E. Hipp. 925-7, 1079-80. Many occur in Plato and

Demosth., all with *ἴνα*. See Kühner Gr. Gr. § 553. || τὸ γάρ τὴν φροντίδ^{κ.τ.λ.}, *that thought should dwell outside of miseries is a sweet consolation.* He means that his senses would not have had the power of aggravating his misfortunes.

1391. *ἰώ Κιθαιρών.* Wolff cites Longinus (*περὶ εὐρέσεως*). κινεῖ δὲ ἔλεον καὶ λόγος πρὸς τόπον τινὰ γιγνόμενος. παράδειγμα τούτου τὸ Σοφοκλέους ὃς πεποίηκεν Οἰδίποδα πρὸς τὸν Κιθαιρῶνα διαλεγόμενον, *ἰώ κ.τ.λ.*, and E. Phoen. 801, *ὦ Κιθαιρών,* μήποτε τὸν θανάτῳ προτεθέντα ὥφελες Οἰδίποδαν θρέψαι βρέφος ἐκβαλον οὔκων.

1392-3. ὡς ἔδειξα μήποτε, *that I might never have shown.* See 1389. For similar instances of *μή* placed after its verb see 255. O. C. 1365. Phil. 67, 653. El. 993. But it must be noted that this can happen only when *μή* is attracted to some word (after the verb) on which it has to throw its emphasis, as here to *ποτέ*, in 255 to *θεῖλατον*, in Phil. 67 to *ταῦτα*, in 653 to *τῷ*, in El. to *κακῷ*. || ἔμαυτὸν ἔνθεν. see 15.

1394. τὰ πάτρια λόγῳ, *by report my father's.* πάτριος has both senses, *patrius* and *paternus*; the former clearly in Ant. 806, Phil. 1213; the latter here and in Phil. 398. When applied to places, πατρῷος seems sometimes the same as πάτριος, because in fact our country, or native land or city (πάτριος) is also the abode of our father and ancestors, πατρῷος. But πάτριος οὐσία is never used for πατρῷα, nor πάτριος ξένος for πατρικός (A. Ar. 142, Thuc. viii. 6) or πατρῷος. Matthiae on E. Hec. 78 thus corrects Porson's observation that the Attics used πάτριος and πατρῷος promiscuously. It is worth remarking perhaps that, while πατρῷος is used very frequently by all three tragic poets, πάτριος is scarcely used a dozen times by Eurip., less often still by Soph., and only once by Aesch. Ag. 1157, and that πατρικός is only used once by any of them in Eurip. Ion 1304. || οἷον ἄρα με. See Aj. 367, οἵμοι γέλωτος, οἷον ὑβρίσθην ἄρα.

1396. κάλλος κακῶν ὑπουλον, *a beauteous outside, full of sores within.* The genitive κακῶν depends upon ὑπουλος, as 83, πολυστεφῆς δάφνης. ὑπουλος is said of an unhealed wound beneath a scar.

1397. κακός τ' ὧν κάκ κακών. El. 589, εὐσεβεῖς κάκες εὐσεβῶν βλαστόντας.

1399. στενωπός, properly an adjective. στ. sc. ὁδός, narrow pass, glen.

1400. τούμον ἀλμα πατρός, *the blood of my father shed by me.* See 1375. E. Phoen. 30, τὸν ἔμὸν ὠδίνων πόνον. Here ἀλμα means bloodshed.

1401-3. If with Nauck, myself, and others, ἔτι be read here, or if τι be read with J. and others, the constr. is simple and easy. But if ὅτι, the r. of codd., be kept, a very unpleasing anacoluthic constr. is the result. || ὡς γάμοι, γάμοι. On the use of plur. for sing. Wolff cites Longinus § 23, ἔσθ' οὐ προσπίπτει τὰ πληθυντικὰ μεγαλορρημονέστερα καὶ αὐτῷ δοξοκομπούντα τῷ ὄχλῳ τοῦ ἀριθμοῦ...πάντα γάρ ταῦτα ἐν ὄνομά ἔστιν Οἰδίποος, ἐπὶ δὲ θατέρου Ἰοκάστη.

1405-6. *ἀνεῖτε.* In the plural of the aor. 2 of the compounds of *ἴημι*, and especially in the middle voice, the Attics instead of ε more commonly use ει, which is regarded as the augment. || *κάπεδειξατε κ.τ.λ.* The last words *νύμφας γυναικας μητέρας τε* clearly refer to only one person, Jocasta. It would therefore seem most probable that the corresponding terms in the preceding verse refer to Oedipus alone; and then the meaning must be: *you have combined in one person the relation of father, brother and son, and in one person also, those of bride, wife, and mother.* The sense thus required for *ἀποδεικνυμι*, *cause, bring to pass, render*, with two accusatives, is very frequent in Xenophon as well as elsewhere. But the difficulty lies in *αἷμ' ἐμφύλιον*, to which violence must be done, to force it into the sense required. We must therefore render it more plainly; *you have produced fathers, brothers, sons, mingled of one race, brides, wives and mothers; in other words, you have produced confusion or mixture in the relationship of father, brother and son, and of bride, wife and mother:* the plural in the second line, where Jocasta alone is meant, arising from the use of that number in the previous line, where probably all the different persons in the family are alluded to, who bore to each other the relations mentioned.

1409. *ἄλλ' οὐ γάρ κ.τ.λ. but since &c.* Cp. with the sentiment Isocr. Dem. 5 A, *δι ποιὲν αἰσχρόν, ταῦτα νόμιζε μηδὲ λέγειν εἶναι καλόν.* Heliodor. IV. 10, *κρύπτουσαν ἀ καὶ πάσχειν αἰσχρόν, καὶ ἐκλαλέν αἰσχρότερον.* P. Syrus. Sentent. 792, *quod facere turpe est, dicere ne honestum puta.* Cp. Phil. 86.

1410-14. N. cites Ae. Prom. 582, *πνυτι με φλέξον ή χθονι κάλυψον ή ποντιοι δάκεσι δὸς βρόπαν.* || *ἀξιώσατε, design.* μὴ δείσητε κ.τ.λ. *be not afraid (of contracting pollution from my touch), for my misery no mortal save myself is able to bear.* Musgr. Thyestes (Enn., ap. Cic. Tusc. III. 12, 26 cited by N.) says ‘nolite, hospites, ad me adire, ne contagio mea bonis obsit: tanta vis sceleris in corpore haeret’.

1416-17. *ἄλλ' ὦν ἐπαιτεῖς κ.τ.λ.* Render: *well, with respect to your demands, here is Creon coming to meet the present need, action and advice.* It is a mistake to say that τὸ stands for ὡστε. The gen. ὦν is either of general relation, dep. on δέον, or perhaps it is partitive in character, referred to the verbs *πράσσειν* and *βούλευειν* (*as to some of your demands*).

1420-1. *τίς μοι φανέται πίστις ένδικος;* *what fair claim to confidence shall I find?* for this use of *πίστις* cp. Aesch. Fragm. οὐκ ἄνδρὸς δρκοὶ πίστις ἀλλ' δρκῶν ἀνήρ, a noble sentiment, which might have been aptly quoted in some parliamentary debates. || *πάντα κακός, utterly unjust.*

1424-31. I would not move these lines, as Nauck does: but the transition is certainly violent: and one is tempted to suspect the loss of a line or two of courteous preface addressed to the Chorus.

1425-6. Cp. Ag. 632, οὐκ οἶδεν οὐδεῖς ὥστ' ἀπαγγεῖλαι τορῶς πλὴν τοῦ τρέφοντος Ἡλίου χθονὸς φύσιν.

1426. αἰδεῖσθαι—δεικνύναι. Cp. Xen. Anab. II. 3. 22, ἡσχύνθημεν καὶ θεοὺς καὶ ἀνθρώπους προδοῦναι αὐτῷ. These verbs seem to take the partic. or the infin. indifferently. See 635. Aj. 506, ἀλλ' αἰδεσσαι μὲν πατέρα τὸν σὸν ἐν λυγρῷ γήρᾳ προλείπων. || ἄγος. Elmsley writes it ἄγος. See 921, note. Its proper sense of a *crime requiring expiation* must be changed here into the *person guilty of such a crime*; a common use of the abstract for the concrete, as it is called.

1428. ὅμβρος λεπός. ὅμβρος is properly *rain*, but here the element of *water*. The Greeks deemed the elements sacred.

1430-1. If here we do not read with Dobree *μόνοις* for *μάλιστα*, I cannot think with Nauck that it can be supplied from *μόνοις τε* in 1431; for besides the grammatical harshness, *μάλιστα* thus becomes nonsensical, referred, as it must be, to *τοῖς ἐν γένει*, for I utterly reject the reference of it to *εὐσεβῶς ξει*. See 44-5. I am therefore obliged to render: *for it is the pious function of kindred especially to see, and alone to hear, the woes of their kin*; supposing that Soph. allows that other than kin must sometimes see such sufferers, but ought never to hear the expression of their anguish.

1432-4. Ἐλπίδος μ' ἀπέσπασας, *hast deceived my expectation* (or, hast relieved me from anxiety, lit. hast torn me from): see 771. || ἄριστος κ.τ.λ. *by coming, a most noble man, to me a very vile one*: note the absence of articles. || πρὸς σοῦ, *in thy interest*.

1435. καὶ τοῦ με χρέας, κ.τ.λ. *And what desire dost thou thus earnestly beg of me that thou mayest obtain?* Cp. S. O. C. 1755, *tívos, ὁ παῖδες, χρέας ἀνίσται;* with this use of the infin. cp. Od. X. 530, ὁ δέ με μάλα πᾶλλι ικέτευεν ιππόθεν ἔξιμεναι. Plat. Protag. p. 320, Προμηθέα παρατέται Τητυρθεός αὐτὸς νέμαι. Aristid. Panath. p. 140, κελεύων γῆν καὶ ὕδωρ λαβεῖν, und. αὐτός. Tac. Ann. I. 15, petivere ut ederent ludos. II. 81. III. 72.

1437. μηδενός. μὴ instead of οὐ is determined by the indef. ὅπου· ‘wherever’. The same reason holds good in 1409, 1412, 1427. || προσήγορος may be act. or pass.: reference to 238 seems to make the latter more proper here, =*where nobody shall be seen to accost me*. Meineke’s r. θανοῖμαι is specious.

1438. ἔδρασ’ ἀν.....ἄν, *I should have done it, be well assured I should (ἀν)*. J. says ‘join *τοῦτο* with *ἴσθι*, it could not here go with *ἔδρασα*’. Such an hyperbaton seems to me not at all inconsistent with Sophoclean style; *τοῦτο* may be taken with *ἴσθι*; but it is not certain.

1440. πᾶσι’ ἔδηλωθη, was fully declared: φάτις=φάμα 475.

1444. οὔτως. As edd. are generally agreed, when they notice this word, in joining it with *ἀθλον*, *a man so wretched*, I am afraid to gainsay them: yet it seems to me that Soph. might have left no doubt by writing

ἀνδρὸς γὰρ οὐτῶς, and that *will ye then make such (so solemn) an inquiry concerning a miserable man?* would be equally strong sense.

1445. *kai γὰρ κ.τ.λ.* Yes: *for now indeed thou wilt put faith in the god.* τὰν for τοι ἄν. At first sight these words seem cruelly ironical. But Oed. is so abjectly humble, that he is amazed by finding his case held worthy of a solemn inquiry at Delphi. Creon therefore reassures him by adding, as a further motive, his conviction that Oed. will no longer question the wisdom of obeying the oracle, after so terrible an experience of its infallibility. See El. 735 τῷ τέλει πίστων φέρων.

1446-8. *kai σοι γ' κ.τ.λ.* Yes: *and to thee I address this charge, and will entreat thee:* προστέπτω and προστέπομαι are equally used in the sense of supplicating. See Lection. || τάφον τοῦ for ταφὴν funeral. || θῳ take on thyself: τάφον θοῦ=θάπτε. Cp. 134, τήνδ' ἔθεσθ' ἐπιστροφήν. Aj. 536, πρόνοιαν ἦν ἔθου.

1449-50. μήποτ' ἀξιώθητο, be ne'er judged deserving = never be required. Aj. 494, μή μ' ἀξιώσῃς βάξιν ἀλγευήν λαβεῖν. The rule of grammarians that the prohibitive μὴ is only used with the present tense of the imperative mood, and with the aorist of the subjunctive, applies only to the second, and not to the first and third persons. But with these persons there is the same distinction also as with the second in the employment of the present and aorist tenses; the present with μὴ being used of that which we are doing and ought to leave off doing, and the aorist of that which we are not doing and ought not to do now or at any other time. This distinction may be seen in the following passages. Hom. Il. X. 435, μηκέτι νῦν δῆτ' αὐθὶ λεγώμεθα, μηδ' ἔτι δηρὸν ἀμβαλλώμεθα ἔργον. Ae. Suppl. 1031, μηδ' ἔτι Νείλου προχοὰς σέβωμεν ὑμῶς: but in 1013, πρὸς ταῦτα μὴ πάθωμεν ὡν πολὺς πόνος, πολὺς δὲ πόντος οὐνεκ' ἥρβηθ δορὶ, μηδ' αἰσχος ἡμῖν ἤδουντο δ' ἔχθροις ἐμοὶς πράξαινεν. Eum. 511, μηδέ τις κικλησκέτω ἔμφορά τετυμένος, let all cease to invoke. But Prom. 1001, εἰσελθέτω σε μήποθ', ως ἐγώ Διὸς γνώμην φοβηθεὶς θηλύνους γενήσομαι, and Sept. 1036, μὴ δοκησάτω τινί, 1040, μηδέ τῷ δέξῃ πάλιν, the imper. and subj. moods being used in these two last passages with the same meaning, the tense being the same. The 3rd person of the aorist imper. is also found in Ae. Pr. 332, μελησάτω. Suppl. 587, ἐπεκθέτω. E. Tro. 1049, εἰσβήτω and in this passage ἀξιώθητο. The subj. however occurs much more frequently than the imper., especially in prose. But even with respect to the second person the precept of the grammarians does not hold inviolably, as will appear probable, when we inquire into the reason of the idiom. The fact is that the subj. μὴ παιῆσῃς is the form of *fearing*, and is employed generally for the form of *forbidding* μὴ ποιῆσον, because usually we only warn a person not to attempt to do anything when we are afraid that he will do it: but the subj. is not used to the entire exclusion of the imper.

which we find in Hom. Il. δ' 410, τῷ μή μοι πατέρας ποθ' ὀμοίη ἐνθεο τιμῆ. Od. ω'. 248, σὺ δὲ μὴ χόλον ἐνθεο θυμῷ. A. Thesm. 870, μὴ ψεῦσον, ὁ Ζεῦ. S. Pel. fr. μὴ νόμσον. But μὴ ποτῆ is not used for μὴ πολεῖ, because it would be absurd to say that we are afraid lest a person should do something which we see him actually doing. The imper. having no *first* person, the subj. of exhortation is used, which is peculiar to that person. See 49, μεμνύμεθα. In the case of the third person, if we employ the imper. we invariably forbid, if the subj., we express our fear only and not our wish. This is the sum of Hermann's excellent note on S. Aj. 1085, καὶ μὴ δοκῶμεν κ.τ.λ.

1451. ἔα, a monosyllable here, as also O. C. 1192, Ant. 95, E. Ion, 540. So ἔᾳ 1513. H. Il. ε'. 256, and ἔατε a disyllable Tr. 1005. || Εὐθα κλήγεται οὐμὸς Κ. οἴτος, literally *that Cithaeron of mine is renowned, i.e. where that Cithaeron is situate, renowned by my fortunes.*

1453. ἐθέσθη κύριον, determined, appointed, destined. The middle may perhaps give the additional meaning *in their own minds.* || ζῶντε, while they lived. I now think the arguments valid in favour of this ms. reading against Toup's specious conj. ζώντι.

1454-7. οἱ μ' ἀπωλύτην, who meant to kill me. The present and imperfect tenses of verbs are frequently used thus to express not so much an action as an intention or purpose. So O. C. 993, κτείνοι should *wish to slay.* E. Or. 1199, κτείνη σε. This is very usual in prose as well as in verse. See Buttmann on Deni. Meid. § 23 E. || ἀν πέρσαι, will destroy. || θνήσκων, when on the point of perishing, μὴ π' τῷ δεινῷ κακῷ, unless for some dire ill.

1460. μή μοι προσθῇ μέριμναν, take upon thee no anxiety, I pray. μοι, ethic dative.

1463. αὐτὸν οὐ ποθ' κ.τ.λ., apart from whom my dinner-table (*βορᾶς τράπεζα*) ne'er was set without my bidding: i.e. never but on special occasions, by my own direction. For this use of ἀνεν, without adopting which every attempt to explain these words is merely absurd, see Ae. Suppl. 392, οὐκ ἀνεν δῆμου. Soph. O. C. 926, ἀνεν γε τοῦ κραίνοντος, δῆστις ἦν, χθονὸς οὐθ' εἰλκον οὐτ' ἀν ἥγον. Matth. x. 29, ἐν ἔξ αὐτῶν οὐ πεσεῖται ἐπὶ τὴν γῆν ἀνεν τοῦ Πατρὸς ἥμῶν. I have found numerous instances in Thuc. and the orators. See Thuc. i. 128, viii. 89, Dem. &c. ἀνεν ἥμῶν (several times), ἀνεν αὐτὸν, ἀνεν Ἀθηναίων, κ.τ.λ. When Oed. received a party of male guests at a banquet, he would order the meal of his daughters to be laid elsewhere than in the banquet-hall: but on all other occasions his daughters dined with him.

1466. ταῖν μοι μέλεσθαι, of them I pray thee to take care. Infin. for imper. So Ae. Prom. 711, οἴς μὴ πελάζειν. See note on 462 and Lection.

1467. ἀποκλαύσασθαι mutually bewail. Eur. fr. τερπνὸν τὸ λέξα κάποκλαύσασθαι τύχας.

1469. ὁ γονῆ γενναῖτε, 'noble by birth.' *O truly noble Sir.* Opposed to this we have Aj. 1094, μηδὲν ὡν γονᾶσιν. There is probably an allusion to the contrast presented by himself as φύς τ' ἀφ' ὡν οὐ χρῆν 1184 and ἀνοσίων τε παιῶν 1360.

1472. τοῖν μοι φίλοιν δακρυρροούντοιν. Masculine dual for feminine. The Attics in particular often make the article pronouns and participles masculine before fem. nouns of the dual number. We have thus τώδε τῷ καστιγνήτῳ—ἀφειδήσαντε in El. 977, 980 and both masc. and fem. in O.C. 1676, ιδόντε καὶ παθόντα. In Homer also, Il. θ'. 455, πληγέντε κεραυνῷ is applied to Pallas and Juno, and in Hesiod 'Εργ. 197, προλιπόντ' ἀνθρώπους Αἰδώς καὶ Νέμεις. Probably only one form of the dual in such words existed originally, the masc.

1477-8. γνοὺς τὴν παρούσαν τέρψιν ἡ σ' εἰχεν πάλαι, *guessing the delight thou feelest now from that old delight of thine.*

1478. ἀλλ' εὐτυχοῖς. ἀλλὰ is frequently thus used before a prayer, see 929, an entreaty, 'or a wish; and also before an interrogation with the sense also of an objection. Cp. Ae. Cho. 1063, ἀλλ' εὐτυχοῖς, καὶ σ' ἐποττεύων πρόφρων θέος φυλάσσοι καιρούσι συμφοραῖς. E. Alc. 1153 ἀλλ' εὐτυχοῖς, νόστιμον δ' ἔλθοις ὁδὸν. Med. 688, ἀλλ' εὐτυχοῖς καὶ τύχος δσων ἔρως. || τῆσδε τῆς ὁδοῦ *in requital of thus fetching, or conducting my daughters hither.* ὁδὸν is used in a transitive sense, as El. 163, Διὼς εὑφρονὶ βήματι, *by Jove's kind guidance.* It is the gen. of price depending upon the notion contained in the words ἀμεινον—τύχοι. I would gladly read τῆσδε ὁδοῦ χάριν.

1481. ὡς (of motion) *to*, with case, is only used when its object is personal: and here we must consider 'the fraternal hands' of Oed. as = himself.

1482-3. αἱ τοῦ...δύματα, *which caused your father's once brilliant eyes to see in such manner as they now appear to you* (νῦν), i. e. not to see at all. || προϊζέντσαν. προξενεῖν is properly, *to receive the public guests of the state from other countries.* Thus the kings of Macedon were πρόξενοι of Athens. The family of Alcibiades were πρόξενοι to the state of Sparta. ξένος is *host* or *guest*; so πρόξενος is *public host*, or *public guest*. The second sense of the verb is *to supply, procure, be the cause of*, either good or evil; of evil, as here, so in Xen. Anab. VI. 3, 14, ἵστε με—οὐδένα πω κίνδυνον προξενήσαντα ύμῖν ἐθελούσιον.

1484. ιστορῶν, *knowing.* See note on 1144.

1486. καὶ σφῶ δακρύω. Cp. E. Phoen. 1440-1, φωνὴν μὲν οὐκ ἀφῆκεν, δύμάτων δ' ἄπο προσεῖπε δακρύοις, ὥστε σημῆναι φίλα.

1487-8. νοούμενος, κ.τ.λ., *while I think upon the future* (τὰ λοιπά) *of that bitter life,* οἷον βιώναι σφῶ πρὸς ἀνθρώπων χρεῶν, *such as ye both will have to lead at the hands of men.* The middle voice νοεῖσθαι implies self-debate, mental reflection. πρὸς is frequently thus used with intransitives

that have a passive meaning, or with sentences that involve a passive meaning. So Herod. vii. 5, ἵνα λόγος τέ σε ἔχη πρὸς ἀνθρώπων ἀγαθός. 'Τπὸ is used exactly in the same way. We have both prepositions in one line, 949, πρὸς τῆς τύχης δλωλεν, οὐδὲ τοῦδε ὑπο.

1490. κεκλαμέναι. Matthiae takes this word in a past sense, both here, and in Ae. Ch. 457, 731, as 'one who has wept and retains the traces of it', *wet with tears*. And so most editors. It seems more probable however that it merely means weeping bitterly, without any reference to the past; and this sense suits the two passages of Aeschylus better also. This is the only perfect of κλάω, and it is used both in an active sense as here, and passively as in Ae. Ch. 687, σποδὸν κέκενθεν ἀνδρὸς εὗ κεκλαμένου.

1491. ἀντὶ τῆς θεωρίας, instead of (*all the gladness of*) *the spectacle*.

1492. πρὸς γάμων ἀκμάς, *to a marriageable age*; plural because the two girls are in question.

1493. τίς οὐτός ἔσται, τίς. As the Greeks frequently expressed two questions in one clause (see note on 1144), so also, to give greater spirit to the language, they sometimes used the interrogative pronoun twice where we use the interrogative and relative. Elmsley wishes to substitute this latter form here, and to read τίς οὐτός ἔστω ὁ π. But compare Theocr. XVI. 13, τίς τῶν νῦν τούσδε, τίς εὖ εἰπόντα φιλαστεῖ; || παραρρίψει, *will rashly venture=παρακινδυνεῖτε, will run a needless risk.* παραρρίπτειν is here intransitive, as ἀναρριπτεῖν, Thuc. v. 103, τοῖς δὲ ἄπαν τὸ ὑπάρχον ἀναρριπτοῦσι. We may suppose κίνδυνον or κύβον understood. παραρρίψει λαμβάνων, *will rashly dare to take upon him, τοιαῦτ' οὐεῖδη, such scandals, &c. ἔσται, as will be, ταῦς ἐμαῖς γοναῖσιν, to my offspring, σφῆν θ' ὄμοῦ, and to yours alike, δηλήματα disasters.* See Lection. ταῖς ἐμαῖς γοναῖσιν is my correction for the absurd ms. reading τοῖς ἐμοῖς γονεῦσι: and its closeness to the vulg. as well as its suitability of sense make me regard it as certainly true. The scandalous history of Oed. will entail disgrace on his children and on his children's children. Γόνος is not used in the plural number like γονή.

1497-9. ἐκ τῶν ιστων is a very strange phrase for ἐκ τῶν αὐτῶν. Nauck believes the whole passage to be corrupt, and conjectures ἴμων ἐπεφύ, θθεν περ (=νφ' οὐ) αὐτὸς ἔσπαρη, κάκτησαθ' ὑμᾶς ὕπερ αὐτὸς ἐξέφυ. This would be a bold restoration; but I think it well deserves to be true.

1502. χέρσον, *barren, childless*; properly applied to land in the sense of *untilled, uncultivated*. See Ant. 251. || φθαρῆναι, *perish, waste away*.

1503. ὁ παῖ Μενοικέως (Μενοικέως, 69) || ἀλλ'. When a person turns suddenly from a narration to an address, or passes in an address from one person to another, the vocative is commonly put first: Hesiod, "Εργ. 211, ὁ Πέρση, σὺ δὲ ἀκούει δίκης. Also with adversative particles (as here) Il. ξ. 429, "Εκτορ, ἀτὰρ σὺ μοι ἐσσι πατήρ καὶ πότνια μῆτηρ. O. C. 237, 41, ὁ ξένοι αἰδόφρονες, ἀλλ' ἐπει...ἀλλ'—ἐμὲ τὰν μελέαν οἰκτίσατε.

1505. *περιῆγες*, *neglect, overlook*. This word has been adopted for MS. *παρίδης*, from a conjecture of Dawes, by most editors. Porson on E. Med. 284, denies that the tragic poets ever admit *περὶ* in composition before a vowel into iambic, trochaic or anapaestic verse, and even in the chorric portions such license is permitted only in the case of an adjective or adverb (*περιόργως, περιώδυνος*) and that seldom, but never in the case of a verb or substantive. But perhaps Hermann is right in saying that it was not the hiatus in such words that was displeasing so much as their being used in the language of common life; and that *περιῆεῖν* may have seemed to them less objectionable on this ground. We find it in A. Eccl. 369, *μη με περιῆγες, 1054 μηδαμῶς με περιῆγες*. The word means *to look round, when we ought to be paying attention*: and therefore, *to allow a thing to be done: to neglect*.

1506. *πτωχὰς ἀνάνδρους ἐγγενεῖς ἀλωμένας*. Instead of *ἐγγενεῖς* we should have expected a word of kindred signification with the others; but Erf. cp. E. Heracl. 223-5, *σοὶ γὰρ τόδ' αἰσχρόν, χωρὶς ἐν πόλει κακόν, ικέτας ἀλήτας συγγενεῖς, οὐμοὶ κακῶν, βλέψον πρὸς αὐτοὺς βλέψον, Ἐλκεσθαι βίᾳ*. Translate, *being as they are your relations*. *'Eγγενεῖς* is properly *persons of the same stock or race*, and includes *συγγενεῖς, persons of the same family*. Dindorf would prefer *ἐκγενεῖς*, a word perhaps formed by Sophocles, as in El. 243, *ἐκτυμον* for *τὸ ἔξω τιμῆς ὅν*. He compares with the passage S. Tr. 299, *ταύτας ὄρση δυσπότους ἐπὶ ξένης χώρας ἀολκούς ἀπάτοράς τ' ἀλωμένας*.

1507. *μηδὲ ἔξιστώσῃς τάσδε—κακοῖς, nor let these girls sink to the level of my misfortunes.*

1510. *οὐ ψαύσας χερὶ*. This was considered as an assurance of a promise. So E. Med. 21, *ἀνακαλεῖ δὲ δεξιᾶς πίστων μεγίστην*, on which see Mr Verrall's note. Heracl. 307. Hel. 838.

1511. *εἰχέτην*. Elmsley on A. Ach. 733 and E. Med. 1041 first shewed that the 2nd and 3rd persons dual were identical. These end in *ην* in the indicative of the historic tenses and in the optative mood always, and in *ον* in the indic. of the primary tenses and in the subjunctive mood. || *εἰ μὲν εἰχέτην...πόλλ' ἀν παρήνοντο*. The imperfect tense in both conditional and consequent clauses is thus used for *present time*, or when the time is quite indefinite. Translate: *if you were of understanding age, I would give you much advice, but now pray at my desire (you eth. dat.) &c.*

1513. *οὐ καιρὸς ἐγένητο*. *ἐγένητο* is Dindorf's correction for *ἀει* (ΕΑΙ for ΑΕΙ), and is adopted by most edd. Thus all the difficulty of the passage vanishes, and the sense becomes clear: *that ye may live where occasion allows, and that you may obtain a life better than your father's hath been*. See Lection.

1515. The metre here becomes and continues to the end trochaic

tetram. catalectic. || ἀλις ὥν' ἔξήκεις δακρύων, sufficient is the point you have reached in weeping; i.e. you have wept long enough.

1517. ἐφ' οἷς, on what conditions. Cp. A. Plut. 1108, οὐκοῦν ἐπὶ τούτους εἰσίω; || εἰσομαι. Cp. Ae. Sept. 261, λέγοις ἀνὸς τάχιστα, καὶ τάχ' εἰσομαι. Plaut. Pseud. II. 2, 62, scin quid te orem, Syre? Ps. sciam, si dixeris?

1518. γῆς δόπιος πέμψεις μ' ἄποικον, that thou wilt send me out of the land to dwell elsewhere: ἄποικον being proleptic.

1519. ηκω=ἔξήκω or ἔξηλθον, I have turned out, have proved to be. || τενέχει τάχα, thou wilt soon obtain thy wish. See 1357.

1520. φῆς τάδ' οὖν, dost thou then promise this? || ἀ μὴ φρονῶ γάρ κ.τ.λ. yes, what I do not mean I am not want to speak idly. (i.e. to waste words by saying.) J., misunderstanding φρονῶ here, translates wrongly.

1522-3. πάντα...κρατεῖν...ἀκράτησας. Such pronoun accusatives in neut. plur. would be licensed exceptions to the general rule that the verb *κρατεῖν* usually governs a genitive. See 54-5. But in O. C. 1380 we find excepted substantives, τοιγάρ τὸ σὸν θάκημα καὶ τὸν σοὺς θρόνους κρατοῦσιν. || οὐ σοι τῷ βίῳ ἔντεσπερο, have not followed thee through thy life. Two datives often depend on one verb by the grammatical σχῆμα καθ' ὅλον καὶ μέρος. Cp. Hom. Il. X'. 11, 'Αχαιοῖσσι δὲ μέγα σθένος ἔμβαλ' ἕκαστῳ καρδὶ δλληκτον πολεμεῖεν. Hes. "Εργ. 76, πάντα δέ οἱ χροτὸς κώσμον ἐφήρμοσε Παλλὰς Ἀθῆνη. Pind. P. I. 8, κελαινῶπιν δ' ἐπὶ οἱ νεφέλαν ἀγκύλῳ κρατὶ κατέχενας. E. Bacch. 619, τῷδε περὶ βρόχους ἔβαλλε γόνασι καὶ χηλαῖς ποδῶν. Not less often two accusatives: Hom. Il. X'. 240, τὸν δὲ δορὶ πλῆξι αὐχένα. S. O.C. 113, καὶ σύ μ' ἐξ ὅδου πόδα κρύψον. The second of such cases may stand in some other relation to the first than that of μέρος to ὅλον, as τῷ βίῳ here to σοι. So Pind. Ol. VIII. 83, ἔνέποι κεν Καλλιμάχῳ λιταρὸν κόσμον Ὄλυμπιᾳ, ὃν σφὶ Ζεὺς γένει ὕπαστεν. Plat. Hipp. Min. 364, αὐτὴ σοι ἐμποδὼν εἶην ἐρωτῶν τῇ ἐπιδείξει.

1524-7. Euripides has copied these lines almost word for word at the close of the Phoen. 1758 &c. ὁ πάτρας κλενήτης πολίται, λεύσσετ', Οἰδίποτος ὅδε, ὃς τὰ κλείν' αἰνίγματ' ἔγνω καὶ μέγιστος ἦν ἀνήρ, &c. || κράτιστος, most powerful, mighty. || ὡς τις οὐ γῆλα πολιτῶν καὶ τύχαις ἐπιβλέπων. Thus v. 1526 stands in my text with ὡς τι for the MS. reading ὅστις, a change so slight as hardly to deserve the name. Rend. considered as one who never eyed jealously the aspiring hopes (γῆλω lit. emulation) and fortunes of the citizens. On this use of ὡς see 1078, 1118. J. has printed a verse which contains three violent changes: οὐ for ὡς, ταῖς for καὶ, ἐπέβλεψεν for ἐπιβλέπων, οὐ τις οὐ γῆλα πολιτῶν ταῖς τύχαις ἐπέβλεψεν; rendering: 'on whose fortunes which of the citizens did not gaze with envy?' a complex of genitives and datives which ought not to be intruded into a work of Sophocles on any ground: least of all for the purpose of importing a sense so far-fetched. See Excursus IX.

1528-30. I cannot doubt that these concluding lines of the drama require *ἄκος τομαῖον*. This is to some extent achieved, if for ἐκείνην be read *ἀμεινον*: also μή τιν' for *μηδέν*. The verses will then be:

ώστε θυητὸν ὅντ' ἄμεινον, τὴν τελευταλαν ἰδεῖν
ἡμέραν ἐπισκοποῦντα, μή τιν' ὀλβίζειν, πρὶν ἀν
τέρμα τοῦ βίου περάσῃ μηδὲν ἀλγειὸν παθῶν.

Wherefore it is better not to call any one happy who is a mortal looking onward to behold the final day, until he shall have passed the goal of life without suffering any affliction. But I am unwilling to recognise in Sophocles so strange a construction of the verb *ἐπισκοπέω* as we find here. I know no other instance of *ἐπισκοπέναι*, 'to look forward', and certainly none with infin. following, as *ἰδεῖν* in this place. I therefore suspect that *ἐπισκοποῦντα* is the gloss of a scholiast for some other word, perhaps for *ἐπαμμένοντα*, *waiting*. *'Ἐπαμμένει* stands twice in Aesch. Pr. impersonally with inf.; in Aristoph. personally with acc. and inf. and with accus. alone. Hermann and Dindorf adopt *ἐπαμμένει* for *ἐπιμένει* in O. C. 1719. I should therefore consider its construction here justified, especially as its sister compound *περιμένω* is used with infin. by Plato, Leg. x. 888, *περίμενον οὖν εἰς τότε κριτῆς περὶ τῶν μεγίστων γιγνεσθαι*. Theaet. 173 C, *περιμένει ἀποτελεσθῆναι*.|| The sentiment conveyed in these lines is one of the most trite in ancient literature. Its earliest record occurs in the words of Solon to Croesus, which Herodotus thus reports I. 32, *σκοπέειν δὲ χρὴ παντὸς χρήματος τὴν τελευτὴν κῆ ἀποβήσεται· πολλάκις γάρ δὴ ὑπόδεξας ὀλβίον δὲ θεός προρρήζως ἀνέτρεψε*. Aeschylus repeats it, Ag. 902, *ὅλβίσαι δὲ χρὴ βίου τελευτήσαντ' ἐν εὐεστῷ φίληρῳ*. Ov. Met. III. 136, *ultima semper expectanda dies homini, dicique beatus ante obitum nemo supremaque funera debet*. Cp. Eurip. Andr. 100, Aristot. Eth. Nic. I. 10, and many other places.

ADDENDA.

1595. The reading *ἐπὶ ἥρᾳ*, for *ἐπίηρᾳ*, is adopted by J. who follows Buttmann, Lexil. *ἥρᾳ*. The case is this: *ἥρᾳ φέρειν* stands in Hom. four times, *ἐπίηρᾳ φέρειν* twice. Is this a tmesis, *ἐπὶ ἥρᾳ φέρειν*, or is *ἐπίηρος* an adj.? It is certain that many ancients took it as an adj.: for as such it was used by Emped., Apoll. R. and others. Why not by Soph.? All the lexicographers take this view, Passow, L. and S., Ell., Dind.: and I do not feel myself at liberty to oppose them.

1526. Euripides, by the mouth of Theseus, describes the wretchedness of a *τυραννίς*, as compared with a free commonwealth, in his Supplices, 429, *οὐδὲν τυράννον δυσμενέστερον πόλει κ.τ.λ.*

EXCURSUS I.

THE TRAGIC DRAMA AT ATHENS.

§ 1. The dramatic contests at Athens were not, like the stage plays at Rome, and those of modern nations, mere popular amusements. They belonged to religious cult. Their tutelar was the jocund and widely-worshipped Theban deity Dionysus or Bacchus. They were held in theatres dedicated to him, and at his festivals: first at the Feast of the Wine-press (*ληνός*) called the Lenaea, when the new wine of the last autumn was first tapped in the month Gamelion (January), afterwards also, and chiefly, at the greater Dionysia (*τὰ καὶ ἔστι*), which began on the 8th day of Elaphebolion (March). When the theatre of Dionysus was built on the southern slope of the Hill of the Acropolis, about 500 B.C., the Thymele (altar of Bacchus) was placed in the centre of its orchestra, and its presidential chair was occupied by the priest of Dionysus Eleuthereus.

The exact site of that theatre was discovered and its remains brought to light in 1862 by the German architect Strack. The seats of the spectators thus laid bare in the solid rock are stated by Guhl and Köner to be in about one hundred rows, divided into thirteen kerkides (cunei) by means of fourteen staircases. The lowest row contains sixty-seven arm-chairs, shown by their inscriptions to have been appropriated to priests, archons, thesmothetae and other dignitaries, the central one especially, decorated with bas-reliefs, for the priest of Bacchus. The wall of the Proscenium also contains bas-reliefs, and was erected by the archon Phaedrus, perhaps in the 3rd century A.D. The earlier proscenium of the Sophoclean age undoubtedly stood much farther to the south, affording a larger orchestra for the choral action.

§ 2. The orchestra corresponded, so far as relative situation is concerned, to the pit of modern theatres. But its purpose and use were different. Its floor, when empty, was called *kovilστρα*, being strewn with sand (*κόρυς*). But in earlier times it was used for exhibitions of dancing in the

dithyrambic contests ; and from that ancient practice it gained the name *δρυμόστρα*, dancing-hall. For dancing exhibitions it was boarded over its whole space or nearly so ; but the floor thus constructed was naturally low. When prepared for dramatic contests it took a different aspect. Vitruvius likens it to a circle containing an inscribed square. The upper circumference of such circle would be the frontal diazoma of the Koilon (cavea) or spectators' seats : while the southern side of the square (say *AB*, the chord of a quadrant) would form (produced) with the tangent parallel to it a parallelogram approximately showing the acting-ground of the drama, the *Σκηνή* with its appurtenances. This would leave for the orchestra a segment of 270° ; but the Koilon was not continued on either side to *AB*: spaces (say of six feet) were left for the two passages (*πάροδοι*) which admitted the spectators, and through one of which (the western) the Chorus entered to reach its platform. This platform, a wooden temporary (?) erection, extended from the central thymele to the proscenium, being about two feet in height below it. The two were connected by steps : and other steps, we believe, elsewhere rose from the *κονιστρα* to the stage.

§ 3. The term *Σκηνή*, scene, is loosely used in common parlance. Literally it means 'tent', and (according to Guhl and Köner) its use dates 'probably from the time when at the back of the orchestra a scaffolding was erected, from which the actors entered as from a kind of tent'. Afterwards the expression, say they, came to mean 'the whole stage-building', more properly called 'Scenarium' or *τὰ σκηνικά*. In its narrowest sense it was the back wall of the stage. In this latter well-defined sense let us now speak of it.

The discovered *rudera* of ancient Greek theatres give a very clear idea of the Koilon. Also the orchestra, and its parodoi, are sufficiently intelligible ; while the choral platform, though not represented by any remains (being, as we suppose, a wooden temporary erection), is pretty well understood, partly from Vitruvius and other ancient writers, partly because its manifest purposes suggest the means taken to satisfy them. But, as respects the Scenarium (if we may so call the parallelogram mentioned), though we have much accurate information on many points, supported by the general relations between its now vacant space and the Orchestra and Koilon which it confronted, yet the want of *rudera* leaves other points in the dark, and open to conjecture.

It is, then, a well-established fact, that the ancient Greek theatres did possess that which in the narrowest sense came to be known as *σκηνή*, a permanent stone wall, so constructed and divided, as to be adaptable, by means of manifold decorations and machinery, to the scenic requirements of various dramas. The space between this *σκηνή*, so decorated and manipulated for dramatic action, and the frontal line (*AB*) of the stage, was called 'pro-

cenium', within the limits of which the action took place. By the term *λογέῖον* is to be understood that part of the proscenium in which dialogue was held between the actors present on the stage, and also between any of them and the Chorus on its platform. That is to say, the *λογέῖον* was the portion of the proscenium which satisfied the three conditions of being (1) equidistant between *A* and *B*: (2) adjoining to the front of the stage where it rose above the choral platform: (3) extensive enough for the relative positions of three actors, as, for instance, in Epeisodia 3 and 4 of Oed. Tyr. By these conditions alone, and in no other way was it distinguished from the rest of the proscenium, which was as long in front as the line *AB*, and at the back as long (in this play) as the decorated *σκηνή* which represented the front of the royal palace at Thebes, flanked by the two Periactoi, Western and Eastern, beside which were passages for those who came (W.) from the city, (E.) from other places. Of these we shall speak later on.

§ 4. What other portions of the stage-buildings (scenarium) were of a permanent kind, besides the *σκηνή*, there seems to be no definite certainty: and it may well be supposed that different theatres were differently constituted in this respect, and much of change must have occurred in the centuries succeeding 400 B.C. As to the Athenian theatre of that date, it seems highly probable, that, besides the machinery and decorations, some portions also of the buildings, being moveable woodwork, were kept in a public dépôt, for the use of the choregoi and didascaloi during the few months of each year in which they were required for rehearsals (*διδάσκαλαι*) and finally for the competitive performances in Elaphebolion. We may however believe with assurance that the *σκηνή* and the parodoi were connected by permanent mural structures included under the term *παρασκήνια*, also that a permanent wall having doors, and in height below the proscenium if not the choral platform, divided the stage from the orchestra, thus corresponding with the imaginary line *AB*. But I do not know that any *rudera* define the extent and character of these structures. The flooring of the proscenium must have been wooden, and as such, moveable, though perhaps rarely, if ever, moved except for repair. The cavity beneath it was called *ὑπόσκηνιον*, and was no doubt very useful in dramatic action, as now. It contained *κλίμακες* (stairs), and much of the stage machinery must have been kept here under state protection. When choruses were assigned by the "Αρχων" to the choregoi, these properties would be entrusted to their charge under due regulations; and the *διδάσκαλοι*, or contending poets, would have the use of them for training the actors and choreutai in rehearsals. As to the assembling and dressing-rooms for the performers I know not that we are well-informed. Perhaps they were temporary wooden sheds, erected by the choregoi each year. See the articles Archon, Choragus, Chorus, Tragedia in Smith's Dictionary of Classical Antiquities.

§ 5. In treating of dramatic action in the Greek theatre the able guidance of Karl Otfried Müller and Theodor Bergk will now be followed.

Its most characteristic feature was the chorus. When it passed from lyric to dramatic poetry the chorus underwent a change of form. In the lyric or dithyrambic contests it was an independent body of fifty dancers and singers, who danced singing in the orchestra round the central altar of Bacchus, the Thymele. Hence the lyric choruses and contests were called *κύκλοι*. When it became dramatic, it was dependent on the action of the stage, and interested in what passed there. It therefore fronted the stage. Old grammarians speak of its form as quadrangular : i.e. so arranged that the dancers (*χορευται*) standing in their regular places in rows and groups (*στριχοι* or *στροῖχοι*, *ξύγα*) formed right angles rank and file. In this form the chorus marched through the wide *πάροδος* to the stairs of its platform, where it arranged itself between the thymele and the stage in straight lines. Müller's opinion is that the whole number of *χορευται* at the service of the choregoi was 48, (two of the original 50 being dispensed with); and that these in the Aeschylean age were divided into four groups of 12 each, for of this number the dramatic chorus then consisted, being afterwards increased by Sophocles to 15¹. The places taken on the platform by the choral dancers were determined by the previous rehearsals. They were so arranged as to give the audience the most favourable view of the chorus, and to bring forward the handsomest and best-dressed dancers. The tragic style of dancing was called *έμμελεια*, and it is described as the most grave and solemn of the public dances. The dialogue of the Chorus with the actors was conducted by its speaker (*κορυφαῖος*, i.e. head-man or head-woman) who alone spoke, though all sang in their turn, as belonging to one or the other semi-chorus.

§ 6. The spectators looked over the choral platform to the proscenium where the actors stood, and so discerned the relation between these and the chorus. The actors belonged to the old mythic world : and their aspect, determined by size and dress, bespoke something mightier than humanity. The chorus belonged to the people ; and their part was to show the impression made by the incidents of the drama on commoner minds, thus interpreting them to the audience, with whom they owned a more kindred

¹ Of these choreutai, it is probable that half the total number, if not three-fourths, were youths fit to act female parts. For of the 33 tragic dramas extant (including the Satyric Cyclops and the spurious Rhesus), 21 have a female chorus, 12 only a male, namely, of Aesch. the Ag. and Pers.; of Soph. the Oed. T., Oed. C., Ant., Aj., Phil.; of Eurip. the Alc., Heracl., Herc. F., Rhes., Cycl. In the Eumen. a second (male) chorus expels the Furies at the close. This proves that the dancing of women was preferred to that of men in ancient days as much as it is in modern times. It may be here noted that the comic chorus was of 24. In two plays of Aristoph. it is female, Thesmophor. and Eccles. In Lysistrata is a double chorus, one male, one female.

nature. The form of the proscenium, exceedingly long, but of little depth, was founded on the artistic taste of the ancients, and influenced their dramatic action remarkably. As the sculpture of the Greeks delighted in the long lines of figures shown on their pediments and friezes, so the actors on the stage with their mute attendants (*θεράποντες*, *θεράπαιναι*, *δορυφόροι*) stood in long rows on the narrow stage. Persons from a distance were never seen advancing from the back, but from the side, whence they had to move for some distance before they could converse with those on the *λογέων*. See Creon's approach and entrance in Oed. Tyr. 78, &c. The *Σκηνή* was dressed and divided so as to represent the dwelling of the chief personage, as the palace of Oedipus in our play. It might represent a camp with the hero's tent, as in the Ajax; a scene of wood and rock with a cave, as in the Philoctetes, a temple, as in the Ion of Euripides. But in every case the front is all that is shown, not the interior. If that front is a palace, besides the central or royal door, there are two others: one (W.) to guest-chambers, the other (E.) to some part not soon gained by the chief door, as a shrine, or prison, or women's apartments.

In those days and in Greek life, everything important passed in open air or in the view of men. Even social meetings were held in public halls and agorai, rather than in private rooms. This made it proper that the action of the drama should come forth from the interior. Hence the heroes give utterance to their thoughts in the court outside their houses; and the choretai assemble, like friends or neighbours, to sympathize or advise. Nor was even the performance of choral dances in such spots at variance with Greek usage. The sides of the stage and orchestra had an established significance. Any one entering by a W. passage was understood to come from the city, or, if by an E. passage, from the country or from afar.

§ 7. In the infancy of the drama a single actor was detached from the chorus, and made by Thespis and Phrynicus to represent in succession all the persons of the piece, and, with the chorus, to conduct the whole action. Aeschylus (as we have said) added a second actor, and Sophocles a third. On the relations of these three great stress was laid: they were distinguished as protagonist, deuteragonist, and tritagonist. Plotinus observes that the poet (*διδάσκαλος*) does not create these, but only assigns to each actor his proper part. The protagonist usually gives name to the play; though not always. In six of the Sophoclean plays it is so: Oedipus (twice), Antigone, Ajax, Electra, Philoctetes: the 7th is called from its chorus, Trachiniae: it had been better named Deianeira. So Prometheus, Medea, Alcestis, Hecuba, Ion, and others. The person whose passion and fate rivet the chief sympathy of the audience, like Oedipus, is the protagonist. It was an invariable rule that he should never enter or leave the stage through either of the side doors.

The *δευτεραγωνοί* in the Oed. Tyr. are, the Priest of Zeus, Jocasta, Shepherd, and Exangelos: the *τριταγωνοί* Creon, Teiresias, Corinthian Messenger. If we suppose Creon to have changed his travelling for his civic attire after v. 150, then to have slipt over this the seer's mantle and assumed the mask of a blind old man, before v. 300, discarding these and resuming his civic mask again before 512, there is no difficulty in supposing this cast of characters for the three actors.

§ 8. Ancient tragedy seldom needed changes of scene. Actions such as the suicide of Jocasta and the self-blinding of Oedipus are imagined as passing behind the scene and are only related on the stage. Hence the frequency of messengers and heralds. The reason was not only that assigned by Horace, that bloody spectacles and monstrous events are too horrible to appear on the stage, but also one far deeper, that it is never the outward act with which the interest of tragedy is most closely bound up. The action which forms the basis of all ancient tragedy is inward and spiritual: the reflections, resolutions, feelings, the mental or moral phenomena, which can be expressed in speech, are developed on the stage. For outward action the epic form, narration, is the appropriate vehicle. Battles, single combats, murders, suicides, and the like, all things belonging to strength of hand, pass elsewhere, even where they might with little difficulty be acted on the stage. Exceptions, such as the chasing of Prometheus, and the suicide of Ajax, are more apparent than real, and serve to confirm the general rule: for it is the psychological state of these characters that leads to the exhibition of their misfortunes. Moreover the costume of tragic actors, which fitted them for declamation, unsuited them for action. Their heightened and padded figures would have had an awkward, almost a ludicrous effect, in combat or other violent gesticulation. The complete change of scenic decorations, so usual in the modern theatre, was first effected at Rome by the ‘scena ductilis et versilis’. At Athens all changes needed were wrought by means of the Periactoi, already mentioned, at each end of the Σκηνή. These were usually in the form of a triangular prism, which turned round rapidly and presented three different painted surfaces. On the E. side, where foreign parts were represented, they afforded at each turn a different perspective view, while on the home or city side some single near object alone was changed.

§ 9. It was occasionally necessary to place before the spectator a scene confined to the interior of the house: for instance, when the phase and the idea of the piece required what is called a tragic situation, that is, a vivid picture, in which a whole series of affecting images are brought together. Scenes of this tremendous power are that in which Clytaemnestra with the bloody axe stands over the bodies of Agamemnon and Cassandra, holding the garment in which she has entangled her unfortunate husband; and

that in the Choepori, where Orestes is seen on the same spot, and the same bathing robe now covers the bodies of Aegisthus and Clytaemnestra. Or again, in the tragedy of Sophocles, where Ajax, standing among the beasts he has slaughtered in his frenzy, taking them for Achaian chiefs, now, plunged in deep melancholy, contemplates the work of his madness. It is, in these cases, not the act alone at the time of execution, but the circumstances arising from the accomplishment of that act, which occupy the feelings and meditations of the chorus and the audience. To bring on the stage groups such as these (in the choice and disposal of which we recognise the plastic genius of the age which produced a Pheidias) and to bring into view interiors hidden behind the scenes, were employed machines called *ἐκκύλημα* (the out-roller) and *ἐξώστρα* (the out-pusher), the exact application of which is very obscurely reported, though the effects are known¹. Machinery also for raising figures from the *ὑποσκήνιον*, for imitating thunder and lightning, for wafting actors or chariots through the air, belonged to the age of the three great tragic poets. In the Prometheus of Aeschylus we find winged cars and strange hippocryphs transporting Oceanus and his daughter to the tragic scene on Caucasus.

§ 10. The songs of the Chorus have a determinate influence on the whole tragedy. The song sung by the Chorus while advancing through the side entrance into the orchestra and moving towards its platform, was called Parodos: it might be finished after reaching the platform. But a subsequent song, when the Chorus was settled in its place, and the drama in progress, was called Stasimon. The Parodos used often to open with anapaests, but Sophocles follows this custom in the Ajax only. It usually explains the motive for the appearance of the Chorus, and its interest in the business of the drama, so far as yet known, while the stasima develop that interest in the various forms which the progress of the drama causes it to assume. As the chorus generally represents the ideal spectator, whose views were to guide and control the assembled people, so was it the province of the stasimon, amidst the tumult of the action to maintain that composure which the Greeks deemed essential to the perfection of art, and to divest the action of the accidental and personal elements, in order to place in clearer light its inward meaning and the thoughts which lay beneath the surface. Stasima therefore intervene at certain pauses in the plot: and they have the further merit of affording to the

¹ K. O. Müller (*Eumen.* 91 &c. transl.) cites nine instances of the use of the *ἐκκύλημα* in extant tragedy. Among these he ranks the appearance of the blind and bleeding Oedipus at 1297. But there seems no reason to ascribe this to the use of machinery. It is enough to suppose that two attendants, summoned by his cries (1287), lead him forth through the central door to the *λογεῖον*, and stand near to protect him while he converses with the chorus.

actors time for changes of costumes and masks. In this manner the songs of the complete Chorus divide the tragedy into certain parts, which may be compared to the ‘acts’ of modern plays: and the Greeks called that part which went before the Parodos by the title Prologos; the parts between the choral songs, Epeisodia: the part after the last stasimon, Exodos. No numerical rule limits the development of these several parts: their length and arrangement, also the number of epeisodia, admit of great variety, dependent on the plots and characters. This will be manifest to those who compare the Oed. C. with the Oed. Tyr., or the Antigone with the Philoctetes.

§ 11. The Epeisodia (with Prologos and Exodos) contain the dialogue, which is conducted usually in iambic trimeters; at rare intervals, in trochaic tetrameters catalectic. They are liable to be occasionally interrupted by lyric interludes of various kinds. That called Commos or Commotion takes the name (which means a ‘wailing’) from having originally been used in lamentation over the dead. In its actual use it often is a lament; but it may also be an expression of some lively sympathy, or an eager endeavour to prevail on some person for a good purpose. Of this last nature is the *κομμάτιον* of the Chorus at 649 &c. in this play. Lyrical interludes called *τὰ ἀπὸ σκηνῆς* are those in which an actor speaks in lyric measures, and they are usually, but not necessarily, sad complaints. Such are those which Oedipus speaks in this drama 1313—66. The tragic poets have also interspersed separate smaller choral songs, depicting joyous or enthusiastic feeling. They are called by ancient writers *ὑπορχήματα* hyporchemes, because they were accompanied with more animated and expressive dancing than the usual grave *έμμελεια*. Stasimon iii. at 1086, is a hyporcheme of this kind. The arrangement of dialogue in the Epeisodia exemplifies that studious attention to symmetry which distinguishes Greek art. The opinions and desires which come into conflict are as it were poised in the balance throughout, till at last some weighty decision is thrown into one of the scales. Hence the frequent scenes (as in this play 532—630) so artfully contrived that verse answers to verse (*στιχονθία*) like stroke to stroke, while at other times two verses answer two, and sometimes a single verse is divided between two disputants (626—629).

§ 12. There is no comparison to be drawn (says K. O. Müller) between the scenic and the plastic costume of the ancient gods and heroes: the former cannot be judged of from the latter. Statements of old grammarians and extant monuments prove that there was but one general *στολὴ* (costume) for tragedy. It was nothing more than an improvement on the gay and brilliant apparel worn in the Dionysiac festivals. Tragic actors wore long *χιτῶνες* of various gay colours, falling in ample folds to the feet (*ποδήρεις*);

ιμάτια, σύρματα, χλάμυδες of light colours richly embroidered, and embellished by brilliant gold ornaments; very broad embroidered girdles (*μασχαλιστῆρες*) sitting high on the breasts. The *κόθορπος*, or high-heeled boot, was worn to elevate the person, and became a proverbial emblem of tragedy. The chest, body, arms and legs were padded to a corresponding size: so that a tragic actor was made a strange and monstrous being, fitted only for declamation, his natural flexibility being thus to a great extent controlled. But the Greeks had contrived for him a system of expressive gestures, founded on their own temperament and manners. On the tragic stage this seemed raised to its highest pitch, in correspondence with the emotions which the action called forth. Owing to the immense extent of the *θέατρον* or *καῦλον*, acoustical and optical means were invented, to convey the words and movements of the actors to the more distant spectators. For these purposes chiefly, we cannot doubt, the mask (*πρόσωπον*) was used, while its often very high *σύκος*, or head-dress, also served to exaggerate height. These canvas masks, derived from the ancient practice in the festivals of painting the face with wine-lees or minium, could be changed so as to render the varieties of passion required by the transitions of the plot. Thus in the Oed. Tyr. the disgraced, despairing, blinded, tortured Oedipus appears in a mask different from that which he wore while honoured, confident and happy.

§ 13. The assembled people in a crowded theatre (say Guhl and Köner 58) must have been an imposing spectacle, in which the gorgeous colours of the dresses were contrasted with the azure of a southern sky. No antique rendering of this subject remains. The spectators began to assemble at early dawn, for each wished to secure a good seat after paying his entrance fee (*θεωρικόν*). This, not exceeding two obols (= 3d.), was payable to the manager of the theatre. After the erection of stone theatres at Athens, the fee was paid for the poorer classes by government, and formed a heavy item in the budget. For not only at the theatre, but on many other festive occasions, the people clamoured for free admission, supported by the demagogues. Often the money reserved for the emergency of a war had to be spent for this purpose. The seats, as in modern theatres, varied in price, and the police (*ραβδούχοι*) had to see that every one took his seat in the row marked on his ticket. Most of the spectators were men. In olden time women were allowed to attend only at tragedies, excepting *hetairai*. It is almost certain the seats of the sexes were separate. Such too was the case with youths of rank, whose places were called *τὰ Ἐφηβικά*. Whether any slaves were admitted is also doubtful. Favourite poets and actors received applause and flowers: others had to encounter whistling and other marks of disapprobation. The tempers of mankind have been much the same in all ages.

§ 14. The Alexandrine scholiasts ascribed to Aeschylus 90 dramas, to Sophocles 113 (some a larger number), to Euripides 92. Of these are surviving only 7 of Aeschylus, 7 of Sophocles, 18 (or, adding the spurious Rhesus, 19) of Euripides, 33 in all, with a good many fragments of other plays. But, besides the earlier authors, Thespis, Choerilus, Pratinas, Phrynicus, &c., the names of 20 later tragic dramatists are preserved, who wrote and represented plays during the century, of which the closing years saw the deaths of Euripides and Sophocles, the capture of Athens and the rule of the 30 oligarchs. Among these poets, Suidas ascribes to Iophon, a son of Sophocles, 50 plays. Bergk, in his *History of Greek Literature*, Vol. III. (published since the author's death) thinks that the tragedies and satyr-plays of this age cannot have been fewer in all than 1500 or 1600. If to these we add comedies, the number might be almost doubled. These facts deserve to be carefully noted and pondered by those scholars who think themselves entitled to reject or disparage a reading or an interpretation in which no demerit can be shown but this, that no parallel examples can be cited from the scanty fragments of tragic poetry which time has spared to us. When the possible uses of *συμφορά*, or the fitness in tragedy of such words as *ἀφθονία*, *ἀρθαπτος*, are under consideration, let the fact be duly considered at the same time, that we possess scarce three per cent. of the dramas written and acted in the greatest dramatic age of Athens.

§ 15. In concluding this Excursus, let me say that I have read with amusement and gratification Mr Henry Norman's account of the Oedipus Tyrannus as acted at Harvard, U.S.A., a college affiliated, as it were, to our English Cambridge through its founder and its site. Great and laudable pains seem to have been successfully taken with the costumes and scenery; though, as Mr Norman owns, the full conditions of the Athenian performance are unattainable in any theatre of these days. To adopt modern music for the choral songs, instead of any futile attempt to produce an imaginary rifaccimento of the ancient Greek melodies, was surely a very wise decision. If I may offer one slight criticism, I do not think it right at v. 1146 to make the shepherd swing his staff as if he meant to strike the Corinthian. 'Voies de fait' are alien to the genius of Greek tragedy: the words of Oedipus, *μὴ κόλαξε*, imply no more than verbal rebuke: and a timorous old slave would not have ventured upon so rash an act in the royal presence. All classical scholars must rejoice that the interest so widely shown in this successful enterprise promises well for the maintenance and extension of Greek learning on the American continent.

EXCURSUS II. vv. 9—13.

§ 1.

ἀλλ', ὁ γεραιέ, φράξ', ἐπεὶ πρέπων ἔφυς
πρὸ τῶνδε φωνέων, τίνι τρόπῳ καθέστατε,
δείσαντες, η̄ στέργαντες ὡς θέλοντος ἀν
ἔμοι προσαρκεῖν πᾶν· δυσάλγητος γὰρ ἀν
εἶην τοιάδε μὴ οὐ κατοικείρων ἔδραν.

So I edit, without note of interrogation, treating the question as indirect, depending on φράξε. The edition of Wunder, revised by Badham with English notes (1867), punctuates as I do. Editors in general print στέργαντες;

Inform me then, old sire, since thou art naturally fitted to speak as representing these, in what mood ye attend here, affrighted, or reposing in the trust that I shall willingly supply full assistance: yes (γὰρ), I were hard-hearted otherwise, in not pitying a supplication such as this.

I. § 2. Let the verb φράξε and its dependence be viewed first. This verb is graver than λέγε or εἰπέ, and means *inform* or *explain*. An interrogative attached to it is always (in Sophocles at least) indirect. See O. T. 655, φράξε δὴ τι φήσ (wrongly punctuated by Ca. φράξε δὴ τι φήσ;). 741, τὸν δὲ Λάιον φύσω τιν' εἰχε φράξε, τίνα δ' ἀκυήν ἔβαν' ἔχων. 932, φράξ' ὅτου χρῆξων ὀφίξατο χῶ τι σημαίνειν θέλων. Tr. 429, φράσον τόνδε τις ποτ' ἔστιν ὁ ξένος. Phil. 544, ἑκέλευσ' ἐμοὶ σε ποῦ κυρῶν εἴης φράσαι. Phil. 573, τόνδε μοι πρώτον φράσον τις ἔστιν. 1222, οὐκ ἀν φράσεις ἥντων αὖ παλίντροπον κέλευθον ἔρπεις; Here is ample proof that also Antig. 1099, τι δῆτα χρὴ δρᾶν φράξε, and Phil. 135, τι χρὴ τι χρὴ με, δέσποτ', ἐν ξένῳ στέγειν, η̄ τι λέγειν πρὸς ἄνδρ' ὑπόπταν, φράξε μοι, are rightly punctuated without the note of interrogation after δρᾶν, ὑπόπταν, which Di., as well as Ca., has wrongly printed. Here I also catch a trait of light enabling me to elucidate a passage in Antig. 233—4, which has hitherto baffled interpreters:

τέλος γε μέντοι δεῦρ' ἐνίκησεν μοδεῖν
σοι, κει τὸ μηδὲν ἔξερῶ, φράσω δ' ὅμως.

Instead of μέντοι read μήν τι, translating, *why at last however the choice of coming hither prevailed, to thee, even if my statement shall be worthless, I will nevertheless explain¹.*

The conclusion from these premises is, that all editors who have placed any note of interrogation in these lines have erred in doing so. And I fear this censure applies to every published edition except the one named.

¹ Dindorf has rightly removed the interrogation before φράσον in Ae. Pers. 350, 717. S. El. 1345 should be τις οὐτός ἔστι, ἀδελφέ, πρὸς θεῶν φράσον.

§ 3. It has been imagined by Di., N., J., and apparently by almost all interpreters, that upon *φράσε* depends the absolute *ώς* clause in 11—12. Thus Di. writes: ‘ώς rationem reddit imperativi φράσε’. N. ‘φράσε ώς θέλοντος ἀν ἐμοῦ, νομίζων θέλειν ἀν ἐμέ.’ For J.’s view see Stud. Soph. P. II. p. 2 &c. This imagination is demonstrably erroneous. We deduce from the uniform practice of Greek writers that an absolute *ώς* clause always stands in close proximity to the verb or participle on which it depends. An example such as that wrongly suggested here of an absolute *ώς* clause following the word it depends on at such a distance, and with two clauses intervening (*ἐτεῖ κ.τ.λ.* and *τίνι τρόπῳ κ.τ.λ.*) cannot, I feel sure, be found in all our extant classical literature: (for the *ώς* in 101 depends on *φύνον λύντας*, not on the distant *ἀνωγεν*, that in 241 on *ώθειν*, not on the distant *ἀπανδῶ*). But more than this: if the principal verb is an imperative 2nd person, as *φράσε* here, I believe it to be true, that in tragedy always, in prose generally, an absolute *ώς* clause stands *before* that imperative. Let the following examples testify: O. T. 848, ἀλλ’ ώς φανέν γε τούτος ὡδ’ ἐπίστασο, see 1260. El. 316, ώς νῦν ἀπόντος ιστόρει· τι σοι φίλοι; See Phil. 884. E. Med. 1311, ώς οὐκέτ’ δυτων σῶν τέκνων φόρτησε δῆ (where possibly Eur. may have written μηκέτ’, not οὐκέτ’, for cp. Soph. Phil. 253, ώς μηδὲν εἰδότ’ ισθι μ’ ὧν ἀνιστορεῖς. 415, ώς μηκέτ’ ὄντα κείνον ἐν φάει νέει.) Plat. Rep. 327 C. Herod. VIII. 144, νῦν δὲ ώς οὔτως ἔχόντων στρατίην ἐκπέμπετε. Xen. Cy. VIII. 4. 27, ώς ἀναμενόντος καὶ οὐν ἀποθανούμενου (ἐμοῦ) οὕτω παρασκευάζου. II. 3, 15, ώς ἐμοῦ ἀγωνιούμενου οὕτω γίγνωσκε. See I. 6, 11. Anab. I. 3, 6, ώς ἐμοῦ οὐν λόντος ὅπῃ ἀν καὶ υμεῖς, οὕτω τὴν γνώμην ἔχετε. Plat. Rep. I. 327 C, ώς τοίνυν μὴ ἀκούσομένων (ῆμῶν) οὕτω διανοεῖσθε. Cp. VII. 523 C. Phaedr. 228 D. (so that the following instances are comparatively rare: Thucyd. VII. 15, βουλεύεσθε ἥδη ώς τῶν γ' ἐνθάδε μηδὲ τοῖς παρούσιν αὐταρκούντων. Mnesim. ap. Athen. IX., τῷ τε μαγείρῳ μὴ λυμαίνεσθ' ώς τῶν δύψων ἐφθῶν δύτων, δπτῶν δυτων, ψυχρῶν δυτων). Next follows a class of examples, closely allied to the preceding, as being information addressed to some person, and showing the same precedence of the *ώς* clause: Aesch. Prom. 762, ώς τοίνυν δυτων τῶνδε σοι μαθεῖν πάρα. Soph. Aj. 281, ώς ὡδ’ ἔχόντων τῶνδ’ ἐπίστασθαι σε χρή. 904, ώς ὁδε τοῦδ’ ἔχοντος αἰάζειν πάρα. See 981. Ant. 256, ώς ὡδ’ ἔχόντων τᾶλλα βουλεύειν πάρα. Many places can be cited in which the *ώς* clause comes first, though the verb is not imperative actually or by implication. Thuc. I. 2, ἐσ Ιωνιαν ὑστερον, ώς οὐχ ικανῆς οὔσης τῆς Ἀττικῆς, ἀποκίας εἵέπεμψα. Plat. Gorg. 472 D, ἀλλο τι ώς ούτω σου νομίζοντος διανούμεθα; Meno, 95, ώς διδακτοῦ οὔσης τῆς ἀρετῆς λέγει. Lastly, of the instances in which the *ώς* clause follows the word on which it depends, every one shows that the connection between them is close, and never distant and interrupted as it would be here, if the clause depended upon *φράσε*. One or two places may be cited, chiefly from poetry. Soph. O. T.

144—5, ἄλλος δὲ Κάδμου λαὸν ὡδὸν ἀθροιζέτω ὡς πᾶν ἐμοῦ δράσοντος. Σεε
101. Ο. C. 83, ἔξεστι φωνεῖν ὡς ἐμοῦ μόνης πέλας. 1651, χεῖρ' ἀντέχοντα
κρατός, ὡς δεινοῦ τίνος φόβου φανέντος οὐδὲ ἀνασχετοῦ βλέπειν. Alexis ap.
Ath. viii. ἀνθρώπων ὁρῶ πλῆθος προσιόν, ὡς τῶν καλῶν τε κάγαθῶν ἐνθάδε
συνόντων. Xen. Hell. v. 4, 9, ἐκήρυττον ἔξεναι πάντας Θηβαίον ὡς τῶν
τυράννων τεθυεώτων. Plat. Phaedr. 234, τοὺς ἐρώντας οἱ φίλοι νουθετούσιν,
ὡς κακοῦ ὄντος τοῦ ἐπιτηδεύματος.

Any number of examples might be added to these, establishing the truth, that it is impossible to refer an absolute *ὡς* clause to a verb so distantly preceding it as this *φράσē*, and divided from it by dependent clauses such as the two which begin with *ἐπει...* and *τινὶ τρόπῳ* severally.

Therefore, it being shown that *ὡς* does, most certainly, not depend on *φράσē*, it can only depend on *στέρξαντες*, which immediately precedes it. And *στέρξαντες* does, with not less certainty, mean ‘being resigned’, ‘having acquiesced’, i.e. *reposing (ὡς in the trust that &c.)*.

§ 4. The notion that *στέρξαντες* could, by any possibility, mean ‘having formed a desire’, is a palpable blunder. The verb *στέργω* has two meanings (1) *to love* (chiefly of kindred affection), (2) *to be contented or resigned*. In one peculiar choral passage (O. C. 1094) it could, as far as sense goes, be rendered *I pray: I entreat*; but it could also be *I am content (or satisfied)*, and so it should be rendered. ‘Desire’ it never means.

The alternative *δεῖσαντες* ή *στέρξαντες*, rendered ‘with what dread or what desire’, is in itself sheer nonsense, exhibiting no disjunction. For, as Nauck and Wolff observe, those who have come in *dread*, have come with a *desire* and a prayer to be relieved from the dread.

A Scholiast renders *στέρξαντες* by the glosses, *ὑπομεναντες*, *παθόντες*, by which he must mean, ‘resigned’ in the sense of ‘content to suffer’. This indeed is much less unmeaning than the rendering *having desired*, which gives no just contrast to *δεῖσαντες*, *being alarmed*; whereas ‘in a terrified or apathetic mood’ does exhibit contrast. Both views are, however, without meaning in this respect, viz. that no reason appears in either, why Oedipus should ask a question implying two states of feeling. Surely it would have been enough to say something in form and spirit like:

ἢ καθέστατ' ἐνθάδε
γνώμην τοιάνδ' ἔχοντες, ὡς θέλοντος ἀν
ἐμοῦ προσαρκεῦν πᾶν;

‘Are ye present here in the opinion that I shall willingly give you full assistance?’ But when the *ὡς* clause is taken as depending on the word expressing the second alternative, then the mention of states of feeling becomes intelligible and proper.

The reference of the *oū* clause to *φράγε* being thus impossible, and the meaning of *desire* being shown not to belong to the verb *στέργειν*, it is hardly necessary to repeat that the reference to *φράγε* would make the question about the mental feelings of the suppliants not merely superfluous, but even nonsensical. Their variety of feeling is of no importance if the priest, who speaks *πρὸ πάτων*, speaks in assurance that Oedipus will supply full assistance; rather I should say that such variety is a contradiction in terms; for what the priest says is said *for all*, and he is assumed to speak in confident expectation of aid from Oedipus. All therefore must have shared the confident expectation: so that none among them could have come *δεισαντες, in vague terror*².

II. § 5. As to the succeeding clause, in which Oedipus confirms the supposition that he is willing to help, and declares that he should be hard-hearted if he felt no pity for the suppliants, I shall briefly notice the grammatical rationale of the words.

I am willing to accept the proposition that *δυσάλγητος* may be treated as a negative word, and the matter of fact, that *μὴ οὐ* is found with a participle in protasis when a negative appears in the apodosis, is admitted. But J. makes no attempt to account for the principle on which this usage is founded, and treats it merely as a fact. The use of *μὴ οὐ* is among the most difficult questions in Greek syntax. In tragedy, however, there are found only two instances of *μὴ οὐ* with a participle in conditional protasis, this and another at 221: (the use in O.C. 361 is not similar). Here, and in O.T. 221, I suggest an element of causality in the participial clause, imported by *οὐ*: ‘I should be hard-hearted in that I pitied not.’ ‘I myself should not have traced the matter far, seeing I had no clue.’

But as to the suppressed protasis, *εἰ μὴ θέλομι*, before *γὰρ*, I regard it as both certain from analogy, and tending to account for *μὴ οὐ κατακτέρον*, which repeats it with added force. Were it not implied, I would read *μὴ* with Schneidewin. Such instances of suppressed protasis before *γὰρ* abound in Sophocles. See O.T. 82, 317—318; Ellendt, Lex. S. p. 123. In my translation it is expressed by *otherwise*, i.e. *if I did not wish*.

² J. seems to think that *ἄν* with *θέλοντος* obliges us to supply mentally a protasis with *εἰ*. This is perhaps superfluous refinement. **Ἄν* with a past indic. always points to a protasis expressed or (as at 318) understood. But with opt. infin. and part. I think it often conveys no more than that vague conditionality or doubtful shade which in English is implied by using *should* for *shall* and *would* for *will*. See note on 523.

EXCURSUS III. vv. 40—45.

§ 1.

*νῦν τ', ὃ κράτιστον πᾶσιν Οἰδίπου κάρα,
ἰκετεύμεν σε πάτες οἴδε πρόστροτοι
ἀλκήν τιν' εὑρεῖν ἡμῖν, εἴτε του θεῶν
φήμην ἀκούσας εἴτ' ἀπ' ἄνδρὸς οἰσθά που,
ὡς τῶσιν ἐμπειροῖσι καὶ τὰς ξυμφορὰς
ζῆσται ὥρῳ μάλιστα τῶν βούλευμάτων.*

My translation is :

*And now, Oedipus, O thou noblest in universal esteem, all we who are suppliants here beseech thee to find some help for us, whether thou hast learnt it (*οἰσθα*) by hearing some god's voice, or perchance from a man, since I perceive that counsellors of experience do also, most of any, keep in lively use the practice of mutual consultation.*

J. renders (having colon after πον) :

'And now, Oedipus, king glorious in all eyes, we beseech thee, all we suppliants, to find for us some succour, whether by the whisper of a god thou knowest it or haply as in the power of man; for I see that, when men have been proved in deeds past, the issues of their counsels, too, most often have effect.'

§ 2. Ere passing on to vv. 44, 45, I must refer to 42, 43. 'Whisper' for φήμην is unjustifiable (see 86, 157), and 'as in the power of man' for ἀπ' ἄνδρὸς is not less so. He seems to take ἀπ' ἄνδρὸς as depending on ἀλκήν. I take it, with full confidence, as depending on οἰσθα. True it is, that I cannot cite an instance of οἰδα ἀπὸ any more than he can cite one of ἀλκὴ ἀπό. The verb is not one which, as a rule, has a preposition following it; but such constructions as O. C. 1300, κάπδ μάντεων ταύτη κλύω leave us in no doubt that οἰσθα ἀπὸ is legitimate, and is here the true construction, enforced by the double duty which the verb has to perform. Also the logic of language clearly shows that the antithesis is between two modes of coming to the knowledge of help: one by hearing a god's voice, the other by learning from a man. Between 'knowing help by hearing a god's voice', and 'knowing help as in the power of a man', there is no antithesis at all; for the help taught by a god's voice might be help in the power of a man, and conversely. 'Ανδρὸς is not 'man', but 'a man'.

§ 3. This clears the way for the consideration of vv. 44, 45, well-worn lines, of which I am thoroughly weary, having stated and proved again and again their true meaning, and finding no pleasure in having to slay the slain errors concerning them thrice. But I cannot escape the unwell-

come task of here examining the polemic set up against what is to my mind the certain truth in this place, that *τὰς ἔνυμφοράς τῶν βουλευμάτων* means *the comparing of counsels*, and *ξώσας* means *remains in lively use*¹.

In Studia Sophoclea, Part I. I have shown that the common interpretation is bad in logic, bad in poetic taste; while that of Dr Young and others is excellent in both respects. I have shown that *καὶ* has no real emphasis in the former, but just value in the latter: that the meanings of *ἔνυμφοράς* and *ξώσας* are in the first untenable, legitimate in the second.

It is there then that readers must look for system; with the later polemic I must deal as it comes before me partly in a footnote, partly in an excursus on these lines. In both places the chief weight of discussion is thrown upon the meanings of *ἔνυμφοράς* and *ξώσας*, and therefore we begin by examining what is said about these words. And first let us look at *ἔνυμφοράς*.

§ 4. In discussing the meanings of this word, we must avoid being led astray by the ambiguities of language, whether Greek or English. In the first place, we must settle the senses in which the words *event* and *issue* are to be used, and confine ourselves to those senses. Etymologically they are much the same, both meaning *out-come*; *event* from *evenire*, *issue* from *exire*. Both can be used in the sense of *ending*: as, ‘the event (or the issue) of the battle of Tel-el-Kebir was the defeat of Arabi’. But we could not say, ‘the event of the battle was the surrender of Cairo’, though we might say ‘the issue’ &c. In short, *event* may not be used in the sense of ‘result’ or ‘consequence’; *issue* may be so used. I shall therefore here confine the word *event* to the meaning *occurrence*, Fr. *événement*, i.e. that which happens, or has happened; and the word *issue* to *result* or *consequence*, in which sense I shall understand it to be used by J., though in

¹ Dr T. Young, of Glasgow, was the first to propose the true interpretation about the year 1792. His note was this: “Ita interpres: sed σύμφοράν pro eventu consilii sumi posse non credo: ea enim vox fortuitum aliquid semper innuere videtur; hic autem potius in primitivo sensu sumitur; locusque adeo totus ita reddi potest:

‘Sicubi aliquius deorum vocem audisti, vel etiam
a mortalium quocumque quicquam accepferis:
video enim apud prudentes expertosque viros
etiam collationes consiliorum maxime in usu esse.’

Ipsi sapientiam supra laudaverat; nunc etiam alios consuluisse posse addit: quae ratio vulgata multo melior videtur; otiosum enim alias foret *καί*, neque tota sententia loco suo digna.” T. Y. My own view to the same effect, independently formed in ignorance of Dr Young’s note, was printed in a Cambridge Philological Journal in 1854, dating however some 5 years earlier. Mr Shilleto subsequently announced his own independent concurrence as to *ἔνυμφοράς*, which had also been accepted by Prof. Dalzel. To these precursors as well as to Sophocles and to truth I owe the duty of reprinting here my reply to J.’s polemic on this passage.

p. 22 he seems to confuse the words *events* and *issues*, as if they were identical, when he writes: '(2) τὰς ἔνυμφοράς τῶν βούλευμάτων, the events, issues of their counsels, Thuc. I. 140.' Now in that place the Greek words are: ἐνδέχεται γὰρ τὰς ἔνυμφοράς τῶν πραγμάτων οὐχ ὑστοι ἀμαθώς χωρῆσαι η̄ καὶ τὰς διανοιας τοῦ ἀνθρώπου. Arnold renders them: 'Events are as little to be surely calculated upon as the counsels of men.' Jowett: 'The movement of events is often as wayward and incomprehensible as the course of human thought.' Crawley: 'Sometimes the course of things is as arbitrary as the plans of men.' Sheppard: 'The incidents to which circumstances give rise are wont to take a course which can be as little determined as the schemes of men.' And he justly adds: 'I do not like to translate ἔνυμφορά by *results*, for the notion of a fixed result is the one most entirely foreign to the word.' For my part, I should render: 'The course of actual events is often as little discoverable by study as that of human thought.' *πραγμάτων* is attributive or descriptive gen., not possessive.

§ 5. The polemic against the true sense of *ἔνυμφορά* here (*comparisons*) consists of words in which I find no weight. I allude to what is printed on pp. 288–9 under the heads 1, 2.

As to (1) Lucian's jests (dating in the second century of our era), I decline to trouble myself with anything so irrelevant to the question.

As to the discussion in (2) of what the editor supposes an Athenian audience would or would not have understood, I think his argument carries him out of the depth of any modern scholar, and I shall not follow him far. The Athenian audience knew no language but their own, the finest the world has known. In the seven plays and fragments which remain to us of Sophocles we find something like 1000 words which occur in him only once, and are found by us nowhere else. How do we know that many of these were not used in his lost works, or in those of Aeschylus, Euripides, Phrynicus, Philocles, and a crowd of other poets, whose numerous plays are lost? As to *ἔνυμφορά*, I contend that it is a verbal which any poet might have used in any sense corresponding to the senses of *ἔνυμφέρειν*, *ἔνυμφέρεσθαι*, as *φορά* has been used in so many of those corresponding to *φέρειν*, *φέρεσθαι*. *Φερ-* fer- Sk. bhar, is perhaps the most widely diffused of all Aryan verb-roots: it is compounded with every one of the eighteen Greek prepositions; and fourteen of these compounds exhibit the verbal substantive -*φορά*. I therefore assert with full conviction that *ἔνυμφέρειν* to compare proves *ἔνυμφορά* comparison: and *a fortiori* *ἔνυμφέρειν βούλευμάτα* proves *ἔνυμφορά βούλευμάτων*. On the other hand there is nothing but the poor gloss of a mediaeval scholiast to show that *ἔνυμφορά* can mean *issue*: and, if ever a reckless question was asked, it is this: 'Would any hearer in the theatre doubt that *ἔνυμφορά* meant "issues", or divine that it was going to bear the unexampled sense of "comparisons"?' The reply is: as *ἔνυ-*

φορὰ does not and cannot bear the sense *issue* (=result), the word in that sense would be unintelligible: but, as *ξυμφέρειν* does mean *to compare*, its substantive *ξυμφορὰ a comparing* would, in proper context, be intelligible quite as much as any of the so-called ἀπαξ λεγόμενα in any poet's works: though none of us know what words were ἀπαξ λεγόμενα to an Athenian audience: and this truth it is that makes the whole discussion in (2) merely nugatory.²

Ξυμφορὰ (in its common use) certainly means δὲ *ξυνήρεγκε*, something which happens or has happened, *un événement*, an occurrence, whether indifferent (as *ξυμφοραι βλοῦ*, αἱ *ξυμφοραι τῶν πραγμάτων*, *actual events*), happy, as in El. 1230, O. T. 454; or calamitous, which, owing to the superstitious euphemism of the Greeks, is its most frequent use, like that of *casus* in Latin. It has therefore always a terminal use, and cannot be properly rendered *issue* (i.e. *result*). If further proof were needed, it would be found in the words which J. himself has cited on p. 22: 'Thuc. ii. 87, τῆς ξυμφορᾶς τῷ ἀποβάντι,' for if the Schol. on i. 140 were right in explaining αἱ *ξυμφοραι* as αἱ ἀποβάσεις (*issues*), then τῆς ξυμφορᾶς τῷ ἀποβάντι would be by *the issue of the issue*, quod absurdum est.

§ 6. How, then, does the question about *ξυμφορᾶς* stand between us? He claims for it a meaning (*issues*) against which the arguments above stated are arrayed, a meaning for which he can only cite a phrase in Thucydides, not so interpreted by Jowett or Crawley, by Arnold, Sheppard, Shilleto, myself; a meaning which another passage, also cited by himself (ii. 87), shows to be absurd. And this meaning, so void of strong support, having against it this weight of argument and authority, he speaks of as *the meaning* which all male Athenians attending the theatre of Bacchus at Athens in the highly cultured age of Sophocles, would naturally assign to the word *ξυμφορᾶς* in connection with *βουλευμάτων*, however familiar they might be with the phrase in Aesch. Pers. 534, *ξυμφέρειν βουλεύματα*. Has he justified such an assumption?

On the other hand Prof. Young of Glasgow, by his independent insight, Prof. Dalzel of Edinburgh in agreement (probably) with him, myself and Shilleto (each of us by his independent insight) were led to the conviction that τὰς *ξυμφορᾶς τῶν βουλευμάτων* means 'the comparisons of counsels', i.e. 'mutual consultation'.

Well then: neither of these two versions, 'issues of counsels', or 'comparisons of counsels', is supported by other passages containing *ξυμφορὰ* in one or the other sense. Do they, then, stand on equal terms? Is the

² Let readers count the various senses and shades of meaning in which the word *case* is used, and say whether a play-going Londoner would have any difficulty in recognising each when he heard it in the theatre.

contest a drawn one? Surely not; for while I and many other scholars contend that *ξυμφορὰ* cannot mean *issue (result)*, no scholar will dare to contend that it cannot mean *comparison*, since *ξυμφέρειν* does mean *to compare*. While we contend that *ai ξυμφοραὶ τῶν βουλευμάτων* for the *issues of counsels* is, upon the face of it, a phrase not only unexampled, but impossible, no scholar will dare to contend that ‘the comparisons of counsels’ is an impossible rendering, since Aeschylus has written *ξυμφέρειν βουλεύματα* ‘to compare counsels’. The logical result of this is, that *issues of counsels* must be dismissed as an erroneous rendering, and the place must be duly examined to see whether *comparisons of counsels* is suitable to the context.

§ 7. We proceed to *ζώσας*, which J., abandoning Prof. Campbell’s word *successful*, now makes to mean *effective* or *operative*, translating it *have effect*. I hold both renderings to be alike erroneous and incapable of proof. My position is, that the verb *ζῆν* (one of the most widely diffused words in the Greek of all times and topics and writers) has but one general meaning, which can always be given to it in English, whatever shade of force it may assume; and by this test any suggested rendering must be tried. *Ζῆν* always means *to live*, *to be alive*, as opposed to *κατθανεῖν*, *to die or be dead*. Its stronger shades are two: (1) one of emphatic irony, to live (in the best sense), *to live well*, as opposed to the death-in-life of misery or vice; (2) *to survive*, *to remain alive*, as distinguished from what is dead and gone.

(1) Philoctetes, 1018, calls himself *ἐν ζώσιν νεκρόν*. In Ant. 1157 we find *οὐ τίθημ' ἐγὼ ζῆν τοῦτον, ἀλλ' ξυμψυχον ἡγούμαι νεκρόν*. Plat. Rep. i. 329, *τότε μὲν εἰς ζῶντες, νῦν δὲ οὐδὲ ζῶντες*. In fragments of the New Comedy: *ζῶσιν οἰς ἔστω βίος—ζῆν αἰσχρὸν οἰς ζῆν ἐφθόνησεν ἡ τύχη—τί ζῆν δῆθελος φῦ μήτ στι τὸ ζῆν εἰδέναι*; So Martial: ‘non est vivere, sed valere, vita.’ (2) The sense of surviving is frequent: O. T. 983, *εἰ μὴ κύρει ζῶσ’ ἡ τεκούσα, νῦν δ’ ἔπει τῇ κ.τ.λ.* Tr. 234, *καὶ ζῶντα καὶ θάλλοντα.* 1169, *χρόνῳ τῷ ζῶντι, the present time.* Aesch. Ag. 819, *ἄτης θυηλαὶ ζῶσι*, meaning that the flames of Troy are burning still.

But no passage can be cited in which it is either necessary or even proper to use the terms *effective*, *operative*, or *successful* in rendering *ζῆν* or *ζῶντα*. In O. T. 481, where it is said of the oracles, *τὰ δ’ ἀεὶ ζῶντα περιποτάται*, J. renders *but that doom ever lives*; yet there is no place where the word *effective* could be applied more speciously (though fallaciously) than this. Of moral laws we read in Ant. 457, *οὐ γάρ τι νῦν τε κάχθεις, ἀλλ’ ἀεὶ ποτε ζῆν ταῦτα κούδεις οἴδεν ἐξ ὅτου ’φάνη*. Here the context shows that *ζῆν* must be rendered *live*, not *have effect*³.

³ My friend Shilleto declared his agreement with me as to the meaning of *τὰς ξυμφορὰς τῶν βουλευμάτων*. So far as he did notice this place, I cannot claim his support

We say, then, that *issues of counsels* cannot be said to *live*; but '*mutual consultation*', in so far as between experienced men it *survives* and continues in use, may be said to *live*, as the Keltic is said to be still a *living language* in Wales, as it is said to be no longer a *living language* in Cornwall: as the belief in pixies and witches is said to be still *alive* in some localities.

Such, though inevitably long drawn out, are the arguments and facts by which I consider the common renderings of *αἱ ξυμφοραὶ τῶν βουλευμάτων* and *ζώσας* to be proved erroneous, and those ascribed by myself and others to be established.

§ 8. The classical word for *issue* is shown to be *τέλευτὴ* by Herodotus, vii. 157: *τῷ δὲ εὖ βουλευθέντι πρήγματι τέλευτὴ ὡς τὸ ἐπίπαν χρηστὴ ἔθελει ἐπιγίνεσθαι*. What could have been easier than for Sophocles, had he wished to express the sentiment required by those who cling to the old error, to use current Greek instead of a strange phraseology nowhere else found?

as *ὡς ἡ τέλευτὴ τοῖσιν ἐμπείροις καλὴ
προσγίγνεται μάλιστα τῶν βουλευμάτων.*

(See O. C. 1198.)

or *ὡς τοῖσιν ἐμπείροισιν εὖ τελούμενα
τὰ πόλλα ὄρῳ μάλιστα τῶν βουλευμάτων.*

or any given number of varieties.

J. renders *μάλιστα* *most often*, a rendering rarely possible (1173, O. C. 652), never, I am sure, essential or right. Here, modifying *τοῖσιν ἐμπείροισιν ζώσας*, it means *μάλιστα πάντων = μᾶλλον ἡ ἐτέροις*.

§ 9. At this point I will touch upon his method of accounting for the emphatic *καλ.* He writes:

'Oedipus has had practical experience (*ἐμπειρία*) of great troubles; when the Sphinx came, his wisdom stood the trial. Men who have become thus *ἐμπειροί* are apt to be *also* (*καὶ*) prudent in regard to the future. Past *facts* enlighten the *counsels* which they offer on things still uncertain; and we observe that the issues of their counsels are not usually futile or dead but effectual. Well may we believe, then, that he who saved us from the Sphinx can tell us how to escape from the plague. Note these points: (1) the words *ἐμπείροισι* and *βουλευμάτων* imply the antithesis (a) between past and future, (β) between *ἔργα* and *λόγοι*, &c.'

I discern no such implication of antithesis as his fancy paints, either between past and future, or between deeds and words. The vv. 44, 45,

as to *ζώσας*, but I desire to state that I never had any discussion with him on this or any other question. As he had been my pupil from 1827 to 1830, I always avoided disputation with him; and I do not allow that his cursory mention of *ζώσας* is to be regarded as an elaborate and final judgment as to its meaning here, though it shows that he had not reached my point of view concerning it.

contain a general maxim, which, as he views it, is, ‘experienced men also make their counsels effectual’: as I view it, ‘experienced men also compare their counsels together.’ In either case the maxim is not of the future only, but of all time, *οὐ τι νῦν τε κάχθεσ, ἀλλ’ αἰτητο*. Neither is there any contrast of deeds and words. A deed successfully done by an *έμπειρος* in time past succeeded because it was well considered, counselled, and planned before it was executed. See Herod. above. The *έμπειροι* are therefore to be regarded as *sage counsellors*, and the emphasis of the *kai* is that they are not *only* men who can counsel sagely, but men who *also* compare their own counsels with those of other men, and keep alive the habit of conferring in mutual consultation. And this, immediately following *εἴτ’ αὖτ’ ἀνδρὸς οἰσθα πονούντος*, manifestly contains an apology for the suggestion that Oedipus might possibly (*πονούντος*) have gained the knowledge of help from some man. This brings me to the first words in his note: namely

‘I take these two verses with the whole context from v. 35, and not merely as a comment on the immediately preceding words, *εἴτ’ αὖτ’ ἀνδρὸς οἰσθα πονούντος*.’

It is surprising that a scholar of his mark should thus overlook two facts. One is, that, by doing this, he makes the words *εἴτε . . . πονούντος* null and void, nay, even ridiculous: and, if he were right, then Sophocles ought, instead of *εἴτε τον θεῶν*, to have written *ἔκλυντον νόσουν*, or *ἔκλυντήριον*, or some equivalent, omitting v. 43. The other fact is—that *ώς, since*, is used about 60 times by Sophocles, and in each place it is referred to words *immediately* going before it. Thus in this play we have:

- 47 ὥθ’ εἰλαβήθηθ’, ὡς σε νῦν μὲν ἦδε γῆ
σωτῆρα κλήγει
- 53 καὶ ταῦν ἵσος γενοῦ· ὡς, εἰπερ κ.τ.λ.
- 55 ξὺν ἀνδράσιν κάλλιον ἢ κενῆς κρατεῖν
ώς οὐδέποτε έστιν κ.τ.λ.
- 365 ὅσον γε χρήζεις, ὡς μάτην εἰρήσεται.
- 445 κομιζέτω δῆθ’· ὡς κ.τ.λ.
- 922 ὅπως λύσω τιν’ ήμιν ειαγῆ πόρης,
ώς νῦν ὁκνοῦμεν πάντες . . .
- 1050 σημηναθ’· ὡς ὁ καιρὸς εὐρῆσθαι τάδε.

•

The other places to which I refer are: O.C. 562, 937, 1016, 1028, 1075, 1229, 1528, 1691; Ant. 66, 499, 624, 765, 1337; Tr. 385, 391, 453, 488, 592, 596, 599, 921, 1120; Ai. 39, 92, 131, 141, 789, 1314; El. 17, 21, 324, 369, 470, 633, 821, 1112, 1319, 1337, 1446, 1489; Ph. 46, 53, 117, 464, 807, 812, 847, 914, 1043, 1442, and a few in the fragments. I have examined all, and find the fact to be as I state it; and I must confess myself amazed that any scholar can look at this passage carefully without discern-

ing that 44, 45 are in immediate dependence on *εἰτ’ ἀπ’ ἀνδρὸς οἰσθά πον*, even without the clinching proof supplied by this crowd of examples.

§ 10. In his discussion J. has omitted to mention the argument against the common interpretation, founded on the tasteless and revolting bathos which it ascribes to such a dramatist as Sophocles. He has omitted to exhibit the logical nexus, forming an important link in the plot, which the newer interpretation creates and establishes. Since he has thus withheld these very important points, I find myself obliged to reprint here what I have said of them elsewhere.

The substance of the Priest's speech up to these lines is as follows :

After describing the misery of the Thebans under the visitation of pestilence, the Priest goes on to say : ‘We come as suppliants to your altars, Oedipus, not because we deem you a god; but considering you *the first of men* in all affairs human or divine. For you came to Thebes, a stranger, and relieved us from the sway of the Sphinx, by solving her riddle: this you did without any aid from us: *you are believed to have saved us by divine inspiration*. So now, most excellent Oedipus, we beseech you to find some help for us, whether suggested to you by the voice of a god, or, it may be (*πον*), by a man: since *I see that men of experience are also most accustomed to compare their counsels together*.’

The ordinary interpretation is *I see that, where men have experience, their counsels live and have a prosperous end* (or as J. *have effect*). What is there to account for the bathos of this descent from a god to a man, from superhuman skill to experience? And if the advice resting on experience is merely that of Oedipus himself, is not the disparaging suggestion (*εἰτ’ ἀπ’ ἀνδρὸς οἰσθά πον*) worse than superfluous? Is it not absurd?

The two lines 44, 45, rightly understood, convey to Oedipus an excuse for the suggestion that such as he might possibly have learnt a mode of help from some man: and *ξυμφόραι βουλευμάτων* is the substantival form of *ξυμφέρειν βουλεύματα*, which occurs in Aesch. Pers. 534.

Here the logical nexus is close and consistent: and quite in the manner of Sophocles.

The priest gives no formal advice: he suggests the possibility that Oedipus may have profited by (*οἰσθά πον*) the advice of another man: and apologizes for this suggestion by a compliment to the eminent *ἐμπειρία* which would lead him to consult others. But why the digression at all? It belongs to the consummate skill with which the great dramatist has worked out his conception of the plot and of its central person. Oedipus is shown in the first part of the play as a man of eminent abilities and noble aspirations, but of overweening self-confidence and fierce self-will. These merits and these faults would be no secret to any of the Thebans, least of all to the chief minister of their religion, the priest of their chief god. From his

mouth, therefore, the suggestion that Oedipus might already have profited by the counsel of another man (a suggestion for which the great poet makes the priest apologize by a graceful compliment) does in fact become a delicate admonition—an admonition not otherwise than ‘consistent with the laudatory tone of the address’, but rather admirably supplementing and qualifying it. For if there is one virtue more than another recommended by the religious poets Aeschylus, Sophocles, and Pindar, and by the religious historian Herodotus, that virtue is modesty, the violation of which draws down on the offender the *φθόνος θεῶν*, and thereby destruction. By whom was such a lesson more needed than by Oedipus? From whom could it come more fitly than from the priest of Zeus? How could it be conveyed more courteously than it is conveyed here? But while this is sufficient to account for the digressive lines, I think still further reason of them can be rendered. The priest supposes a possible *θεοῦ φήμη* given to help the sufferers. ‘Yes’, says Oedipus in his reply (v. 65—72), ‘I have sought such aid: I have sent Creon to consult the Pythian oracle.’ The oracle is brought, is reported: the suppliants quit the stage: the Theban Chorus enter the orchestra, and their first song is addressed to that oracle from which so much is expected. But has the priest’s delicate admonition borne no fruit? It has not been unnoticed by Oedipus. The oracle wants explanation. He has consulted his brother-in-law Creon, another *ξυπέρος*, on this difficulty: and by his advice he has sent for the seer Teiresias. See v. 279;

Ἐπεμψα γὰρ Κρέοντος εἰπόντος διπλῶν πομπούς . . .

How this momentary condescension of the arrogant prince leads to a new outbreak of self-will, and brings him to the edge of the precipice, we know. Thus then it appears that these three lines are nothing less than a studied and contrived link in the plot of this artistic drama⁴.

I cannot leave this much-disputed passage without summing up shortly and distinctly the points which I consider irrefragably proved in this *ἔλεγχος*.

(1) In l. 43 *ἀπ’ ἀνδρὸς* depends on *οἰσθα*, or whether perchance thou knowest it (*ἀλκήν*) from a man.

(2) In 44, *ως*, since, can refer only to the clause immediately going before it, i. e. *εἴ τ’ ἀπ’ ἀνδρὸς οἰσθά πον*, as its use throughout Sophocles

⁴ I regret that J. has not abstained from repeating so baseless an objection as this—that ‘the general spirit and tone of the speech appear adverse’ to my view, because we cannot ‘imagine the priest giving his peerless sovereign so strong a hint to consult other men.’ If there be such a ‘strong hint’, surely it lies in the words *εἴ τ’ ἀπ’ ἀνδρὸς οἰσθά πον*, not in the laudatory apology which I find in 44, 45. And all that follows to the end of the speech mingles respectful admonition with entreaty: see 47–50, 54–57. But ‘strong hint’ is a misapplied phrase.

(seven times in O. T., 60 in the whole) shows. And such reference is thoroughly suitable here as a respectful apology for supposing that Oed. might possibly have gained some knowledge from a man, when they had previously said, that, although they did not rank him with the gods, yet they did regard him as foremost among men on all occasions, ordinary or extraordinary, since he had vanquished the Sphinx without any hint or teaching from them, but, as was universally believed, by divine assistance⁵.

(3) *Συμφορὰ* generally means ‘an occurrence’, ‘an event’, good, evil, or indifferent: the second sense (evil) gradually suppressed all other uses. But as *φορὰ* has many senses, corresponding to those of its primitive verb *φέρω*, *φέρομαι*, so, by the analogy of language, *συμφορὰ* could have had those which belong to *συμφέρω*, *συμφέρομαι*, and when we find Aeschylus writing *συμφέρειν βουλευμάτω*, ‘to compare counsels’, we are justly entitled to say that *συμφορὰ βουλευμάτω*, ‘comparing of counsels’, is a phrase we ought to welcome whenever and wherever we find it suitable, as here. And, if we find it here and nowhere else in the few fragments of Attic literature surviving from the prolific age of the great tragic poets, it has as much claim to our recognition as any other of the words only once occurring, which are so numerous in what is left of that age. On the other hand *συμφορὰ* meaning ‘issue’, i.e. ‘result’ or consequence, has no such claim in itself (from analogy) or as exhibited in use. For, if a blundering scholiast interprets it as *ἀπόβασις* in Thuc. i. 140, that interpretation is rejected by all the best English translators, and shown to be absurd by another passage, Thuc. ii. 87, where we find *τῆς ξυμφορᾶς τῷ ἀποβάντι*.

(4) The sense claimed by the old interpretation for *ζώσας*, whether ‘successful’ or ‘effective’, is not established by any testimony; while the sense of ‘remaining alive’, ‘continuing to exist’ which the later explanation gives, belongs to the essence of the verb *ζῆν*, as opposed to *τεθνάναι* ‘being dead’.

(5) If all Sophocles wanted here was to make the priest tell Oed. that they sue for his aid because they perceive that the counsels of experienced men are usually successful or effective, he could easily have conveyed this sentiment in simple and intelligible Greek, without adopting a strange and obscure phraseology. But if his purpose was that stated in my foot-note

⁵ If Soph. had written (as he could have written) *εἴτε τού θεῶν φήμην ἀκούσαντ' εἰτ' ἀπ' ὄνδρὸς εἰδότα*, there might have been some shade of reason for calling the second clause ‘a strong hint’ to consult another man; but by writing *οἰσθα*, which supposes the knowledge already possessed, the skilful poet, avoiding this objection, enables Oed. to say that ‘the divine voice’ is already sought, and that, for the purpose of seeking it, he has already conferred with another man, viz. his kinsman Creon. Thus, as I have said, vv. 43—45 become an important link in the plot of the drama; otherwise they would have been superfluous and merely obstructive.

here, and if, as seems probable, he borrowed the phrase *τὰς ξυμφορὰς τῶν βουλευμάτων* from Ae. Pers. 528, *πιστῶτι πιστὰ ξυμφέρειν βουλεύματα*, then I think it also probable that he saw no other predicate so fit to complete his clause as the participle *ξύστας*.

(6) The emphatic *καλ*, as Dr Young truly saw, has no just force in the old rendering, but gains it in the later.

(7) The absurd bathos perpetrated in the former view, and (8) the fitness of the latter view in the context, with its importance as a link in the plot of the drama, have been so lately and so fully set forth, that I need only refer to § 10 as completing this summary.

It was not in early life that I reached the just conclusion upon this passage, though, whenever I lectured on this most artistic of all dramas, as I often did, I had an uneasy sense of revolt against the bathos, and against the neglect of *καλ*. I had passed my fortieth year before the perception (I imagine) of *συμφέρειν βουλεύματα* became a flash of light showing me the true sense of *τὰς ξυμφορὰς τῶν βουλευμάτων*. But from that time to the present no doubt has arisen in my mind; and within the last few years I have been enabled to strengthen the argument by discovering the law of *ώς*, since, as always referred by Soph. to a clause immediately preceding it.

EXCURSUS IV. vv. 69—72.

§ I.

..... παῖδες γάρ Μενοικέως
Κρέοντ', ἐμαυτοῦ γαμβρόν, ἐσ τὰ Πυθικὰ .
Ἐπεμψα Φοίβου δώμαθ', ὡς πύθοιθ' ὁ τι
δρῶν ἢ τι φωνῶν τήνδε ρυσοίμην πόλιν.

I sent Creon, son of Menoeceus, my wife's brother, to the Pythian dwelling of Phoebus, that he might learn by doing or speaking what I should save this city.

J. reads *ρυσαίμην*, as most edd., rendering *I might deliver*.

An exactly parallel construction occurs only once again in Soph. El.

32-4:

ἐγὼ γάρ ἥτιχ' ἵκόμην τὸ Πυθικὸν
μαντεῖον, ὡς μάθοικ' ὅτῳ τρόπῳ πατρὸς
δίκας ἀροίμην.....

It will be seen that *ἵκόμην* is parallel to *Ἐπεμψα*: *ώς μάθοικ' ὅτῳ τρόπῳ* to *ώς πύθοιθ' ὁ τι...*: and *ἀροίμην* to *ρυσαίμην* or *ρυσαίμην*.

I am fully persuaded that Dindorf, Linwood, Nauck, Van Herwerden and myself rightly read *ρυσαίμην*, and also that in El. 34 *ἀροίμην* is *Fut.* *Opt.* not *Aor.* *Opt.*

J. has not mentioned *ρνσοίμην* under the head of lection, nor the name of any one of the editors who adopt it. Is this justifiable in such a case?

But he has, in his note, given reasons for reading *ρνσαίμην*, and those reasons will now be examined, and, as I believe, confuted. The note is:

'*ρνσάμην*. The direct deliberative form is *πῶς ρνσωμαι*; the indirect *ἐρώτω ὅπως* (or *πῶς*) *ρνσωμαι*, *ἡρώτων ὅπως* (or *πῶς*) *ρνσάμην*. *ρνσοίμην* (oblique for *ρνσωμαι*) would imply that he was confident of a successful *result*, and doubtful only concerning the *means*; it is therefore less suitable.'

§ 2. (1) In the first place I deny that, for the sense here required, the indirect construction after a past verb is *ἡρώτων ὅπως* (or *πῶς*) *ρνσαίμην*. I say that it is either *ἡρώτων ὅπως* (or *πῶς*) *ρνσαίμην ἀν*, or else *ρνσοίμην* without *ἀν*.

(2) In the next place, as to 'deliberative form', there is no room for deliberation here. A question is addressed to the Pythian oracle, and an answer expected. If Oedipus put the question to the Pythia directly, he would do it in the Fut. Indic., *τι δρῶν ή τι φωνῶν ρνσωμαι τὴν πόλιν*; and he would expect a direct answer, *ρόσει τὴν πόλιν...*, declaring the means which by deed or word he must use for that end. By asking such a question in Fut. Indic., the questioner expresses confidence in the god whom he consults, not in himself, and, if he gets an answer detailing the means, he will use those means in confidence that their result will be successful, because the god has told him so. Hence he says immediately afterwards, *ἔγώ κακὸς μὴ δρῶν ἀν εἴην πάνθ' ὅσ' ἀν δηλοῖ θεός*. Assuming, therefore, that *ρνσοίμην* does express more confidence than *λνσαίμην* (*ἀν* (which would be grammatical here rather than *ρνσαίμην*), I say that such confidence is not 'less suitable', but far more so, because it rests upon the pious faith of Oedipus in the god's declaration.

(3) Since he has taken *ὅπως* (and *πῶς*) as representing the *ὅ τι* (and *τι*) of Sophocles, I must observe that *πῶς* (direct interr.) is found in Soph. with Fut. Ind. 14 times, with *ἀν* and Opt. 32 times (14 Aor., several with verbs which form no Aor.); once only with Conjunctive, Ai. 50. *Ιῶς οὖν μάχωμαι* in a fragment should probably be read *μαχοῦμαι*. Of *πῶς* indirect only two instances occur, both after *οὐκ ἔχω*: in one (O.C. 1711) *χρή* follows; in the other (Tr. 992) *ἀν στρέξαμι*. "Οπῶς, *how*, is chiefly followed by Ind. (mostly Fut. or Pres.), sometimes by Conjunctive (as Ai. 428). Of Opt. there is but one instance, Ant. 272, where for *πράξαιμεν* I should not hesitate to read *πράξουμεν*, having a firm conviction that in many passages of Greek authors *α* was substituted for *ο* by ignorant scribes, who did not recognise the just use of Fut. Opt., which exists for the sole purpose of avoiding the confusion which would arise if the Aor. Opt. without *ἀν* (the proper use of which is in oblique *past* construction,

when not indefinitely general) were used with a future signification. Cp. 796, ἔφευγον ἐνθα μήποτ' ὀψοίμην κ.τ.λ.

(4) *Tis* (direct interr.) occurs in Soph. about 30 times with Fut. Ind., 36 times with Opt. and *āv* (21 being Aor.), 7 times with Conjunctive. Of the oblique *δστις* with Opt. no instance occurs except the two cited—this and El. 34. In O. T. 714, *δστις γένοιτο* is in dependence on *ηξοι*, and expresses future indefinite generality (a child who should be born) the child being not yet in existence. Of *tis* obl. with Opt. I find no example but the one before us.

§ 3. I say then that, as *ρνσοίμην*, *I should save*, is the oblique form of *ρνσομαι*, *I shall save*, so *ρνσάμην*, *I had saved*, is the oblique form of *έρρυσάμην*, *I saved or have saved*; and in such a place as this it can have no other force. Therefore *ρνσάμην*, not *ρνσοίμην*, is the true reading here; and the conjecture *λύσαμ' ἄν*, which has been proposed, must not be received, because the language of an oracle requires the more decisive Fut. Opt. as O. T. 790-3:

ὅ Φοῖβος...προύφανη λέγων
ώς μητρὶ μὲν χρείη με μαχθῆναι, γένος δ'
ἄτλητον ἀνθρωποισι δηλώσουμ' ὄράν,
φονεὺς δ' ἐσοίμην τοῦ φυτεύσαντος πατρός.

For similar reasons, in the parallel place, El. 34, *ἀροίμην* is Fut. Opt. of *αίρομαι*, not Aor. Opt. I am not unaware that a few places may be cited against my conclusion from the usual texts of Xenophon and Plato; but I should reply that the readings are corrupt, *a* having been introduced instead of *o*, which should be restored.

EXCURSUS V. vv. 151—158.

§ 1.	ώ Διὸς ἀδνεπὲς φάτι, <i>tis</i> ποτε τᾶς πολυχρόσου	151
	Πυθῶνος ἀγλαὰς ἔβας	
	Θῆβας; ἐκτέταμαι φοβερὰν φρένα, δείματι πάλλων,	
	Ιήτε Δάλει Παιάν,	
	ἀμφὶ σοι ἀξόμενος τι μοι η νέον,	
	ἢ περιτέλλομέναις ὥραις πάλιν ἔξανθσεις χρέος,	
	εἰτέ μοι, ὡ χρυσέας τέκνου 'Ελπίδος, ἅμβροτε Φάμα.	158

The interpretation of this first strophe of the Parodos involves several questions which shall here be considered.

§ 2. In v. 153, the first comma has usually been placed after *φρένα*, as in my text. But some scholars, as Schn. N. Ca. J., place it after *ἐκτέταμαι*, making *φρένα* object of *πάλλων*, which derives some support from Aesch. Prom. 883, *κραδία δὲ φόβῳ φρένα λακτίζει*. But here *φοβερὰν* becomes superfluous, and the bareness of *ἐκτέταμαι* without *φοβερὰν φρένα* is unpleasing. Therefore I prefer the old punctuation.

§ 3. Does *ἀμφὶ σοι* in v. 155 depend on *δεῖματι πάλλων* or on *ἀγόμενος*? The former seems better on some grounds, but the Greek idiom, which favours the order voc. pron. verb, gives probability to the second view.

§ 4. The words *ἢ νέον ἢ περιτελλομένας ὥραις πάλιν* had usually been interpreted, *either now* (*νέον = νῦν*) or *in the revolution of seasons hereafter*; but Gustav Wolff, and J. (who follows him), understand it to mean *either novel or returning in the revolution of seasons* (*πάλιν = πάλιν ἐπανελθόν*). After much consideration I am inclined to accept this suggestion of Wolff.

§ 5. The largest question is this. Should a period or colon stand after *χρέος* (as usually seen), and a comma or no stop after *ἀγόμενος*, whereby *τι μοι κ.τ.λ.* is made to depend on this participle, and the *σύ* of *ἔξανθοεις* to signify Apollo? Or should a comma only stand after *χρέος*, and a colon after *ἀγόμενος*, the effect of which is to make the words *ἐκτέταμαι.....ἀγόμενος* a parenthesis, and *τι μοι κ.τ.λ.* dependent on *εἰπέ μοι?* The former is the punctuation which exists, I believe, in all previous editions. Is there nothing to be said in favour of the latter punctuation? Much, I think, may be said for it. First (as to the construction of the strophe), it begins with addressing the oracle (*ἀδυετῆς φάρις*) as that of Zeus, a greater than Apollo; it ends with again addressing it as *ἀμβροτε Φάμα*. It begins with asking a direct question (*τις ποτε*) of the oracle. Why should not its resumed indirect question *τι κ.τ.λ.* be also addressed to the oracle, which is in fact (by the words *εἰπέ μοι*) invited to answer it: and why is that invitation to be severed from the general construction, and awkwardly placed in a separate sentence? Will it be said that the parenthesis addressed to Apollo is an awkwardness more objectionable? I have no such feeling. The fact that the oracle is addressed as that of Zeus gives to the parenthesis a significance and a power which are very striking. The oracle is Jove's:—but Apollo! what of him who delivers it? Is he to be forgotten? Far from it. True—the Chorus do not know the purport of the oracle: they do not know that Apollo is the god who sends the plague: so little do they know this, that they twice invoke him to appear as their deliverer: first as one of the ‘di averrunci’ (163), next as the Lycean archer-king (203). But Soph. never loses sight of Homer. And, although the myth of Oedipus is earlier than the Trojan war, the poet would think of the pestilence inflicted on the Grecian host, and he would have his Cadmean chorus regard Apollo

as an awful god, dangerous to displease. Hence the parenthesis (if parenthesis there be) is fully explained, fully justified, and in this point of view very beautiful. If it be said that the verb *λεγανίσεις* is peculiarly suited to the god, we reply that in the Antigone, 1178, it is said of Teiresias, *ω μάντι, τοῦπος ως ἀρ' ὄρθὸν γῆντας*. If a seer can be said to *achieve* what he merely foretells, much more may this be said of the oracle from the god's own mouth. My vote then is cordially given for the colon after *ἄξωμενος* and comma after *χρόνος*. But, as the other view gives the same general sense, it is likely to be preferred by many readers as the 'good old way'.

§ 6. Render: '*O sweet-spoken oracle of Zeus, what, I wonder, art thou that hast come from Pytho rich in gold to brilliant Thebes?—My timid heart is on the stretch, and I quiver with fear, O Ician, O Delian Healer, musing on thee with holy awe—: what purpose thou wilt achieve for me either novel or brought back in the revolution of seasons, tell me, O child of golden Hope, immortal Oracle.*

EXCURSUS VI. vv. 326—329.

ΟΙ. μὴ πρὸς θεῶν φρονῶν γ' ἀποστραφῆς, ἐπεὶ πάντες σε προσκυνοῦμεν οἵδ' ἱκτήριος.

ΤΕΙ. πάντες γὰρ οὐ φρονέτ'. ἐγὼ δ' οὐ μήποτε τᾶμ', ως ἀν, εἴπω, μὴ τὰ σ' ἐκφήνω κακά.

ΟΕ. *If thou knowest, do not, I adjure thee, turn away, since all we who are present bow before thee with suppliant entreaty.*

ΤΕΙ. *Aye, for ye are all without knowledge; but I will never speak my (secrets)—in whatever way—lest I display thine—evil.*

As this view has to encounter a vast amount of prejudice, I wish to say that I have long seen and still see in it the only possible explanation of these dark, but certainly genuine, words.

J. prints the last of these lines thus:

τᾶμ', ως ἀν εἴπω μὴ τὰ σ', ἐκφήνω κακά,

rendering—'but never will I reveal my griefs, that I say not thine.'

His note is the following:—

'ἐγὼ δ' οὐ μή ποτε ἐκφήνω τὰ ἐμὰ (ώς ἀν μη εἴπω τὰ σὰ) κακά: I will never reveal my (not to call them thy) griefs. τὰ ἐμὰ κακά, those same secrets in their import for Oedipus. We might render ως ἀν εἴπω μὴ τὰ σ' either (i) as above, or (ii) "in order that I may not utter thy griefs." But (i) is preferable for these reasons: (i) the subjunct. εἴπω with μὴ was familiar in such phrases; Plat. Rep. 487 D: τοὺς μὲν πλεάτους καὶ πάντας ἀλλοκότους γιγνομένους, ἵνα μὴ παρπονήρως εἴπωμεν. [Then he cites two similar

places from Plato with *ἴνα μή εἶπω*.] The substitution of *ώς ἀν* for the commoner *ἴνα* in no way alters the meaning [?]. For *ώς ἀν μὴ* cp. Ar. Av. 1508: *τοῦτὶ . . . τὸ σκιάδειον ὑπέρεχε ἄνωθεν, ώς ἀν μή* ὕδωσιν οἱ θεοί. For *ώς ἀν εἶπω μὴ* instead of *ώς ἀν μὴ εἶπω* cp. 255, Phil. 66, εἰ δὲ ἐργύσει μη ταῦτα. (2) The emphatic position of *τὰμ*' suits this version [!]. (3) *ἐκφήνω* is more forcible than *εἶπω*. If the meaning were "I will not reveal my griefs, in order that I may not (mention) thy griefs", the clauses would be ill-balanced.'

On this note I have some remarks to make.

It is intolerable to translate *κακά, griefs*. It is intolerable to make Teiresias call his secrets, which bring salvation to Thebes, *my griefs*.

'*Ως ἀν εἶπω*, used as here suggested, requires similar instances to sustain it, for it *does* alter the meaning; *ώς ἀν*, as a final conjunction, always implying *by which means—in order that by such means*. So the place cited from Ar. Av. is (literally) "hold over me the sunshade, by which means the gods will not see me" = 'that by such means the gods may not see me.'

ώς ἀν εἶπω μὴ for *ώς ἀν μὴ εἶπω* is not justified by either of the places cited. If *μὴ* follow its verb, it must be in order to lay its emphasis on a word coming after, as on *θεῆλατον* in O. T. 246, *not heaven-sent*—on *ταῦτα* in Phil. 66, *not these things* (but something else). Or, after an imperative, and before a stop, it is emphatic itself. But in this place no such explanation can be given.

I was familiar with this expedient forty years ago, but I regarded it then, as I regard it still, with the most intense dislike, not to use a stronger term. And I begin by giving reasons which get rid of this (in my eyes) 'monstrum horrendum, informe, cui lumen ademptum' of which Dindorf says in his Lexicon Soph.: 'quae tanto inceptor collocatio verborum est quo facilius vitari poterat, nihilque excusationis habens ab quae sita quadam verborum in ore vatis obscuritate, quae verbis recte collocatis manet.'

(i) First, then, a scholar looking at the words *ἔγω...κακά* should discern several things: namely—

(a) The words *μὴ τὰ σ' ἐκφήνω κακά* are genuine as they stand, and ought not to be meddled with. Even the elision *τὰ σ'* cannot be tolerated with the comma following; for that in the line 405, *καὶ τὰ σ', Οἰδίπον, δοκεῖ* is on a different footing, the word *ἔπη*, to which *τὰ σὰ* belongs, having gone before, and the vocative *Οἰδίπον* also easing the elision.

(b) Such a phrase as *ώς ἀν εἶπω μὴ τὰ σὰ* is bad in several respects. That *ώς ἀν μὴ εἶπω*, taken finally, is not on the same footing with *ἴνα μὴ εἶπω* I have already shown; and it may be instructive here to note the marvellous order into which the words thus fall: 'but I never my—that by such means I may not say thy—griefs will display.' The order *ώς ἀν εἶπω μὴ τὰ σὰ* is indefensible here, as I have also shown.

(c) *ἐκφήνω* has a suitable object in *τὰ σά*, not in *τὰμά*, while *εἶπω* has a suitable object in *τὰμά*, not in *τά σά*.

(d) *Griefs* (I repeat) is a rendering which *kakà* will not bear; and to make Teiresias call his concealed knowledge, which contains the salvation of the city, *my evils* is a frightful misrepresentation of the poet's design in this scene, of the character of Teiresias, and of the position which he and Oedipus hold towards each other.

(2) Rhythm is so often unduly put forward to bolster up a weak case, that, having a strong one, I am almost unwilling to mention it; yet, if ever the solemn *adagio* of a poet's words was destroyed by shifting the pauses, surely that effect is wrought by this redistribution.

I have to thank J. for saving me the trouble of demolishing the other rendering of the same dislocation, 'I will never display my evils in order that I may not mention thine.' For, while nearly all the objections above urged apply to it equally, it has the special disadvantage to which the Professor alludes, that so 'the clauses would be ill-balanced', whatever this may mean.

J. has a note (IX. in Appendix) which states my view of this passage, correctly, so far as grammar is concerned, though without touching the considerations upon which it is founded. These (since he nowhere alludes to them) seem to have made no impression on his mind as a scholar and critic. He passes no judgment on my view, sparing his own arrow, perhaps because, like Artemis in the case of Actaeon, he delivers me over to the hounds, of whom he is very sure that a large pack is afield; among them the dozen emendators, whose conjectures he proceeds to set forth, not one of them equal in merit to *έξαντρα* for *ως ὀν̄ εἶτω*, or *εἰπών* for *εἶτω*. To these may be added the *Saturday Reviewer*, who, in an article generally candid, courteous, and scholar-like, likens my explanation here to the feat of 'getting a beaver up a tree'. Well! be it a beaver or an opossum, I believe in the execution of the feat so undoubtedly, that I class this interpretation as one upon the truth of which I would cheerfully stake my credit as a Greek scholar.

I have said elsewhere 'that the admitted difficulty of these words arises from the design of Sophocles to hide their exact meaning from the hearers behind the veil of an unusual and obscure construction.' Unless this fact, and the full weight of the important words of Oedipus, 439, *ως πάντ' ἄγαν αἰνυκτὰ κάσαφῆ λέγεις*, have been duly noted and appreciated, a just judgment of my explanation can hardly be formed. These words were meant to be 'riddling and unclear' to Oedipus, an accomplished Greek, who (*κάλλιστ' ἀνὴρ εἰς ἐν γε ταῖς Θήβαις τραφεῖς*) had solved the riddle of the Sphinx. Naturally, then, they are such to us who, being students of ancient Greek, know more or less of that language. And they are more obscure to us than any other verses in this scene, because, having read the play, *we* know what Teiresias means to say when he has lost his temper, though even then

some of his words are obscure to us, as 420-425, where we must be satisfied with a general and vague, rather than an exact, explanation. What is ‘riddling and unclear’ Teiresias may speak, for he is the confidant of an oracular deity; what is untrue he must not and will not speak, for he is the trusted servant of an ἀψευδὴς θεός: as he says of himself, *τἀληθὲς ἴσχον τρέφω*. Why does he not speak out that truth intelligibly to Oedipus and the Thebans? We might answer, because this does not suit the plot devised by Sophocles. The poet might say, from the point of view of Teiresias, because he does not feel himself commissioned by Apollo to do so, and he is glad to be spared so sad and terrible an office; as he says virtually at 376,

οὐ γάρ σε μᾶρα πρὸς γ' ἐμοῦ πεσεῖν, ἐπεὶ
ἰκανὸς Ἀπόλλων, φ' τάδ' ἐκπρᾶξαι μέλει.

In this place then he is struggling for permission to be silent. He wishes to tell nothing; but the prayer of an afflicted people and the demand of an authoritative king press him sore. So he endeavours to escape by hinting to Oedipus that what he could tell (*τάμα*) would disclose evil (*κακά*) for him. But a lie he must not tell; he must not, he will not, say that his things (his secrets) are *κακά*, for they are truths entrusted to him by a god, truths which, when discovered, will release Thebes from the pestilence, *ὑφ' οὐ κενούται δῶμα Καδμείου*. Hence he designates them as *τὰμ' ὡς ἄν* (*εἴπω*), an ambiguous and dark phrase (mine—in whatever sense spoken), equivalent to *τὰμ' ὅποι' ἄν* *ἡ* (mine—of whatever kind they be). He knows them to be *ἄγαθά*, the opposite of the *κακά* which he is about to name. But this is not the time for saying so. He would not shock the Thebans and enrage Oedipus by saying that he knows what is *good* for them, but refuses to tell it. He therefore merely throws out a hint to Oedipus, *μὴ τὰ σ' ἐκφήνω κακά*, not to be rendered ‘lest I display thy evils’, but ‘lest I display thy things (=thy secrets) evil’. Everything here must be as dim as possible. Sophocles will not even write *οἵ ἄν*, lest the keen ears of an Oedipus—a master in language—should detect the latent antithesis *ἄγαθά*; therefore he writes *ὡς ἄν*. Enough that by *τὰ σὰ...κακά* Oedipus is, if possible, to be alarmed and diverted from further inquiry. In vain! The unconscious, prosperous, self-confident king, solely bent on prosecuting the search and delivering Thebes, overlooks or despises the personal threat, and fastening upon the words *οὐ μῆτοτε εἴπω τάμα*, says, *τί φῆς;* *ξυνειδῶς οὐ φράσεις;* κ.τ.λ.

I can imagine a doubter saying:—

‘Well; granted that Teiresias speaks here and there to Oedipus in “riddling and unclear” terms, yet surely he will always speak Greek that can be construed. The very words, which Oedipus calls *αἰνεικὰ κάσταφῆ*,

ἢδ' ἥμέρα φύτει σε καὶ διαφθερεῖ,

are as easy to construe as any verse in Sophocles. The same cannot be said of ἐγώ δ' οὐ μή ποτε τάμ' ως ἀν εἴπω. This sounds like bad Greek. You would not have the seer speak like a Triballian?

Certainly I would not. But the uncleanness in the two places is obviously of different kinds. In 439 all the words, and their construction, are as clear as daylight, but the meaning that underlies *this day shall beget thee and destroy* is dark as night to Oedipus. In the place before us, the phrases τάμα and τὰ σά are unclear, as also the construction of ως ἀν, but οὐ μή ποτε τάμα εἴπω cannot be mistaken, and Oedipus is deaf to everything else.

Of τάμα and τὰ σά I need only say that I regard them as objects of εἴπω and ἐκφήνω severally; of κακά, that I regard it as an oblique predicative adjective agreeing with τὰ σά.

The obscurity of the place lies (1) in the less frequent, though amply testified, meaning of ως ἀν, *however*; (2) in its position before the verb εἴπω, which, as it stands in the text, belongs to the nexus οὐ μή ποτε εἴπω, *I will never speak*, though the same verb must be supplied to ως ἀν (*εἴπω*), *however I may speak*.

On this latter head (2) it is that I must try to satisfy the scruples of a doubter.

And here let me set out with saying that, if asked how I explain this passage, my answer is given in three words, ‘adverbiascit ως ἀν’: i.e. ως ἀν assumes the function of an adverb. This I now indicate by commas before and after it. In the Latin the word corresponding to this ως ἀν, *utcumque*, would regularly stand before the verb, if these words were translated: ‘ego vero numquam mea utcumque dicam,’ ‘but never will I in whatsoever way speak my secrets,’ and *utcumque* is a conjunctival particle, which in such a place ‘adverbiascit’: i.e. numquam mea utcumque dicam = numquam mea dicam, utcumque dicam, just as οὐ μή ποτε τάμα ως ἀν εἴπω = οὐ μή ποτε τάμα εἴπω, ως ἀν εἴπω. There is then no real difficulty in regarding ως ἀν in the light of a conjunctival particle ‘adverbiascens’. A certain degree of awkwardness there is, arising from two causes:—(a) οὐ μή ποτε and ως ἀν alike require a verb in the subjunctive mood; (b) ως ἀν has another and more frequent sense, ‘in order that by such means’. But I reply:—this very awkwardness—this very ambiguity of usage it is, in my conviction, which led Soph. to adopt this form; for ambiguity causes that obscurity in which *he meant* to shroud the language of Teiresias here. Observe, moreover, that the ambiguity lies in that former part of the sentence which he (though vainly) wished to make less prominent, while the words μὴ τὰ σά ἐκφήνω κακά have no such ambiguity, and, by coming last, *are meant* (though they fail) to impress the king's mind most powerfully.

Passages in which ως ἀν means *however* are numerous:—Hom. Il. ii. 139, ως ἀν ἐγών εἴπω πειθώμεθα πάντες. Soph. Ai. 1369, ως ἀν παιησόys,

πανταχοῦ χρηστός γ' ἔσῃ. Dem. de Cor. τὸ πέρας, ὡς ἀν ὁ δαίμων βουληθῆ, πάντων γίγνεται. Xen. Cy. iii. 2, ι βοηθῶσιν ἐπὶ τὰ ἄκρα, ὡς ἀν ἔκαστος δύνηται. Plato Crat. 424 E, ὡς ἀν δοκῆ ἔκαστη ἡ εἰκὼν δεῖσθαι ἔκαστον φαρμάκου. Conviv. 181 A, ἐν τῇ πράξει, ὡς ἀν πραχθῆ τοιούτον ἀπέβη. Legg. ix. 881 D, *πάντως ὡς ἀν ἔθελωσι.* Aristot. Polit. i. 8, ὁμοίως δὲ καὶ περὶ τὸν ἀλλούς, ὡς ἀν ἡ χρέα συναναγκάζῃ, τοῦτον τὸν τρόπτον διάγονσιν. Add to these Soph. Ai. 1117, ὡς ἀν ἦς οὐδός περ εἶ, which, rightly translated, is *however thou may'st be the man thou art*, i.e., however thou may'st be brother of the commander-in-chief, Agamemnon¹.

That no place can be cited in which ὡς ἀν appears without a verb, I admit. But I am far from deeming this a conclusive argument against its elliptical use in this peculiar passage, where, by allowing it that position, all difficulty of interpretation is at once removed, while no other tolerable solution appears. 'Ως (Lat. *ut*) is the most variously used particle in Greek; and the modal adverb ἀν is, I am sure, more widely and boldly used than grammarians hitherto have been found to admit. All, however, that is here claimed for ὡς ἀν is an ellipse of subjunctive verb, giving it an adverbial character like that of 'utcumque'.

I had until very lately supposed that the view of this passage, which I have now been defending, occurred first to myself. But within the last year I have discovered an earlier claimant. In a German treatise on this drama by Christian Wilbrandt (Rostock, 1836) these lines are thus translated in near agreement with my English version:

Ihr alle schauet nicht; ich aber möge nie, wie ich auch reden mag, mein Wissen aussprechen, damit ich nicht deine Uebel zu Tage bringe.

And in his note (which I translate) he says:

'I read these verses as punctuated and explained by Reisig:

πάντες γάρ οἱ φρονεῖτ'· ἔγω δ' οὐ μή ποτε
τάμα, ὡς ἀν εἴπω, μή τὰ σ' ἔκφήνω κακά.

Tάμα means *my knowledge*, and depends on ἔκφήνω, which I accordingly take twice: ἔγω δ' οὐ μή ποτε τάμ' ἔκφήνω, ὡς ἀν εἴπω, μή τὰ σ' ἔκφήνω κικά. Or, if any one prefers it, εἴπω may be understood twice; τάμ' εἴπω, ὡς ἀν εἴπω. The sense is the same.'

In this last proposal it will be seen that Wilbrandt suggests the most important feature in my view: 'ὡς ἀν adverbiascit.' He fails to notice the antithesis of the clauses, τάμα (ἀγαθά) to τὰ σὰ κακά, and εἴπω to ἔκφήνω, nor does he see that κακά should be taken as a predicate. He was also wrong in looking with favour on Reisig's resumption of ἔκφήνω, but this he redeems by the better suggestion, which it is strange that no scholar should have at an earlier time discovered to be the only possible—the *assuredly* true one.

¹ The constr. in Soph. El. 716, of ὡς with opt. (*ὑπερβάλοι*) in past time, as well explained by Linwood, corresponds to this of ὡς ἀν, *utcumque*, with subjunct. in time present or future.

EXCURSUS VII. vv. 622—626.

§ 1. The verses occur near the close of the quarrelsome dialogue between Oedipus and Creon. They stand in Codd. thus :

KP. τι δῆτα χρήξεις; ή με γῆς ἔξω βαλεῖν;

622

OI. ἥκιστα· θνήσκειν, οὐ φυγεῖν σε βούλομαι.

KP. θταν προδείξης οἴόν ἐστι τὸ φθονεῖν.

OI. ὡς οὐχ ὑπείξων οὐδὲ πιστεύσων λέγεις.

KP. οὐ γὰρ φρονοῦντά σ' εὖ βλέπω.

625

The difficulties which editors find in them are concentrated in the third and fourth lines. They concern (1) assignment, (2) interpretation, (3) text. The questions to be determined are :—

- (1) Does line 624 properly belong to Creon or to Oedipus?
Does line 625 properly belong to Oedipus or to Creon?
- (2) How is line 624 to be interpreted?
How is *πιστεύσων* to be interpreted?
- (3) Is emendation necessary in 624, 625? If so, what?
Is the loss of a line to be assumed? If so, where?

The answers to questions (1) and (3) depend very materially on the answers to be given to questions (2).

§ 2. J. advocates a radical change. He edits the lines thus, supposing the loss of a verse after the fourth line:

KP. τι δῆτα χρήξεις; ή με γῆς ἔξω βαλεῖν;

OI. ἥκιστα· θνήσκειν οὐ φυγεῖν σε βούλομαι,

ὡς ἀν προδείξης οἴόν ἐστι τὸ φθονεῖν.

KP. ὡς οὐχ ὑπείξων οὐδὲ πιστεύσων λέγεις;

OI. * * * * *

KP. οὐ γὰρ φρονοῦντά σ' εὖ βλέπω.

The conjecture *ὡς ἀν* had been already proposed by Kvicala. J. understands by *προδείξης* no more than the simple *δείξης*, ‘show forth’, and *οἴόν* *ἐστι τὸ φθονεῖν*, ‘what manner of thing is envy’, he explains, ‘how dread a doom awaits him who plots to usurp a throne’. He translates *ὑπείξων* as *εἰξων*, ‘yield’, see 674. He suggests as the sense of the lost line,

οὐ γάρ με πείθεις οὔνεκ’ οὐκ ἀπιστος εῖ,

‘No, for thou persuadest me not that thou art worthy of belief’, adding that it was lost by an error which the repeated *οὐ γάρ* produced.

§ 3. These views, in some respects specious, are in others so much opposed to my judgment, that I cannot accept them as a true solution of the difficulty.

The speciousness lies in the strong *prima facie* probability of the meaning ascribed to *οἶν ἔστι τὸ φθονεῖν*. J. cites two places, Ant. 1242, El. 1382, where the effect of punishment is introduced by *δεικνύαι*. I see no weight in his other citations. He gives no instance with *όλος*, though he might have quoted 403, *παθὼν ἔγνως ἀν οἴδα περ φρονεῖς*. But when he says that ‘*οἶν ἔστι τὸ φθονεῖν* can mean nothing but &c.’, he should have observed that such scholars as Hermann, Brunck, Elmsley, and others have believed that it *can* mean ‘what is the nature of your grudge against me’, or ‘what is the nature of my envy’: the latter seeming more probable on account of Creon’s argument in 583–615. And when he says: ‘It is a mere accident that *προδείκνυμι* does not elsewhere occur as = to show forth; that sense is as natural for it as for *προδηλώω, προφαίνω, προκηρύσσω*, &c.’, I question this proposition. As *προδείκνυμι* does occur in this very play, 456, *σκῆπτρῷ προδεικνύεις*, with a strong sense belonging to the preposition, this indicates that the preposition must have a strong sense everywhere. And has it not a strong sense in *προφαίνω*? This objection, then, defeats his interpretation, which, moreover, requires an emendation to prop it up. Furthermore, I do not like the assigning two lines to Oedipus here. It strikes me that an unbroken *στιχομήτια* at this point ought to lead on to that keen interpellation by half lines, which forms the climax of an angry dispute. Again, *οὐχ ὑπελξων* in the mouth of Creon is too disrespectful; it should rather be *οὐποτ’ εἰξων*. Again, the lost verse, as supplied, does not seem to be logically answered by Creon’s *οὐ γάρ*, which should rather be *ἀλλ’ οὐ.....*

§ 4. I will now set down the usual translation of these lines, taking Brunck’s interpretation of the third, which Elmsley and many others have accepted. And, with Meineke, I read *προδειξης γ’*.

CR. What, then, desirest thou? to expel me from the land?

OE. Not at all; I will have thee die, not go into exile.

CR. Aye, when thou shalt first have shown my ground of envy.

OE. Thou speakest as resolved not to submit or obey (believe).

CR. No; for I see thee unwise.

The correction (besides the *γ’*), which presents itself to my mind as probable, is *ταῦφρονεῖν* for *τὸ φθονεῖν*.

ὅταν προδειξης γ’ οἶν ἔστι ταῦφρονεῖν.

‘Aye, after first displaying what manner of thing folly is’: *i.e.* to what excess folly can go.

Creon, being threatened with death for no crime, might well say so much as this. He had already spoken to the same effect, 535–6:

*εἰ τοι νομίζεις κτῆμα τὴν αὐθαδίαν
εἶναι τι τοῦ νοῦ χωρίς, οὐκ ὄρθως φρονεῖς.*

He says below:

οὐ γὰρ φρονοῦντά σ' εὖ βλέπω.

The sentence of death passed on Creon would, before its execution, be a *πρόδεξις* of the great folly of Oedipus.

The verb *ἀφρονέω* is found in Homer, Il. xv. 104,

νήπιοι, οἱ Σηρνὶ μενεάνομεν ἀφρονέοντες,

and, being of perfect analogy, derived from *ἀφρων*, cognate to such words as *σώφρων*, *σωφρονέω*, *κακόφρων*, *κακοφρονέω*, and others, no reasonable scholar can dispute its right to be used by Sophocles; while its appositeness here confirms that right. The path of corruption is obvious: *τάφρονεῖν*, *τοφρονεῖν*, *τοφθονεῖν*. *Πιστεύω* in the mouth of Oedipus need not be rendered *obey*: *believe* (my menace) is quite admissible.

EXCURSUS VIII. v. 790.

προύφάνη λέγων.

§ 1. Wunder's conjecture *προύφηνεν* (which some ascribe to Hermann), is adopted by Di., Ht., N., Vh., Bl., Wo. and J. Also Li., though not editing *προύφηνεν*, says of it—‘non displicet’. The only editors, since 1830, whom I find retaining *προύφηνη* are Linwood, Neue, Campbell, Bergk, Ritter, and Schneidewin (in his own text). The last of these justly says that the conj. *προύφηνεν* ‘verwässert den Dichter’, dilutes the poet. This note his later editor, Nauck, suppresses, and, reading *προύφηνεν*, merely says in the Anhang ‘*προύφηνεν* Wunder’. Ellendt (Lex. S.) supports and explains *προύφάνη*.

§ 2. It is with diffidence that I withhold my concurrence from so strong an array of eminent scholars as those first mentioned. But, as I have been unable to convince myself that *προύφάνη* is wrong and *προύφηνεν* the true reading, I am bound to say so, and to give reasons, which are these:

(1) *Προύφάνη* is the reading of all MSS.; it has the right of possession, and ought not to be dispossessed on any but strong grounds.

(2) It is the more difficult reading, and the rule of criticism is, that of two readings, both admissible, the more difficult has the stronger claim. *Προύφηνεν* *foreshowed*, *foretold*, is so well-known, so obvious, so recognised,

that it enlists a host of supporters at once. Not so *προύφάνη*. Wolff shows this by his note: ‘Nur sehr gezwungen ist *προύφάνη* zu erklären: ich habe daher Hermann’s Conjectur aufgenommen’; i.e. ‘*προύφάνη* admits none but a very forced explanation: therefore I have received Hermann’s conjecture.’

(3) Can any reason be suggested why a scribe of any date, finding *προύφηνεν* in his MS., should write *προύφάνη* in its stead? I see none.

(4) The older editors (Brunck, Erfurdt, &c.) received *προύφάνη* without hesitation, not even annotating upon it. They must, therefore, have interpreted it to their satisfaction. But, as soon as Wunder (or Hermann?) proposes an easier word, almost all welcome it with open arms. Does this prove it to be what Sophocles wrote? I cannot think so.

§ 3. Having always been able to interpret *προύφάνη* to my full satisfaction, I cannot be expected to discard it until my view of it is shown to be wrong. I find no argument in any note except that of J., which is as follows (the italics being his own):

‘Yet the fact that *προφαίνειν* was thus a *vox solennis* for oracular utterance would not suffice to warrant the adoption of *προύφηνεν*, if the *προίφάνη* of the MSS. seemed defensible. *προύφάνη λέγων* would mean “came into view telling”. Cf. above, 395, and El. 1285, *νῦν δὲ ξω σε* “*προύφάνης δὲ φιλτάταν ξών πρόσοψιν*”. It might apply to the sudden appearance of a beacon (cp. ὁ φρυκτὸς ἀγγέλλων πρέπει, Ag. 30); but, in reference to the god speaking through the oracle, it could only mean by a strained metaphor, “*flashed on me with the message*”, i.e. announced it with startling suddenness and clearness. The difficulty of conceiving Sophocles to have written thus is to me so great, that the *special appropriateness* of *προύφηνεν* turns the scale.’

A strained metaphor! Then *προύφάνη κτύπος* Phil. 202, *παίαν δὲ λάμπει* O. R. 186, *Ἐλαμψε . . . φανέστα φάμα* O. R. 463, are all ‘strained metaphors’, and open to suspicion; then, when the Chorus invokes Athene, Artemis, and Phoebus, saying, *τρισσοὶ δλεξίμοροι προφάνητε μοι* O. R. 164, either they hope to see these deities in person ‘flash on’ them, or else they use a ‘strained metaphor’. And, when Oedipus says to Teiresias in 395 *προύφάνης ξών*, does this mean ‘flashed on Thebes with prophetic skill’?

I have always rendered *προύφάνη λέγων*, *was heard to say*. I suppose most people are now agreed (except those who assume diabolic agency) that oracles were managed by an ably organised priesthood. How they were arranged at Delphi we cannot exactly describe. But my assumption is, that an indistinct voice from behind the shrine was heard by all (*προύφάνη κτύπος*), which the Pythia (*quae tripode ex Phoebi lauroque profatur*) then interpreted to those who had come to consult the god. This explanation (which does not seem ‘gezwungen’) has always satisfied my mind. If it can be proved false, I am open to conviction.

In illustration of my view may be cited Vergil’s lines (Aen. iii. 90)

describing what followed the questions asked by Aeneas of Apollo's oracle in the Isle of Delos:

Vix ea fatus eram; tremere omnia visa repente,
liminaque laurusque dei, totusque moveri
mons circum, et *mugire adytis cortina reclusis.*
summissi petimus terram et *vox fertur ad auris.*

Mr Steel also supports *προύφάνη*, saying: ‘the notion of *appearing, coming forward*, which belongs to *προύφάνη* and is thought by Wunder inadmissible here, may be allowed, as indicating the sudden and unexpected character of the god's answer.’

EXCURSUS IX. VV. 1524—1527.

ὡς πάτρας Θήβης ἔνοικοι, λεύσσετ', Οἰδίπους ὅδε
ὅς τὰ κλείν' αἰνίγματ' ὥδη καὶ κράτιστος ἦν ἀνέρ,
ὡς τις οὐ δῆλω πολιτῶν καὶ τύχαις ἐπιβλέπων,
εἰς ὅστον κλύδωνα δευτῆς συμφορᾶς ἐλήλυθεν.

1524

1527

In 1526 codd. have *ὅστις*, for which I edit *ὡς τις*: rendering

‘Ye that dwell in Thebes our country, lo, this Oedipus, who knew those famed riddles (mighty man he was, for one who never eyed jealously the aspiring hopes and fortunes of the citizens), into what a whelming surge of dire misfortune he is come!’

My note is: ‘*For one, (i.e. considered as one) who never eyed jealously the aspiring hopes and fortunes of the citizens, ὡς τις οὐ πολιτῶν δῆλω πολιτῶν καὶ τύχαις ἐπιβλέπων.* See 1078, note. *Ζῆλος, emulation.* *'Επιβλέπειν* (Lat. *invidere*), *to look with (evil) eye on.* By the simple and easy reading *ὡς τις* for *ὅστις* we obtain an admirable sense. Oedipus, it is said, was a wise and liberal ruler, not an ordinary *τύραννος*, like Periander or Tarquin, who were always scanning the fortunes and aspirations of the citizens, and cutting off (like poppies) those who became taller than the rest.’ See Liv. i. 54. On *ὡς, considered as*, see 1078, with note and examples in commentary.

Ersfurdt (an excellent scholar who died too early) has the following note on *ἐπιβλέπων* in v. 1481 (1526): ‘*Recte Corayus...ἐπιβλέπων pro φθονῶν dictum ait hoc sensu: qui civium prosperitati numquam invidebat.* Bonum quippe regem intellegi a Graecis eum, qui in civium salute salutem suam consistere putaret: *tyrannum contra, qui tutum se illorum miseria opinatur.* Hinc Hieronem Syracusarum regem a Pindaro dici *βασιλέα πρᾶν ἄστοις, οὐ φθονέοντα ἀγαθοῖς* (Pyth. iii.), apud Herodotum vero (iii. 80) in

tyranni definitione haec quoque commemorari: φθονέει γάρ τοῖσι ἀρίστοισι περιεόδι τε καὶ ζώντι, χαίρει δὲ τοῖσι κακίστοισι τῶν ἀστῶν. Neque neglegendum esse monet usum linguae latinae, in qua nullum reperiri verbum, quo φθονέι exprimi possit, nisi *invidere*, cui plane congruat ἐπιβλέπειν, ac Ciceronem (Tusc. iii. 9), ubi nomen *invidia* a nimis *intuendo fortunam* alterius derivet, Sophocleum *τύχας ἐπιβλέπων* verbis totidem transferre.'

The sense which I ascribe to *ἐπιβλέπω*, that of its literal Latin, *invideo*, is endorsed by Steel, Ellendt and Dindorf, and by Liddell and Scott.

J. has printed v. 1526 thus:

οὐ τίς οὐ δήλω πολιτῶν ταῖς τύχαις ἐπέβλεπεν;

'on whose fortunes which of the citizens did not gaze with envy?' Such an idea is a libel on the city, at variance with 31—51, and with Stasima II. IV.

He thus changes ὁ into οὐ, καὶ into ταῖς, ἐπιβλέπων into ἐπέβλεπεν, and makes the *tis* of δότις an interrogative. Let this large divergence from mss. be compared with mine, which merely puts long δ (ω̄) for ὁ. Let Greek scholars also consider whether ἐπιβλέπειν δήλω ταῖς τύχαις to 'gaze with envy on the fortunes' is a tenable phrase, and whether Sophocles ought to be taxed with such an intricate medley of genitives and datives as as οὐ ταῖς τύχαις τίς τῶν πολιτῶν οὐκ ἐπέβλεπεν δήλω; finally whether the sense supposed to emerge from this medley is superior to that which results from the slight correction ὡς τις for δότις. I should await with confidence the verdict of those who are at once sound scholars and tasteful critics.

In his appendix (XVII.) J. argues against my use of *ἐπιβλέπων* thus:

'Lucian once uses the verb *ἐπιβλέπω* with a dative, Astrol. 20 (where he is imitating an Ionic style). . . . *ἐπέβλεψαν* (looked favourably upon); Plutarch (Caes. 2) has τοῖς χρήμασιν ἐποθαλμώντες, "eyeing the money" (covetously), but that proves nothing for *ἐπιβλέπω* [?]. *ἐπιβλέπω* usually takes either (a) an accus. with preposition of an object towards whom one looks—εἰς ήμᾶς, Plato Phaedr. 63 A; ἐν τῷ Θηβαϊκῷ πόλιν, Deinarch. Or. i. § 72; or (b) a simple acc. of a thing which one mentally considers: as, λόγους, Plat. Legg. 811 D; ἀρχαῖς, συνφοράς, Isocr. Or. x. §§ 21, 35. Are we warranted, then, in rendering, "Not looking jealously on the prosperity (δήλω, or as Prof. Kennedy translates it, the aspiring hopes) and fortunes of the citizens"?

My answer is: (1) 'yes, we are warranted in using *ἐπιβλέπω* with a dative, by the facts stated in this very note, as well as by the example of the writer, who so uses it with ταῖς τύχαις: (2) yes, we are warranted in giving to *ἐπιβλέπω* the sense 'looking jealously on', by Liddell and Scott, who write: 'ἐπιβλέπω...to eye with envy, Lat. in—videre, τύχαις Soph. O. T. 1526, like ἐποθαλμᾶν': by Erfurdt and Coray in the Latin note above cited: by Ellendt and Dindorf, each of whom writes 'ἐπιβλέπω, invideo'. That is, all these scholars, and I with them, find this sense inherent

in the verb itself; and we do not call in *ζῆλῳ* to confer it. We know moreover that *ζῆλος* is not *φθίνως*, but means ‘honourable emulation’, rendered by me ‘aspiring hopes’. I would never call it ‘prosperity’: not even in A.j. 503, but *ὅσου ζῆλου, a lot how greatly enviable*. Ellendt’s is a very rambling discussion, and a lame conclusion: for (writing only *ταῦς* for *καὶ*) he makes *ἐπιβλέπων = ἐπέβλεπεν*, and mistranslating *ζῆλῳ* he writes ‘qui non invidet civium fortunis propter obtrectandi studium’!! Dindorf emends also, not quite so badly, but far too audaciously: *πᾶς ὁ ἐζῆλον πολιτῶν καὶ τύχαις ἐπέβλεπον* (surely he meant to write *ἐπέβλεπεν*). I turn to Hermann, whom I find a useful auxiliary, though he failed to discern the value of *ὦς*. He writes *ὅς τις* (cur acute hoc, says Ell.), *οὐ κ.τ.λ.*, understanding *ἢν*, and renders ‘*qui fuit* aliquis non invidens studiis et fortunis civium’. Evidently his *ὅς (ἢν) τις* is untenable; but, had he been lucky enough to discover *ὦς*, he could have written with perfect correctness, ‘*ut aliquis (considered as one) non invidens studiis et fortunis civium*’. His Latin word ‘studiis’ adequately represents my English phrase ‘aspiring hopes’.

EXCURSUS X.

ADDITIONAL NOTES OF MR STEEL.

13. *τοιάνδε such as this. τοιαυ such.* The first syllable is here short, as is usually the diphthong *ou* in *ποιεῖν* &c., *οἶος*, *τοιοῦτος* &c.; so also A. Ach. 900 *ὅ τι γ' ἔστ' Αθάναις, ἐν Βούτρουσιν δὲ μή*. We have also *δεῖλαῖς* A. Vesp. 165, E. Phoen. 1287, *γεραῖς* Hec. 63. Concerning the diphthong *eu* being never shortened before a vowel by the Attic poets see Valckenaer on Phoen. 1475.

[In Aristoph. Aves 1233–4, codd. and edd. have II. *πολοῖς θεοῖς*; I. *ποίοισιν*; For this latter word I have read *όποιοισιν*, shortening the second syll., and feeling surprise that so obvious a correction has not occurred to any previous editor. Mr Blaydes defends *ποίοισιν* by citing four places where the usual antapodosis is not read. These are

(1) A. Nub. 664. ΣΙ. *πῶς δή, φέρε.* ΣΟ. *πῶς;*

Read *φέρ—δῶς;*

(2) A. Pax, 847. Ο. *πόθεν δ' ἔλαβες ταῦτα σύ;* T. *πόθεν;* ἐξ οὐρανοῦ.

Read *σὺ τάδ—όπόθεν;*

(3) A. Ran. 1424. E. *ἴχει δὲ περὶ αὐτοῦ τίνα γνώμην;* Δ. *τίγα;*

Read *τίν' ή πόλις;—ηγντωα;*

(4) A. Eccl. 761. A. *πῶς*; B. *πῶς*; *ρᾳδίως*.

Read *πάνυ ρᾳδίως* for *πῶς*; *ρᾳδίως*.

I am here reminded of a place in Euripides, Hec. 396—8, where I think the antapodosis of *ὅτις* to *πῶς* explains the difficulty found by interpreters. Hecuba and Odysseus are disputing about the purposed sacrifice of Polyxena.

EK. *πολλή γ' ἀνάγκη θυγατρὶ συνθανεῖν ἐμέ.*

ΟΔ. *πῶς; οὐ γὰρ οἰδα δεσπότας κεκτημένος.*

EK. *ὅποια κισσὸς δρὺς ὅπως τῆσδ' ἔξομαι.*

I must perforse (she says) die with my daughter.

How so? (he replies); I know not that I have any master to force me.

The *how* is—(she rejoins)—I will cling to her, as ivy to an oak.

B. H. K.]

68. *εὑρισκον*. Elmsl. alone has *ηὕρισκον*. Matthiae, § 167. 6, says, “The grammarians vary from one another: Herodian, Eustathius, Suidas, approve *εὗ*, Moeris and the Etym. M. *ηὐ*. *εὗ* appears to have been the older, *ηὐ* the more recent orthography; *εὗρον* remained from the former, and *εὕρηκα*, which alone prevailed even in later writers.” See also note on Hec. 18. The editors neither agree with each other, nor always with themselves. Porson generally uses the augment, and Dindorf uses it with *εὔχομαι*, though not with *εὕρισκω* or *εὕτυχέω*. Ellendt, with Matthiae, always uses the unaugmented forms.

70. *γαμβρόν*. Properly, according to Jul. Pollux III. 31, ‘a relative on the husband’s side’, *πενθερός*, ‘on the wife’s’; but, he adds, ‘they are frequently confounded by the poets, as in Hipp. 631 and here, where *γαμβρὸς* means *wife’s brother*.’ *Γαμβρὸς* is used generally for any kinsman by marriage, often a *son-in-law*. *Πενθερός a father-in-law* means a sister’s husband in E. Elect. 1286.

114. *θεωρ’*s. The word is derived from *θεὸς* and *ώρα*, *care*. Laius had gone either *τὸν ἐκτεθέντα παῖδα μαστεύων μαθεῖν*, *εἰ μηκέτ’ εἴη*, Phoen. 36, or perhaps to enquire how the ravages of the Sphinx might be stopped.

139. *τάχ’ ἀν κἄμ’ ἀν τοιαύτῃ χειρὶ τιμωρεῖν θέλοι.* By the poets in particular *ἀν* frequently is thus used twice in one member of a proposition. The first case is when the words belonging to the same part of the construction are separated by a parenthesis, and *ἀν* which already stands at the beginning, to render the uncertainty sensible at the first, is repeated after the parenthesis, see v. 505. The second case is where the one *ἀν* must be connected with the verb, and the other with some other word of the proposition. It is not however always easy to determine which is this other word. Hermann on Viger. has gone through all the passages in this play in which *ἀν* is repeated and has joined the second *ἀν* either to those

particles in each sentence which allow of a limitation of meaning, such as *kai* in *κἀντι*, *οὐ*, *πῶς*, or to those words which indicate something in itself doubtful, as *τίς*, *ποῖος*, or any substantive or adjective. Here all agree in joining one *ἄν* to *θέλοι*, but the other *ἄν* is by Hermann attached to *κάμε— even myself perhaps*; by others with less probability to *τιμωρεῖν*, by Schaefer, quite against Hermann's opinion, to *τάχα*. *Ἄν* is in fact usually subjoined to other particles in a sentence, except where it is joined to the most important and emphatic word in a proposition; so that it is subjoined to adverbs and to neuter adjectives and pronouns, which serve for the modification of discourse, as *πλεῖστ' ἄν*, *ήκουστ' ἄν*, *μάλιστ' ἄν*, *βραδὺς ἄν*, *τοιαῦτ' ὅν*, *τοις ἄν*, *μόλις ἄν* &c., to negative particles, and to interrogatives. This frequent junction in position would lead to a junction in construction, and this seems to have been so much the case with *τάχ'* *ἄν*, that it is used by Plato in Phaedrus p. 265 B for *τάχα* simply, the verb being disregarded. See Matth. § 599 c. We have other instances of this in 523 of this play, and in *τάχ'* *ἄν* *τι μηρύοντιν*, O. C. 969. Ellendt agrees with Schaefer in thus attaching *ἄν* in construction to *τάχα* here. He adds that in those cases where *τάχ'* *ἄν* is joined to the potential optative, it is *ἄν* which derives strength from the addition of *τάχα*, *it is very possible that*: but in the examples of the indicative mood, the force of the sentence rests upon *τάχα*, while *ἄν* is used for the purpose of softening or extenuating, *perhaps indeed*. We may add that the repetition of *ἄν* is most usual with potential optatives. It is more rarely repeated with the indicative, or the infinitive, and very rarely with the subjunctive (not, as Elmsley would have it, never: cp. A. Eq. 1108, *ὅπότερος ἀν σφῆν εὖ με μᾶλλον ἄν ποιη*). See Matth. § 600, and, on the whole note, Rost § 120, notes (2) and (3). Ellendt thinks, and apparently with good reason, that the use of the double *ἄν* is frequently to be accounted for merely from the graceful negligence of a luxuriant language.

640. ἀπόκρινας. Dawes's first prosodiacal canon (that 'a short vowel before the slender consonants *π*, *κ*, *τ*, or the aspirates *φ*, *χ*, *θ*, followed by any liquid; or before the middle consonants *β*, *γ*, *δ*, followed by *ρ*; always remains short') is true when applied to the Comic writers alone. Porson on Or. 64 says that in tragedy the proportion of examples of syllables thus remaining short to those which are made long is that of three to one; and that the species of license which lengthens such syllables is by far the most frequent in uncompounded words, as *τέκνον*, *πάτρος*; much rarer in compound words where the syllable coincides with the joining, as in *πολύχρυσος*, Andr. 2, and in augments as in *ἐπέκλωσεν*, Or. 12, *κεκλήσθαι*; S. El. 366. but rarer still where a preposition is joined to a word, as *ἀπότροποι*, Phoen. 586. This is the case here, and in Prom. 24, *νὺξ ἀποκρύψει φάσ*. Cho. 43, *τοιάνδε χάριν ἀχαριν ἀπότροπον κακῶν*,

Sept. 106, ἀλλὰ φοβοῦμαι κάποτε πομαι, Pers. 217, τὸνδ' ἀποτροπὴν λαβεῖν, S. El. 1193, τίς γάρ σ' ἀνάγκη τῷδε προτρέπει βροτῶν; E. Supp. 296, χρῆστ' ἐπικρύπτειν φίλους. Iph. A. 636, ὑποδραμόσα, Herc. F. 821, ἀπότροπος γένοιο μοι τῶν πημάτων, Palamed. fr. II. 6, παισὶν τ' ἀποθνήσκοντα χρημάτων μέτρον. He adds, that there is no case of a syllable being made long, where a word ends in a short vowel followed by a word beginning with two consonants such as to allow it to remain short.

801. In four passages of this play Elmsley has edited $\hat{\eta}$ instead of $\hat{\eta}\nu$, *I was*; in two of them, 1123 and 1389, he has the authority of MSS.; but here and in 1393, he has done so from conjecture merely. He suspects the passages in Euripides, in which $\hat{\eta}\nu$ is found before a vowel, of being corrupt, and supposes $\hat{\eta}$ to be the only form of the 1st person sing. used by the tragic writers, leaving the form $\hat{\eta}\nu$ for Aristophanes's latest play, the Plutus. He derives his authority no doubt from Porphyrius, who in the Venetian scholia upon Iliad ε' 553 says, that the more ancient Attic writers used $\hat{\eta}$, and the more modern $\hat{\eta}\nu$; and from Aelius Dionysius in Eustathius, p. 1761, 51. But Herodian and Photius and the writer in Horti Adonis, p. 73 b. are authorities for the use of $\hat{\eta}$: and Plato on the other hand, many of whose writings are later than the Plutus, frequently uses $\hat{\eta}$. In fact Bekker always prints $\hat{\eta}$ not $\hat{\eta}\nu$, in Plato, so that we cannot subscribe to the notion that $\hat{\eta}$ was used by the earlier writers and $\hat{\eta}\nu$ by the later. Hermann thinks that it would be a more probable assertion to affirm that both Tragic and Comic writers used $\hat{\eta}\nu$, when they wished to avoid an hiatus; but his own opinion is that every passage, where $\hat{\eta}\nu$ is required by the hiatus, either requires or admits the imperfect, whereas $\hat{\eta}$ in some passages evidently has rather the force of an aorist; as in Av. 97, $\hat{\eta}$ γάρ, ω̄ ξένοι, ἀνθρώπος, *I formerly was, sui not eram*. He concludes that the Homeric $\epsilon\alpha$ or $\hat{\eta}\alpha$ is always an aorist, and though he allows that the Attic $\hat{\eta}$ arose from the Ionic imperfect $\epsilon\alpha$, he thinks that, there being two forms of the imperfect, the one, $\hat{\eta}$, was employed for an aorist; the other, $\hat{\eta}\nu$, retained for the imperfect.

[W. Dindorf has none of Hermann's wavering on this subject. In his Lex. Soph. p. 141, he writes: 'In imperfecti persona prima propria Atticorum forma est $\hat{\eta}$, quam apud Sophoclem servavit cod. L. in O. C. 973, 366, quo in loco manus multo recentior $\hat{\eta}\nu$ adscripsit; $\hat{\eta}\nu$ est in locis reliquis O. T. 801, 1123, 1335, 1389, 1393, O. C. 768, 1386, Aj. 1377, Tr. 414, 564, El. 1023, Phil. 1219, quibus non dubitandum quin ipsis quoque $\hat{\eta}$ restituendum sit cum Elmsleio propter rationes ab L. Dindorfio expositas in Thesauro, vol. 3, p. 262. Et $\hat{\eta}$ ex O. T. 1123, diserte citatur ab Porphyrio in Schol. Hom. Il. ε' 533 et Od. η' 186.' B. H. K.]

EXCURSUS XI.

SOPHOCLES AND THE OEDIPODEAN MYTH.

§ 1. Sophocles, son of Sophilus, was born at Colonus, the famous borough near Athens. He describes the scenery of his native place in the lovely choral ode, 668 &c., of his last drama, the *Oedipus Coloneus*. His father was a prosperous sword-maker, whose property he seems to have inherited, for the offices he filled in the course of his life show that he had high rank among Athenian citizens. His birth-year is stated with slight variation by different authorities; but, if we take it as B.C. 495, Ol. 71, 2, we cannot be far wrong. He died in his 90th year, B.C. 406, Ol. 93, 3; Euripides having in the same year died before him. In the *Frogs* of Aristophanes, which play was produced in 405, ample proof appears of their recent decease.

The young Sophocles, under his father's care, received the best education of that time. The Greeks had no language to learn except Greek, the noblest ever framed by human thought. Its dialects, Ionic, Doric, Aeolic, were easily acquired by one who could speak and write well in Attic style. Natural Science and Mathematics were not advanced enough to become subjects of youthful study. Geography, so far as known, and the current rules of number and measure, were naturally learnt at home and in the commerce of daily life. The poetry, epic or lyric, and the mythic tales at that time circulated, would attract the interest and dwell in the memory of any well-reared child adapted to enjoy them. Of written prose little was extant before Herodotus, of philosophy little before the Sophists and Socrates. Gymnic exercises of every kind, embracing the science of attack and defence, music, comprising also the knowledge of metre and the practice of composing words for lyre and flute accompaniment—such were the chief subject-matter of a well-born Athenian's education.

By the mastery of such acquirements and the performance of legally required religious duties, was trained the *καλὸς κἀγαθὸς* of Athens in the Aeschylean age, the age of Marathon and Salamis, of Miltiades, Themistocles, Aristeides. During the next half-century arose and grew the art of prose composition. By the teaching of the so-called sophists, Protagoras, Prodicus, Gorgias, and their opponent Socrates, were formed public speakers and political leaders like Pericles, authors like Thucydides, Xenophon, Plato, logists and pleaders like Antiphon and Lysias, who were followed after a while by the still more renowned names of Demo-

sthenes, Aeschines, Lycurgus, and others, with whom expired the freedom and renown of the republic; though Athens, as a seat of learning, was frequented by students through many subsequent centuries, even to the times of the Byzantine empire.

§ 2. Sophocles was conspicuous among his contemporaries for his proficiency in all youthful accomplishments, especially in music, which art he studied under the famous Lamprus. His ancient anonymous biographer relates especially that he was appointed to lead (*ἐξάρχειν*) the paean sung in celebration of the victory of Salamis, being then in his sixteenth year; on which occasion he appeared naked, anointed with oil and holding a lyre in his left hand.

Having chosen dramatic art for his chief pursuit, he studied its principles and practice under the best guidance, that of Aeschylus. And wonderful indeed was the success, rich the reward, that crowned his industrious emulation: for in his first dramatic contest in B.C. 468, Ol. 77, 4, he won the first prize against Aeschylus his master and senior in age by thirty years. The prestige of this success was enhanced by the peculiar fact, that the archon Aphepsion, regarding the occasion as difficult and important, entrusted the award to Kimon and his nine colleagues, who had newly returned from the campaign signalised by the glorious victory of the river Eurymedon. The play which gained this distinction was called Triptolemus, the name of that Eleusinian prince whom Demeter sent forth to teach all mankind the cultivation of corn and other useful arts.

§ 3. This eminent success unquestionably placed Sophocles in the foremost rank as a dramatic poet and a *διδάσκαλος* in the contests of the Dionysian festivals. Yet of his numerous tragedies only seven remain to us, the earliest of these being the Antigone, brought out B.C. 440, Ol. 84, 4. It gained the first prize amid great popular acclamation: and its merit induced the Athenian people to elect him as one of the *στρατηγοί* for the ensuing year. In this office he was a colleague of Pericles, with whom he conducted the war against the oligarchs of Samos. It was probably during the discharge of his various duties at this time that he became acquainted with Herodotus, for whom he is said to have composed a lyric paean. Other public offices, a treasurership, a priesthood, a post as one of the *πρόθυσις* after the Sicilian calamity, have been attributed to him by various writers. But we may safely say that such functions were not suited to his taste, perhaps not to his capacity. What great poet has ever been great as a statesman? what great statesman has ever been more than a dilettante versifier? This however we do know,—for it is testified on all hands—that Sophocles was a high-bred and most amiable Athenian gentleman. Dionysus is made to say of him in Aristophanes (*Ranae* 82), ὁ δ' εὐκολος μὲν ἐνθάδ' εὐκολος δ' ἔκει. Again, when Euripides (who even after death

was pursued by the comic poet's scorn and hate) is represented as intriguing shabbily to supersede Aeschylus in the tragic throne below, Sophocles is said to resign modestly all claim in favour of his old master: Ranae 787.

Ξ. ... κάπειτα πῶς
οὐ καὶ Σοφοκλέης ἀντελάβετο τοῦ θρόνου;
ΑΙ. μὰ Δὲ οὐκ ἔκεινος, ἀλλ' ἔκυσε μὲν Αἰσχύλον
ὅτε δὴ κατῆλθε, κάνεβαλε τὴν δεξιάν,
κάκεινος ὑπεχώρησεν αὐτῷ τοῦ θρόνου.

Should Aeschylus win (Aeacus goes on to say), Sophocles will rest content, if not, he means to have a tussle for the throne with Euripides. And, in fact, if the 'via media' is really best, the tragic style of Sophocles does hold a middle place between the audacious grandiloquence of Aeschylus, and the (often) undignified realism of Euripides.

§ 4. It has been already stated in the First Excursus, §§ 5, 7, that by Sophocles the Chorus was raised in number from 12 to 15; and that a third actor was allowed to appear in the dialogue, as the Corinthian messenger in epeisodia 3 and 4 of this play. A further important alteration is due to his influence, namely, the discontinuance of the old rule, by which the three tragedies exhibited in the contest (along with a satyric drama) constituted *one* subject, forming a connected trilogy, like that still extant of Aeschylus, the Agamemnon, Choephoroe, and Eumenides. Sophocles, Euripides and most others of their age brought forward three unconnected tragedies, with the satyric play as usual.

§ 5. Of the seven Sophoclean tragedies only three can be dated with certainty: the Antigone, before mentioned; the Philoctetes, B.C. 409, Ol. 92, 3; the Oedipus Coloneus, which was brought out five years after its author's death, by his grandson and namesake, the younger Sophocles, son of Ariston, B.C. 401, Ol. 94, 3. A story is told by the biographer, that the elder son Iophon, afraid of losing much of the paternal estate through his father's fondness for Ariston, endeavoured to withdraw the control of his property from Sophocles, on the ground of senile incapacity; but, when the case was heard before the court of wardsmen (*φρατρία*) which had the jurisdiction, Sophocles read to them the ode, called the *Πάροδος* (668 &c.) from the yet unpublished Oedipus Coloneus, in proof of his mental power; and thus established it to the satisfaction of the court. For the sake of human nature we should wish to disbelieve this story, were it not added, that the great poet pardoned the undutiful act of his eldest son, thus giving at the close of his life a pleasing proof of that *εὐκολία* which characterised him from its earliest years.

We may naturally suspect that the Antigone was soon succeeded by the Electra. This suspicion grows out of the double analogy—that of the two

leading characters, and that of the two plots, in the one of which tyrannic legal rule suppresses the pious revolt of private duty, while in the other the pious vengeance of personal duty prevails against tyrannic wrong. To the date of the Trachiniae there is no clue. Of the Ajax all we can say is that, as belonging to the Trojan myth, and as having Odysseus for a prominent character, it may seem to stand in time not far from the Philocetes. We might have wished it to be the later of the two, as it places Odysseus in a more amiable light. But this is hardly possible, and after all in both dramas the Ithacan prince is shown as a thorough-going politician, who prefers the public good to all considerations, even of mercy for the living; though in the Ajax he despairs and prevents the petty triumph of injuring and insulting the dead.

There remains only the play before us—the Oedipus Tyrannus, or Oedipus Rex, as it is often called, and with justice, for the ancient *τύπανος* corresponded much more nearly to the modern idea of a *king*, than to the notion always suggested by the word *tyrant*. If the elder and younger Dionysius are types of bad *τύπανοι*, good types in history are Hiero of Syracuse, Gelo of Agrigentum, and in the mythic times Theseus, Oedipus, Polybus, and many more.

The date of the Oed. T. is a question of conjecture, and assigned with much probability to the year B.C. 429, Ol. 87, 4; first, because a passage in Athen. VII. 276 indicates that its date was near to that of Eurip. Medea, acted first in 431; next, because the plague at Thebes seems to point to that of Athens in 430. Sophocles did not obtain the first prize, which was awarded to Philocles, who in Bergk's opinion gained it by reviving a tetralogy of Aeschylus, not by a drama of his own composition: while others suppose the feelings of the judges to have been shocked by the ultra-tragic character of the plot, and by the horrible sight of the blinded and despairing Oedipus in the Exodus.

§ 6. Let us turn now to the plot of this play, and the story on which it rests, the Oedipodean myth.

Briefly told, it is this :

Oedipus was the first and only child of Laius and Jocasta, who reigned in Thebes. Apollo's oracle told them that the son they hoped for should kill his father. Tempted thus to commit a crime, they doomed the babe to die by exposure. But the slave entrusted with the task spared him. Carried to Corinth, Oedipus was adopted by the king and queen who ruled there, and was reared with every advantage. In early manhood, a drunkard's insult led him to doubt his parentage. He went to Delphi to learn the truth, but, without answering his inquiry, the oracle told him it would be his fate to slay his father and wed his mother. In horror, he resolved to return to Corinth no more. Hastening on the opposite road, he

met his father Laius, and, receiving ill-usage, killed him. He reached Thebes, which was then tormented by the Sphinx, and destroyed her by solving her riddle. In reward for this service, he received the throne of Thebes, and the hand of its queen, his mother Jocasta. Years passed away, during which he reigned a seemingly happy husband and father, and certainly a wise and popular ruler. At length came a reverse. Thebes and its lands were desolated by a terrible pestilence. The Delphian oracle, being consulted, made answer, that the plague would never cease until the murderers of Laius were detected and punished. Oedipus devotes himself to this task, and begins by pronouncing publicly a solemn curse on the perpetrator and on all who entertain and conceal him, specially including himself among the persons thus denoted. Events, crowded within the space of a single day, remove the veil. Oedipus and Jocasta learn the truth of his bloody deed and of his parentage. She commits suicide; he destroys his eyesight, and surrenders himself in abject despair to the penal consequences required by the Delphian god.

Be it here observed, that the events, which lay the foundation of this drama, as narrated by its various characters, extend over hardly fewer than 40 years. But the action itself lies within the hours of a single day. It is one awful peripeteia, the most tragic, as Aristotle says, of all tragedies: the precipitation of Oedipus from the height of royal dignity and happiness to the lowest depth of degradation and misery. Lear and Othello may command equal sympathy; but to the sudden completeness of the fall of Oedipus there is no parallel.

§ 7. Yes: we repeat it: though the discovery alone of these facts, the culmination of the story, is enacted in this drama of a single day, the whole is told fragmentally by the various actors: and almost every actor has some part to tell. Jocasta (707 &c.) relates the oracle given to Laius and the exposure of the infant by him (she says, hiding her own share in the deed): see 1173. The Corinthian messenger (1014—1044) states how he received Oed. from the Laian shepherd, took him to Corinth and gave him to Polybus. He is confirmed by the confession of the shepherd, who owns to have received the babe from Jocasta for exposure, and to have been informed why it was so dealt with (1167—1181). Oedipus himself tells the tale of his own life at Corinth, his inquiry at Delphi, and his killing of Laius (774—833). Creon describes how Laius came to be travelling abroad; how his murder, ascribed to robbers, was reported at Thebes; how an inquiry respecting it was commenced and carried on for a short time, but broken off and cast into oblivion by the appearance of the terrible Sphinx, and the misery which she inflicted on Thebes for some time (103—131, 558—569). The Priest of Zeus testifies that Oedipus destroyed the Sphinx, releasing Thebes from her cruel tribute, and that all the people

believed him to have achieved this victory by divine assistance (31—53). With this view the Chorus conspires (504—511). Teiresias adds nothing to these facts, but explains them all by taxing Oed. with the guilt of murder and incest, and by hinting that he is in truth a born Theban. But Oed., untaxed as yet by his own conscience, scouts his words as those of an impostor and traitor, whom he now suspects to be an instrument of Creon. When the whole has been disclosed in the 4th epeisodion, the Exangelos in the 5th, according to the dramatic rule, describes the dreadful deeds wrought within the palace by the wretched pair. On the Exodus I need not dwell here: it is in part a long lamentation, in part a forecast of the future destinies of the Oedipodean race. It paves the way for the last great work of Soph., the posthumously acted *Oedipus Coloneus*.

§ 8. The Oedipodean myth, and this drama, as founded upon it and containing it, have always been subject to severe criticism on two distinct grounds.

One ground is, that it implies manifest improbabilities, some of which are too startling to be tolerated. For instance:

Oed. is displayed to us as a young man of singular ability (see above), singularly well educated (*κάλλιστα τραφεῖς* 1380). Yet the myth implies that such a young man, having been led to doubt the genuineness of his Corinthian parentage (779—786), having consequently travelled to consult the Delphic oracle concerning it, having there been told that he was destined to kill his father and marry his mother, did, in spite of this warning, not refrain from killing, soon after, four men, one of whom was a dignified person of middle age, riding in a chaise, and driven by a herald: and did, soon after this, not refrain from marrying a woman old enough to be his mother. He is further represented as having reigned in Thebes about twenty years (?) in marriage union with Jocasta, yet at the end of that time unacquainted with all the circumstances attending the mysterious death of her first husband, his own predecessor, Laius.

I do not think it worth while, at this point, to recite the excuses which have been attempted by various writers for these and other similar inconsistencies. It is enough for me now to say that Soph. could not fail to discern them, but that they did not deter him from casting the plot of his *Oed. T.* as we have received it.

§ 9. The other ground of objection is of graver kind: it affects the ethical character of the Sophoclean plot, it questions the moral justice, the religious propriety of the *Oedipus Tyrannus*.

Those who question the moral justice, argue thus: Oedipus is placed before us as a benefactor of Thebes, a wise and affectionate ruler, beloved by his people: a kind and generous husband (580, 772), a loving father (1462, 1480, &c.): yet he is left at the close in the deepest wretchedness, plunged *eis κλύδωνα δευτῆς συμφορᾶς* (1526). Is this right?

Let us reply for the moment: how could Sophocles help it? he has only followed the tradition of the myth.

A few writers would account for the ruin of Oedipus by ascribing it to the criminal conduct of his father Laius. Neither they nor I can prove that Sophocles had this design: but I would not venture to assert that the thought never crossed his mind. The Mosaic law was unknown to the Greeks of that time: but no civilized nation could help seeing that the sins of parents are in numberless cases visited on their innocent children and descendants. See 149, 4—5. But Laius, worse off than Louis XIV. and Louis XV., drew the thunder on his own head also.

Many others have found a resource in blackening the character of Oedipus. His worrying of Polybus and Merope about a drunkard's idle word, his slinking from Corinth to Delphi, his refusing to return, were acts (they say) wickedly proud, cruelly selfish, ungrateful and heartless. In retaliating to the direst extremity for an unimportant provocation on the road from Delphi, he was rash, ruthless, ruffianly. To forget so easily the slaughter of four men was proof of a case-hardened conscience. His marriage with Jocasta was unnatural and unwise, the craving of ambition not of love. In the opening of the drama and in his subsequent proclamation he shews himself vain, conceited, self-confident: in the scenes with Teiresias and Creon insolent, impetuous, angrily violent.

To this harshly exaggerated indictment I cannot subscribe. But it does note some peculiar defects in the character of Oedipus which had an unhappy influence on the shifting current of his life.

§ 10. Polybus and Merope, having taken charge of Oedipus, whose high birth they might possibly suspect, did their duty by him nobly, giving him all the advantages of education due to the prince of Corinth, and to his own great talents. The faults inherent in his nature were not discerned, for nothing called them into play. What were these faults? Extreme sensitiveness was one; another, a tendency to form hasty judgments, and to persist in them when once formed. These were first shewn in the resentment caused by the drunkard's insult, and in the secret journey to Delphi. His conduct when there has been viewed unfairly. In justice to him it must be assumed, that the silence of the oracle on the question asked led him to conclude that Polybus and Merope were his true parents. His abandonment of Corinth after hearing the Pythia's dreadful warning was a hasty and erroneous act: but it was not selfish ingratitude: it was adopted for the sake of his supposed parents as much as for his own. His conduct in the fray with Laius has also been pressed against him too severely. The law of those times allowed retaliation of wrong. He was unduly insulted by the driver, and retaliated with a not immoderate blow: he received

from Laius a blow which had a deadly purpose, and retaliated hastily with one that proved fatal. If a modern jury were to call this 'manslaughter' in England or 'Todtschlag' in Germany, the punishment would be merely nominal: but 'justifiable homicide' would be a more likely verdict. It would have been better in every way, beyond question, to have passed onward in silent contempt: but allowance should be made for the difference of times as well as for the impulsive temperament of Oedipus. The temptation of the Theban throne to the outcast prince of Corinth, conscious of his own powers and honest purposes, was too strong to be resisted; and in Jocasta there was nothing to revolt a youth who had no tie of love elsewhere. In the drama itself Teiresias seems more blameable in losing his temper than even Oedipus was: and the king, unconscious of his own real position, can see no motive for the seer's frightful imputations but a treasonable purpose, in which he could only be the agent of another, and that other could be none but Creon. These then I find to be the faults of Oedipus: over-sensitiveness, hastiness of judgment, undue confidence in his own opinions. I do not find him lightly moved to wrath, but, when once moved, liable to the loss of self-control.

§ 11. The question touching the religious propriety of the Oedipodean story is harder to deal with, and I cannot pretend to treat it exhaustively; for indeed it belongs to a subject which never has been, and never will be, exhausted on this planet which holds mankind. I shall first say a few words of my own, which may help to reconcile readers to the conduct of Soph. in writing the play: and then cite those of another writer, who will speak with greater authority.

Is the Oed. T. a Fate-drama? Did Soph. mean to represent all things around us, and ourselves with them, all that we are wont to call truth and falsehood, right and wrong, innocence and guilt, as mere playthings of an irresistible Power named Moira, which sits high aloof, and moves the puppets on earth at its own discretion?

I believe nothing of the kind. What I do believe is, that Sophocles, having written the Antigone, and being always on the look-out for good mythic material, discerned in the fate of Oedipus himself opportunity for a drama of a single day, affording an available series of tragic situations. How admirably he used that opportunity, the drama itself, which we happily possess, abundantly proves¹: see § 7.

¹ I am strengthened in this view by the following words of Schiller in his Correspondence with Göthe, Vol. i. p. 385: 'I have been trying to-day to find a material for tragedy resembling that of the Oedipus Rex, and offering to a poet the same advantages. These are immense, even if confined to one only—that a long and complicated action, out of harmony with tragic form, may be made the foundation of a drama, because it is already past, and lies altogether outside of the drama itself.'

But I believe something more, which I cannot indeed prove; but which may be fairly stated for others to consider more maturely. I believe that when he had brought out his ‘magnum opus’ the Oed. T. (say in B.C. 429) he was not content with the position in which Oedipus and his myth were thereby left. I believe that his mind, if not his pen, began immediately to work upon the Oedipus Coloneus, in which play he designed to bring Oedipus to his last peaceful rest on Athenian soil in the beloved deme of Sophocles himself. How strong a patriotic motive was added to the aesthetic and religious considerations which dictated this scheme, the Oed. Col. itself indicates. How strongly such a motive would operate at the beginning of the Peloponnesian war, when Plataea, the staunch ally of Athens, fell before the assault of their bitterest foes, the Thebans, is obvious enough. The intervention of the Philoctetes certainly, the Ajax probably, the Trachiniae possibly, so far from telling against my suggestion, tends even to strengthen it: for a dramatist at the head of his profession was obliged to produce piece after piece as occasion required, and might all the while have a favourite piece on the stocks, which time failed him to complete, though his mind, if not his pen, was ever at work upon it. After all, we know, he left it for his grandson to produce, though (according to his biographer) he read a portion of it to his wardsmen during life.

§ 12. I conclude this Excursus with an extract from Bishop Thirlwall’s Essay on ‘The Irony of Sophocles’, from the Philological Museum, Vol. II. Those readers who have not had an opportunity of seeing this excellent treatise, will have reason to thank me for thus drawing their attention to it.

The Bishop begins his Essay by speaking of *verbal* irony: then treats of *practical* irony, as shown first, in the lives of individuals; next, in the history of states and institutions; thirdly, in judicial proceedings and in the conflicts of party. After which, when he comes to speak of the drama, our extract (pp. 490—503) commences:

“The dramatic poet is the creator of a little world, in which he rules with absolute sway, and may shape the destinies of the imaginary beings to whom he gives life and breath according to any plan that he may choose. Since however they are men whose actions he represents, and since it is human sympathy that he claims, he will, if he understands his art, make his administration conform to the laws by which he conceives the course of mortal life to be really governed. Nothing that rouses the feelings in the history of mankind is foreign to his scene, but, as he is confined by artificial limits, he must hasten the march of events, and compress within a narrow compass what is commonly found diffused over a large space, so that a faithful image of human existence may be concentrated in his mimic sphere. From this sphere however he himself stands aloof. The eye, with which he views his microcosm and the creatures who move in it, will not be one

of human friendship, nor of brotherly kindness, nor of parental love ; it will be that with which he imagines that the invisible power who orders the destiny of man might regard the world and its doings. The essential character therefore of all dramatic poetry must depend on the poet's religious or philosophical sentiments, on the light in which he contemplates history and life, on the belief he entertains as to the unseen hand that regulates their events.

" If any of these remarks should appear questionable as a general proposition, we may at least safely assume their truth as beyond doubt, when they are applied to Sophocles. Not even the most superficial reader of his works can fail to observe, that they are all imprest with a deep religious character, that he takes every opportunity of directing the attention of his audience to an overruling Power, and appears to consider his own most important function to be that of interpreting its decrees. What then was the religion of Sophocles ? what was his conception of this Power whom he himself represents in conducting the affairs of his ideal world ? On the answer we give to this question must evidently depend our apprehension of the poet's main design, and our enjoyment of the art he has exerted in its execution. Unquestionably the religion of Sophocles was not the religion of Homer, and the light in which he viewed destiny and providence was not that in which they are exhibited by the Homeric poems. In the interval which separated the maturity of epic and dramatic poetry, the human mind had taken some great strides : and men of a vigorous and cultivated intellect could no longer acquiesce in the simple theology of the Homeric age. The dogma which to the hearers of the old bard seemed perhaps the best solution that could be found for their moral difficulties, that the father of gods and men was, like the humblest of his children, subject to the sway of an irresistible fate, against which he often might murmur in vain : this dogma was suppress or kept in the back ground, and on the other hand the paramount supremacy of Jupiter was brought prominently forward. The popular mythology indeed still claimed unabated reverence, even from the most enlightened Greeks. But the quarrels of the gods, which had afforded so much entertainment to their simplehearted forefathers, were hushed on the tragic scene : and a unity of will was tacitly supposed to exist among the members of the Olympian family, which would have deprived Homer of his best machinery. The tendency of these changes was to transfer the functions of Destiny to Jupiter, and to represent all events as issuing from his will, and the good and evil that falls to the lot of mortals as dispensed by his hand. It is evident that, so far as this notion prevailed, the character of destiny was materially altered. It could no longer be considered as a mere brute force, a blind necessity working without consciousness of its means or its ends. The power indeed still remained, and was still

mysterious in its nature, inevitable and irresistible in its operation ; but it was now conceived to be under the direction of a sovereign mind, acting according to the rules of unerring justice. This being the case, though its proceedings might often be inscrutable to man, they would never be accidental or capricious.

“ How far these ideas had acquired clearness and consistency in the mind of Sophocles, it is impossible precisely and certainly to determine. But it seems indisputable that indications of them appear in his works, and it is interesting to observe the traces of their influence on his poetry. It has indeed been often supposed that some of his greatest masterpieces were founded on a totally different view of the subject from that just described : on the supposition that mankind were either subject to an iron destiny, which without design or forethought steadily pursued its immutable track, insensible of the victims which in its progress it crushed beneath its car : or else that they were at the mercy of reckless and wayward deities, who sported with their happiness, and sometimes destroyed it merely to display their power. We do not deny that the former at least of these suppositions may be adapted to the purposes of dramatic poetry, and that the contrast between man with his hopes, fears, wishes, and undertakings, and a dark, inflexible fate, affords abundant room for the exhibition of tragic irony : but we conceive that this is not the loftiest kind, and that Sophocles really aimed at something higher. To investigate this subject thoroughly, so as to point out the various shades and gradations of irony in his tragedies, would require much more than the space which can here be devoted to it. We shall content ourselves with selecting some features in his compositions which appear most strikingly to illustrate the foregoing remarks. One observation however must be premised, without which the works of Sophocles can scarcely be viewed in a proper light. That absolute power which we have attributed to the dramatic poet over his creatures, may be limited by circumstances : and in the Greek theatre it was in fact restricted by peculiar causes. None but gods or heroes could act any prominent part in the Attic tragedy ; and as the principal persons were all celebrated in the national poetry, their deeds and sufferings were in general familiar to the audience. The poet indeed enjoyed full liberty of choice among the manifold forms which almost every tradition assumed : and he was allowed to introduce considerable variations in subordinate points. But still he was confined within a definite range of subjects, and even in that he could not expatriate with uncontrolled freedom. Now the legends from which his scenes were to be drawn, were the fictions, at least the tales, of a simple but rude age : the characters of his principal persons were such as had struck the vigorous but unrefined imagination of a race who were still children of nature : their actions were such as exhibited the qualities most

esteemed in the infancy of society ; and their fate corresponded to the view then entertained of the manner in which the affairs of the world are directed by natural or supernatural agency. While the poet's materials were thus prescribed for him, it was scarcely possible that he should infuse his spirit equally into all, and so mould and organize them, as never to betray the coarseness of their original texture. Duly to estimate the art of Sophocles, and rightly to understand his designs, we must take into account the resistance of the elements which he had to transform and fashion to his purposes. When we consider their nature we shall not perhaps be surprised to find that he sometimes contents himself with slight indications of his meaning, and that everything does not appear exactly to harmonize with it. We shall rather admire the unity that pervades works framed out of such a chaos, and the genius which could stamp the ancient legends with a character so foreign to their original import.

"The irony in which Sophocles appears to us to have displayed the highest powers of his art, is not equally conspicuous in all his remaining plays, though we believe the perception of it to be indispensable for the full enjoyment of every one of them. We shall for this reason be led to dwell less upon some of his greatest masterpieces, than upon works which are commonly deemed of inferior value. But we shall begin with those in which the poet's intention is most apparent, and shall thus perhaps be enabled to find a clue to it where it is less clearly disclosed. We are thus led in the first place to consider two of those founded on the Theban legends.

"Though it is not certain whether *Oedipus King* and *Oedipus at Colonus* were parts of one original design, it is at least probable that the contrast by which the effect of each is so much heightened entered into the poet's plan. Each indeed is complete in itself, and contains everything requisite for the full understanding and enjoyment of it; and yet each acquires a new force and beauty from a comparison with the other. We shall therefore consider them successively.

"The opening scene of the first Oedipus exhibits the people of Cadmus bowed down under the weight of a terrible calamity. A devouring pestilence is ravaging its fields, and desolating its city. The art of man has hitherto availed nothing to check its progress : the aid of the gods has been implored in vain. The altars have blazed, and the temples reeked with incense : yet the victims of the Destroying Power continue to fall on every side, frequent as ever. The streets are constantly resounding with the paean ; but its strains are still interrupted by the voice of wailing. In this extremity of affliction however a gleam of hope shoots from one quarter through the general gloom. The royal house has been hitherto exempt from the overwhelming evil. The king, happy in the affection of his consort, and surrounded by a flourishing family, seems alone to stand erect

above the flood of evils with which his people are struggling, and under which they are ready to sink. To his fortune and wisdom the afflicted city now looks for deliverance. It has not been forgotten that, on a former occasion, when Thebes was smitten with a scourge almost equally grievous, the marvellous sagacity of Oedipus solved the enigma on which its fate depended. There is therefore good ground for hoping that his tried prudence, aided by the favour of the gods, may once more succeed in penetrating to the mysterious cause of the present calamity, and may contrive means of relief. With this belief a throng of suppliants of all ages, headed by the ministers of the temples, has come in solemn procession to the royal palace, and has seated itself on the steps of the altars before its vestibule, bearing the sacred ensigns with which the miserable are wont to implore succour from the powerful. Informed of their approach, the king himself comes forth to hear their complaints, and receive their requests. His generous nature is touched by the piteous spectacle, and though himself unhurt, he feels for the stroke under which his people suffer. The public distress has long been the object of his paternal cares: already he has taken measures for relieving it: he has sent a messenger to the oracle which had guided his steps in other momentous junctures by its timely warnings, and had brought him to his present state of greatness and glory: the answer of the Delphic god is hourly expected, without which even the wisdom of Oedipus himself can devise no remedy.

"At this moment the envoy arrives with joyful tidings. Apollo has revealed to him the cause of the evil and the means of removing it. The land labours under a curse drawn upon it by the guilt of man: it is the stain of blood that has poisoned all the sources of life; the crime must be expiated, the pollution purged. Yet the oracle which declares the nature of the deed is silent as to the name of the criminal; he is denounced as the object of divine and human vengeance; but his person is not described, his abode is not disclosed, except by the intimation that the land is cursed by his presence. The sagacity of Oedipus is still required to detect the secret on which the safety of his people depends; and he confidently undertakes to bring it to light. The suppliant multitude, their worst fears quieted, better hopes revived, withdraw in calm reliance on the king and the god; and the Chorus appearing at the summons of Oedipus, cheered yet perplexed by the mysterious oracle, partially soothed by its promises, but still trembling with timid suspense, pours forth a plaintive strain, in which it describes the horrors of its present condition, and implores the succour of its tutelary deities.

"During this pause the spectator has leisure to reflect, how different all is from what it seems. The wrath of heaven has been pointed against the afflicted city, only that it might fall with concentrated force on the head of

a single man; and he who is its object stands alone calm and secure: unconscious of his own misery he can afford pity for the unfortunate; to him all look up for succour: and, as in the plenitude of wisdom and power, he undertakes to trace the evil, of which he is himself the sole author, to its secret source.

"In the meanwhile the king has deliberated with his kinsman Creon, and now appears to proclaim his will and publish his measures. To the criminal, if he shall voluntarily discover himself, he offers leave to retire from the country with impunity: to whoever shall make him known, whether citizen or stranger, large reward and royal favour: but should this gracious invitation prove ineffectual, then he threatens the guilty with the utmost rigour of justice; and finally, should man's arm be too short, he consigns the offender by a solemn imprecation to the vengeance of the gods. The same curse he denounces against himself, if he knowingly harbours the man of blood under his roof, and a like one against all who refuse to aid him in his search. The Chorus, after protesting its innocence, offers advice. Next to Apollo the blind seer Teiresias is reputed to possess the largest share of supernatural knowledge. From him the truth which the oracle has withheld may be best ascertained. But Oedipus has anticipated this prudent counsel, and on Creon's suggestion has already sent for Teiresias, and is surprised that he has not yet arrived. At length the venerable man appears. His orbs of outward sight have long been quenched: but so much the clearer and stronger is the light which shines inward, and enables him to discern the hidden things of heaven and earth. The king conjures him to exert his prophetic power for the deliverance of his country and its ruler. But instead of a ready compliance, the request is received with expressions of grief and despondency: it is first evaded, and at length peremptorily refused. The indignation of Oedipus is roused by the unfeeling denial, and at length he is provoked to declare his suspicion that Teiresias has been himself, so far as his blindness permitted, an accessory to the regicide. The charge kindles in its turn the anger of the seer, and extorts from him the dreadful secret which he had resolved to suppress. He bids his accuser obey his own recent proclamation, and thenceforward, as the perpetrator of the deed which had polluted the land, to seal his unhallowed lips. Enraged at the audacious recrimination, Oedipus taunts Teiresias with his blindness: a darkness, not of the eyes only, but of the mind; he is a child of night, whose puny malice can do no hurt to one whose eyes are open to the light of day. Yet who can have prompted the old man to the impudent calumny? Who but the counsellor at whose suggestion he had been consulted? the man who, when Oedipus and his children are removed, stands nearest to the throne? It is a conspiracy—a plot laid by Creon, and hatched by Teiresias. The suspicion once admitted

becomes a settled conviction, and the king deplores the condition of royalty, which he finds thus exposed to the assaults of envy and ambition. But his resentment, vehement as it is, at Creon's ingratitude, is almost forgotten in his abhorrence and contempt of the hoary impostor who has sold himself to the traitor. Even his boasted art is a juggle and a lie. Else, why was it not exerted when the Sphinx propounded her fatal riddle? The seer then was not Teiresias but OEdipus. The lips then closed by the consciousness of ignorance have now been opened by the love of gold. His age alone screens him from immediate punishment: the partner of his guilt will not escape so easily. Teiresias answers by repeating his declaration in still plainer terms; but as at the king's indignant command he is about to retire, he drops an allusion to his birth, which reminds OEdipus of a secret which he has not yet unriddled. Instead however of satisfying his curiosity, the prophet once again, in language still more distinct than before, describes his present condition and predicts his fate.

"This scene completes the exposition that was begun in the preceding one. The contrast between the real blindness and wretchedness of OEdipus and his fancied wisdom and greatness can be carried no further than when he contemptuously rejects the truth which he is seeking and has found, and makes it a ground of quarrel with a faithful friend. The Chorus, in its next song, only interprets the irony of the action, when it asks, who is the guilty wretch against whom the oracle has let loose the ministers of vengeance? Where can be his lurking-place? It must surely be in some savage forest, in some dark cave, or rocky glen, among the haunts of wild beasts, that the miserable fugitive hides himself from his pursuers. Who can believe that he is dwelling in the heart of the city, in the royal palace! that he is seated on the throne!"

"It does not belong to our present purpose to dwell on the following scenes, in which the fearful mystery is gradually unfolded. The art with which the poet has contrived to sustain the interest of the spectator, by retarding the discovery, has been always deservedly admired. It has indeed been too often considered as the great excellence of this sublime poem, the real beauty of which, as we hope to shew, is of a very different kind, and infinitely more profound and heart-stirring than mere ingenuity can produce. But the attentive reader who shall examine this part of the play from the point of view that has been here taken, will not fail to observe, among numberless finer touches of irony with which the dialogue is inlaid, that the poet has so constructed his plot, as always to evolve the successive steps of the disclosure out of incidents which either exhibit the delusive security of OEdipus in the strongest light, or tend to cherish his confidence, and allay his fears. Thus the scene with Jocasta in which his apprehensions are first awakened, arises out of the suspicion he has conceived

of Creon, which, unjust and arbitrary as it is, is the only refuge he has been able to find from the necessity of believing Teiresias. The tidings from Corinth, by which he and Jocasta are so elated as to question the prescience of the gods, leads to the discovery which fixes her doom. Still more remarkable is the mode in which this is connected with the following and final stage of the solution. OEdipus has reason to dread that the arrival of the herdsman may confirm his worst fears as to the death of Laius. Yet he forgets this as a slight care in his impatience to ascertain his parentage : hence the Chorus bursts out into a strain of joy at the prospect of the festive rites with which Cithaeron—a spot to be henceforth so dear to the royal family—will be honoured, when the happy discovery shall be made: and OEdipus presses the herdsman on this subject with sanguine eagerness, which will bear no evasion or delay, and never ceases to hope for the best, until he has extorted the truth which shews him the whole extent of his calamity.

“No sooner has the film dropped from his eyes than he condemns himself to perpetual darkness, to the state which, but a short time before, had been the subject of his taunts on Teiresias. The feeling by which he is urged thus to verify the seer’s prediction, is not the horror of the light and of all the objects it can present to him, but indignation at his own previous blindness. The eyes which have served him so ill, which have seen without discerning what it was most important for him to know, shall be for ever extinguished. And in this condition, most wretched, most helpless, he enters once more, to exhibit a perfect contrast to his appearance in the opening scene, and thus to reverse that irony, of which we have hitherto seen but one side. While he saw the light of day, he had been ignorant, infatuated, incapable of distinguishing truth from falsehood, friend from foe. Now he clearly perceives all that concerns him ; he is conscious of the difference between his own shrewdness and the divine intelligence : he is cured of his rash presumption, of his hasty suspicions, of his doubts and cares : he has now a sure test of Creon’s sincerity, and he finds that it will stand the trial. Creon’s moderation, discretion, and equanimity, are beautifully contrasted in this scene, as in that of the altercation, with the vehement passion of OEdipus. The mutual relation of the two characters so exactly resembles that between Tasso and Antonio in Goethe’s *Tasso*, that the German play may serve as a commentary on this part of the Greek one. And here it may be proper to remark that Sophocles has rendered sufficiently clear for an attentive reader, what has nevertheless been too commonly overlooked, and has greatly disturbed many in the enjoyment of this play : that OEdipus, though unfortunate enough to excite our sympathy, is not so perfectly innocent as to appear the victim of a cruel and malignant power. The particular acts indeed which constitute his calamity were involuntarily committed : and

hence in the sequel he can vindicate himself from the attack of Creon, and represent himself to the villagers of Colonus as a man more sinned against than sinning. But still it is no less evident that all the events of his life have arisen out of his headstrong, impetuous character, and could not have happened if he had not neglected the warning of the god. His blindness, both the inward and the outward, has been self-inflicted! Now, as soon as the first paroxysm of grief has subsided, he appears chastened, sobered, humbled: the first and most painful step to true knowledge and inward peace, has been taken; and he already feels an assurance, that he is henceforward an especial object of divine protection, which will shield him from all ordinary ills and dangers.

"Here, where the main theme of the poet's irony is the contrast between the appearance of good and the reality of evil, these intimations of the opposite contrast are sufficient. But in *Oedipus at Colonus* this new aspect of the subject becomes the ground-work of the play. It is not indeed so strikingly exhibited as the former, because the fate of Oedipus is not the sole, nor even the principal object of attention, but is subordinate to another half political, half religious interest, arising out of the legends which connect it with the ancient glories and future prospects of Attica, and with the sanctuary of Colonus. Still the same conception which is partially unfolded in the first play is here steadily pursued, and, so far as the Theban hero is concerned, is the ruling idea. In the first scene the appearance of Oedipus presents a complete reverse of that which we witnessed at the opening of the preceding play. We now see him stript of all that then seemed to render his lot so enviable, and suffering the worst miseries to which human nature is liable. He is blind, old, destitute: an outcast from his home, an exile from his country, a wanderer in a foreign land: reduced to depend on the guidance and support of his daughter, who herself needs protection, and to subsist on the scanty pittance afforded him by the compassion of strangers, who, whenever they recognize him, view him with horror. But a change has likewise taken place within him, which compensates even for this load of affliction. In the school of adversity he has learnt patience, resignation, and content. The storm of passion has subsided, and has left him calm and firm. The cloud has rolled away from his mental vision, and nothing disturbs the clearness and serenity of his views. He not only contemplates the past in the light of truth, but feels himself instinct with prophetic powers. He is conscious of a charmed life, safe from the malice of man and the accidents of nature, and reserved by the gods for the accomplishment of high purposes. The first incident that occurs to him marks in the most signal manner the elevation to which he has been raised by his apparent fall, and the privilege he has gained by the calamity which separates him from the rest of mankind. He has been driven out of Thebes

as a wretch polluted, and polluting the land. Yet he finds a resting place in the sanctuary of the awful goddesses, the avengers of crime, whose unutterable name fills every heart with horror, whose ground is too holy for any human foot to tread. For him there is no terror in the thought of them : he shrinks not from their presence, but greets them as friends and ministers of blessing. He is, as he describes himself, not only a pious but a sacred person. But the arrival of Ismene exhibits him in a still more august character. Feeble and helpless as he appears, he is destined to be one of Attica's tutelary heroes : and two powerful states are to dispute with one another the possession of his person and the right of paying honours to his tomb. The poet on this occasion expresses the whole force of the contrast, which is the subject of the play, in a few emphatic lines.

ŒD. *How speaks the oracle, my child ?*

Ism. *Thou shalt be sought by them that banished thee,
Living and dead, to aid the common weal.*

ŒD. *Why, who may prosper with such aid as mine ?*

Ism. *On thee, 'tis said, the might of Thebes depends.*

ŒD. *Now, when all's lost, I am a man indeed.*

Ism. *The gods now raise the head they once laid low.*

"In the following scenes the most prominent object is undoubtedly the glory of Attica and of Theseus. The contest indeed between the two rivals for the possession or the friendship of the outcast, the violence of Creon and the earnest supplication of Polynices, serves to heighten our impression of the dignity with which Œdipus is now invested by the favour of the gods. But still, if the poet had not had a different purpose in view, he would probably have contented himself with a less elaborate picture of the struggle. As it is, Creon's arrogance and meanness place the magnanimity of the Attic hero in the strongest relief. It is not quite so evident what was the motive for introducing the interview with Polynices, which seems at first sight to have very little connexion either with the fate and character of Œdipus, or with the renown of Theseus. In this scene Œdipus appears to modern eyes in a somewhat unamiable aspect : and at all events it is one which will effectually prevent us from confounding his piety and resignation with a spirit of Christian meekness and charity. But to the ears of the ancients there was probably nothing grating in this vindictive sternness, while it contributes a very important service to the poet's main design. That the resolution of Œdipus should not be shaken by the solicitations of Creon, backed by threats and force, was to be expected ; we now see that his anger is not to be softened by the appeal which Polynices makes to his pity and his parental affection. He is for ever alienated from his unnatural sons and from Thebes, and unalterably devoted to the generous strangers

who have sheltered him. Their land shall retain him a willing sojourner, and in his tomb they shall possess a pledge of victory and of deliverance in danger. Nothing now remains but that he should descend into his last resting place, honoured by the express summons of the gods, and yielding a joyful obedience to their pleasure. His orphan daughters indeed drop some natural tears over the loss they have sustained : but even their grief is soon soothed by the thought of an end so peaceful and happy in itself, and so full of blessing to the hospitable land where the hero reposes.

"We have already remarked that the irony we have been illustrating is not equally conspicuous in all the plays of Sophocles. In the two OEdipuses we conceive it is the main feature in the treatment of the subject, clearly indicated by their structure, and unequivocally exprest in numberless passages."

In a note upon the lines O. T. 1271—1274 Bishop Thirlwall says: 'Hermann's correction and interpretation of this passage seem indispensably necessary, and restore one of the most beautiful touches in the play.' The lines as they stand in mss. are

αὐδῶν τοιαῦθ' ὁθούνεκ' οὐκ ὅψουντό νν,
οὖθ' οἱ ἔπασχεν οὖθ' ὅποι' ἔδρα κακά,
ἀλλ' ἐν σκέτῳ τὸ λοιπὸν οὐς μὲν οὐκ ἔδει
ὅψοιαθ', οὐς δ' ἔχρηξεν οὐ γνωσολατο.

Hermann reads ὅψαντο for ὅψουντο, giving to ὁθούνεκα the sense *because*, which it has in 1016 and elsewhere in Soph., the sense *that* being not less frequent. The rendering then becomes: *because they had not seen what deeds &c., yet in darkness for the future they should see &c.* (i.e. should not see at all, being extirpated). I should have been glad to ask the bishop, while he lived, whether he could really believe that Soph. ever wrote ὅψαντο for ἴδοιεν or ἴδωντο, while I fully grant that the sense does seem to demand a past (not future) opt. in the first line. But in making ὁθούνεκα mean *because* there is this difficulty, that we have then in the fourth line the suggestion of another ὁθούνεκα, *that*, introducing two fut. optatives; which seems awkward and without parallel. These considerations now lead me to surmise that ὅψουντο is a corrupt gloss, and that the true reading is αὐθούντο, unless Soph. has adopted the Homeric form ὀσσούντο. Here, as in 159, 463, 517, 541, a meddling scribe may have spoilt the place by the stupid inclination to assimilate, taking ὅψουντο from ὅψοιαθο following, as in 541 πλήθος from πλήθει following. If so, render: *speaking to this effect: that they had not perceived either the evils he suffered (i.e. his exposure on Cithaeron), or those which he did (i.e. the murder and the marriage), but &c. &c.* So ὁθούνεκα, *that*, introduces the three optatives, and the second line gets a good meaning, which I think it does not obtain while ὅψουντο stands. *Because* is hereby implied, and need not be expressed.

EXCURSUS XII.

REVIEW OF LECTION.

(Readings marked † are suggestions of the Editor.)

The reading adopted stands first: the vulgate follows inclosed: reference is made to Lection, Commentary or Excursus.

- †11. στέρξαντες ὡς (στέρξατες; ὡς) Exc. II.
- 72. ρυσοίμην (ρύσαιμην codd.) Exc. IV.
- 105. γ' ἐγώ (γε πω codd.) Lect. Comm.
- 153. φοβερὰν φρένα, (, φοβερὰν φρένα some edd.) Exc. V.
- †155-6. ἀδόμενος:.....χρέος, (ἀδόμενος.....χρέος.) Exc. V.
- 185. ίκετῆρες (ικτῆρες codd.) Lect.
- †194. ἔξερισον (ἄπουρον or ἔπουρον) Lect. Comm.
- †198. στέλλειν (τέλει codd.) Lect. Comm.
- †199. εῦχεται (ἔρχεται codd.) Lect. Comm.
- 200. τᾶν (lacuna) Lect.
- 214. σύμμαχον (lacuna) Lect.
- 221. αὐτός, (αὐτό, cod. L. and some edd.) Lect. Comm.
- 229. ἀβλαβής· (ἀσφαλής· cod. L. and some edd.) Lect.
- 240. χέρνιβας (χέρνιβος one cod. and some edd.) Lect. Comm.
- 258. κυρώ τ' (κυρώ γ' some edd.) Lect.
- 270. γῆς (γῆν most codd.) Lect.
- 293. τὸν δ' ἰδόντ· (τὸν δὲ δρῶντ' some edd.) Lect.
- 294. δεύματός γ' (δεύματός τ' most codd. δευμάτων some edd.) Lect.
- 305. εἰ καὶ (εἰ τι some edd.) Lect.
- 315. πόνων (πόνος some codd. and edd.) Lect.
- 317. λύῃ (λύει some codd. and edd.) Lect. Comm.
- 322. προσφιλῆ (προσφιλές some codd. and edd.) Lect.
- 355. ποῦ (πον many edd.) Lect. Comm.
- 360. λέγειν (λέγων some edd.) Lect. Comm.
- 361. γνωστόν (γνωστόν codd. and most edd.) Lect.
- 405. Οἰδίπον (Οἰδίπονς some edd.) Lect.
- 434. σχολῆ σ' (σχολῆ γ' Suid. and some edd.) Lect. Comm.

159 I have suggested, but not edited Διὸς ἐκγονε, Παλλὰς (for vulg. θύγατερ Διὸς, ἄμβροτ), also φιλίας for χρνοέας in the previous line, 191. I must now say, that the reading of Herm. ἀντιάζω for ἀντιάζων (191) seems to me probable, not, as he meant it, in construction, but interposed between commas, *I entreat*. This would make a comma desirable after ἀλκαν.

435. *σοὶ μὲν* (*μὲν σοὶ* codd. and most edd.) Comm.
 †445. *παρών τέ μ' (παρὼν σύ γ')* many edd.) Lect.
 458. *αὐτὸς* (*αὐτὸς* many edd.) Lect. Comm.
 461. *λάβης* (*λάβης μ'* some codd. and edd.) Lect. Comm.
 †464. *εἶδε* (*εἶπε* most codd. and all edd.) Lect. Comm.
 — — (*πέτρα* codd. and all edd.) Lect. Comm.
 478. *ἰσόταυρος* (*ώς ταῦρος* many codd.) Lect. Comm.
 483. *με νῦν* (*μὲν οὖν* codd. and most edd.) Lect. Comm.
 491. *βασανίσων* (*πιθανώς* *βασάνω* codd.) Lect. Comm.
 †510. *τῷ β'* (*τῷ* codd. and edd.) Lect. Comm.
 †517. *ἔργουσι τι* (*ἔργουσαν εἰς* codd.) Lect. Comm.
 †519. *φοράντι* (*φέροντι* codd. and edd.) Lect.
 525. *τοῦτος δ'* (*τοῦ πρῶτος δ'* cod. L. and most edd.) Comm.
 537. *Ἐν μοι* (*ἐν ἐμῷ* codd. and some edd.) Lect.
 538. *γνωρίσαι* (*γνωρίσομαι* codd. and most edd.) Lect.
 539. *ἢ οὐκ* (*κοὐκί* codd. and most edd.) Lect. Comm.
 541. *πλούτου* (*πλήθους* codd. and most edd.) Lect. Comm.
 570. *τοσόνδε γ'* (*τὸ σὸν δέ γ'* cod. L. and some edd.) Lect.
 598. *αὐτοῖσι πᾶν* (*αὐτοῖς ἄπαν* cod. L.) Lect. Comm.
 624. *προδειξῆς γ'* (*προδειξῆς* codd. and most edd.) Exc. VII.
 † — *τάφρονεῦν* (*τὸ φθονεῦν* codd. and edd.) Exc. VII.
 637. *Κρέον* (*Κρέων* codd. and many edd.) Lect.
 644. 658. *νῦν* (*νῦν* many edd.) Lect. Comm.
 657. *λόγῳ σ' ἄτικον* (*λόγον ἄτικον*) Lect. Comm.
 †667. *τὰ δ' εἰ* (*καὶ τάδε εἰ* cod. L.) Lect.
 691. *εἰ σ' ἐνοσφίζομαν* (*εἰ σε νοσφίζομαι* codd.) Lect. Comm.
 692. *πόνοισι* (*πόνοις* codd.) Lect.
 695. *σαλείουσαν* (*ἀλείουσαν* codd.) Lect.
 †696. *εἰ τὰ γ' ἐν σοὶ* (codd. corrupt) Lect. Comm.
 722. *θανεῖν* (*παθεῖν* most codd.) Lect. Comm.
 728. *ὑπὸ στραφεῖς* (*ὑποστραφεῖς* most codd. and edd.) Lect. Comm.
 †741. *ἔβαιν'* (*ἔβης* codd.) Lect. Comm.
 749. *ἄν δ' ἔργη* (*ἄν δ' ἔν ἔργη* codd.) Lect.
 763. *οἵ ἀνὴρ* (*ὅ γ' ἀνὴρ* cod. L.) Lect.
 779. *μέθη* (*μέθης* many codd. and edd.) Lect.
 790. *προύφάντη* (*προύφηνεν* many edd.) Exc. VIII.
 815. *ἔστων* (*νῦν ἔστων* cod. L.) Lect. Comm.
 817. *εἰ* (*ὦ* codd.) Lect. Comm.

691. Observe that *πεφάνθαι μ' ἄν* depends on *εἰπον*, not on *ἰσθι*, which is parenthetic. A comma should stand after *ἴσθι*. Verbs of *knowing* do not take infin. Perhaps Soph. wrote *ἰσθ' ὅτι*.

817. τυνι (τυνα codd.) Lect. Comm.
 818. ἐμέ (τυνα codd.) Lect. Comm.
 825. μηδ' (μήστ cod. L. μή μ' codd. pl.) Lect.
 843. κατακτένειαν (κατακτέναιεν cod. L.) Lect. Comm.
 852. τόν γε (σόν γε some edd.) Comm.
 870. μὰν (μή some codd.).
 †877. τάκροταν (ἀκροτάν) Lect. Comm.
 †878. ὀρέων (lacuna) Lect. Comm.
 †— ἄπορον (ἄπορμον cod. L.) Lect. Comm.
 †889. μῆτε (μή τὸ codd.) Lect. Comm.
 †890. μῆτ' οὖν (καὶ τῶν codd.) Lect. Comm.
 †— εἵξεται (έρξεται codd.) Lect. Comm.
 †891. καὶ (ἢ codd.) Lect. Comm.
 †894. The words ἔτι ποτ' are cast out: see 1084-5.
 †— τουσδ' (τοῦσδ' codd.) Lect. Comm.
 — βέλη θεών (θυμῷ βέλη) Lect. Comm.
 895. εἵξεται (έρξεται codd.) Lect. Comm.
 †905. ἄφαρτον (ἀθάνατον codd.) Lect.
 906. παλαιὰ (lacuna) Lect. Comm.
 917. εἰ...λέγοι (ἢ...λέγη some codd.) Lect. Comm.
 935. παρὰ (πρὸς many codd.) Lect.
 936. τάχ' ἀν (τάχα cod. L.) Lect. Comm.
 943. ὡς γέρον (lacuna) Lect.
 944. εἰ μὴ λέγω (εἰ δὲ μὴ λέγω γ' ἔγώ cod. L.) Lect.
 957. σημάντωρ (σημῆτας cod. L. pr. m.) Lect. Comm.
 967. κτενεῖν (κτανεῖν most codd.) Lect.
 1011. ταρβῶν (ταρβῶ cod. L.) Lect.
 1025. τυχῶν (τεκών codd.) Lect.
 1030. σοῦ δ' (σοῦ γ' most codd.) Lect.
 1031. ἐν καλῷ (ἐν κακοῖς most codd. and edd.) Lect. Comm.
 1055. τόνδ' (τόν θ' some codd.) Lect. Comm.
 1061. ἔγώ (ἔχω all codd. but one) Lect. Comm.
 1062. οὐδ' ἔὰν (οὐδὲ ἄν ἐκ codd.) Lect. Comm.
 1090. Οἰδίπον (Οἰδίπου codd.) Lect. Comm.
 †1096. σοὶ δ' οὖν (σοὶ δὲ codd.) Lect.
 1098. κορᾶν (ἄρα codd.) Lect. Comm.
 1100. πατρὸς πελασθεῖσ' (προσπελασθεῖσ' codd.) Lect. Comm.
 1101. ἦ σέ γ' εὐνάτειρά τις (ἦ σέ γέ τις θυγάτηρ codd.) Lect. Comm.

891. I have suggested, without editing, *ἀπενκτῶν* here as a desirable substitute for *οὐθίκτων*, which word occurs in 898. With this word *έξεται* is good.

- †1105. μή σ' (*εἴθ'* codd.) Comm.
 1106. λόχευμα (*εύρημα* codd.) Comm.
 1109. Ἐλικωνίδων (*Ἐλικωνιάδων* codd.) Lect.
 1111. πρέσβεις (*πρέσβυτος* some edd.) Lect.
 1130. πον (*πῶ* most codd.) Lect.
 1131. ἀπό (*ὑπό* codd. and most edd.) Lect.
 1137. ἐκμήνους (*ἐμαήνους* codd.) Lect. Comm.
 1138. χειμῶνα (*χειμῶνι* some codd. and edd.) Lect. Comm.
 †1203. ἀμός (*ἐμός* codd.) Lect.
 1209. πόσει (*πατρὶ* codd.) Lect. Comm.
 1216. Λαῖήνοιν (*Λατεῖον* codd.) Lect.
 †1218. εἰδον· ὁδύρομαι (*εἰδόματ· δύρομαι* most edd.) Comm.
 1219. ὥσπερ ἵλεμον χέων (*ώς περιαλλή λαχέων* codd.) Lect. Comm.
 1244. ἐπιρράξασ' (*ἐπιρρίξασ'* codd.) Lect. Comm.
 †1257. κίχη (*κίχοι* codd.) Lect. Comm.
 †1280. πάρος (*κακά* codd.) Lect. Comm.
 1286. τινι (*τίνι* codd.) Lect. Comm.
 1310. διαθεῖ (*διαπέταται* codd.) Lect.
 1315. ὅν (lacuna) Lect.
 1323. κηδεμών (*κηδεύων* codd.) Lect.
 1341. τὸν μεγ' ὀλέθριον (*τὸν δλέθριον μέγαν* codd.) Lect.
 1347. μηδάμ' ἄν γνῶναι ποτε (*μηδ' ἀναγνῶναι ποτ' ἀν*) Lect.
 1350. νομάδ' (*νομάδος* codd.) Lect. Comm.
 †1351. ἔλαβ' ἀπό τε φόνου μ' (*ἔλαβε μ' ἀπό τε φόνου* codd.) Lect. Comm.
 1360. ἀθεος (*ἀθλιος* codd.) Lect.
 1365. ἔτι (*ἔφη* codd.) Lect. Comm.
 1383. ἀναγνον. (*ἀναγνον* codd.) Δατον (*Δατον*. codd.) Comm.
 1401. ἔτι (*ὅτι* codd.) Lect. Comm.
 1414. πίθεσθε (*πείθεσθε* codd.) Lect.
 1440. προστρέψομαι (*προτρέψομαι* codd.) Lect. Comm.
 1466. τὰν (*αὐτὸν* most codd.) Lect.
 †1494-5. ταῖς ἐμᾶς γονάσιν (*τοῖς ἐμοῖς γονεῦσιν* codd.) Lect. Comm.
 1505. περιτῆγς (*παριτῆγς* codd.) Comm.
 1513. ἐቅ̄ (*ἄει* codd.) Lect. Comm.
 †1526. ὡς τις (*ὅστις* codd.) Lect. Comm. Exc. IX.
 †1528. ἀμενον (*ἐκείνην* codd.) Lect. Comm.
 †1529. μή τω' (*μηδέν'* codd.) Lect. Comm.

1105. I do not regard *μή* with strong confidence: but if *εἴθ'* be kept, a colon, not period, must be placed after *φύλατ*, for *ἔτε* can only be carried on from *ἢ* above.

On 1264-5 see Lect. and Comm. On 1271 see Comm. and p. 165, where I suggest *αἴσθωντο* or *όσσουντο* for *ὄψουντο*. On 1279 see Lect. and Comm. On 1529 I suggest *ἐπαμμένοντα* for *ἐπισκοποῦντα*.

It may be convenient here to express my personal feeling respecting some of these readings, and respecting some interpretations.

(1) I feel very strongly that the readings adopted in the following places (with the consequent interpretations) are correct: 11, 72, 1257, 1494–5, 1526.

(2) I think the readings adopted in the following places probable in so high a degree as to be little short of certainty: 155–6, 194, 198–9, 624, 696, 1258. I have almost an equal feeling towards the suggestions offered at 159, 1271, which I have not placed in my text.

(3) I am convinced that *εἰδε* (unless *οἶδε*) was written by Soph. in 464, though what he wrote instead of *πέτρα* is hopelessly lost, whether *πρόσθεν* or *πρίν ποτ'* or something else. Much observation has enabled me to note the ‘assimilating’ tendency of the scribes, as shewn here, and in 159, 517 (*εἰς βλάβην φέρουν*), 541 (*πλήθους*), 624 (*τὸ φθονεῖν*), 818 (*τινα*), 891 (*ἀθίκτων*), 894 (*εἰς ποτ'*), 1257 (*κίχον*), 1271 (*ὕψοντο*), 1280 (*κακά*).

(4) As to my numerous corrections in Stasimon II. where corruption is so manifest and so persistent, I leave them to their chance, merely saying that they nowise affect the general sense. “*Ἄπορον* (with *ἀνάγκαν* 878) I think tolerably certain.

(5) As respects interpretations where reading is not in question, I have in Excursus III. and VI. copiously defended my views on 43–5, 328–9 (*ώς ἀν*), and in the Commentary those on 1078 (*ώς γυνή*), 1085 (*ἄλλος*), 1296 (*στυγοῦντα*), 1380, 1383, 1464 (*ἄνευ*). Those who may honour my translation with their notice, will find many other passages, of which the presentation differs essentially from that which elsewhere appears¹. Such (a few out of many) are 19, 34, 74, 88, 132, 154, 172, 211, 217, 219–221, 233–4, 261, 276, 284–5, 298, 320–1, 325, 344, 350, 351, 363, 371, 391, 398, 403, 408, 415, 417, 438, 440, 478, 513, 518, 547–8, 552, 586, 611, 673, 681, 703, 739, 765, 768, 778, 780, 784, 786, 795, 797, 803, 877, 1097, 1130, 1132, 1152, 1155, 1176, 1184–5, 1200, 1213, 1256, 1300–2, 1380, 1420, 1432, 1438, 1477, 1481, 1519, 1520.²

¹ I take this opportunity to correct two oversights in my translation (Stud. Soph. P. II.). The words at 89, *ἔστιν δὲ ποιὸν τούπος*; should have been rendered: *why, what is the answer?* At 486, *οὐτ' ἐνθαδ' οὖμ οὐτ' ὅπιστα, with no clear view of the present or the future.* I had really no other judgment concerning them, as the Comm. in this book will shew. Correct also 1494–5, according to the lection and interpretation above.

² Since this Exc. was printed, several new readings have been adopted, for which see Lection 171, 173, 179, 181–5, 187, 779, 1205–6, 1214–17, 1350.

EXCURSUS XIII.

NOTES ON PROSODY.

Coalition of vowels (or Contraction) always forms a long syllable. Coalition within a word is called Synaeresis: as *τείχεα τείχη, τιμάοντι τιμῶντι*. Since it is taught in the declension of nouns and conjugation of verbs, it need not be pursued here.

I. Crasis is the metrical coalition of two words by contraction of vowels.

The examples of Crasis in tragedy are mainly:

(1) those of *καὶ* with a vowel or diphthong following.

(2) those of the vowel of the article with a vowel or diphthong following.

(3) rarely those of the relatives *ὅ*, *δ* with a vowel following.

(1) *καὶ-ά* and *καὶ-έ* form *κα-:* *καὶ ἄν=κάν,* *καὶ ἀπὸ=κάπό,* *καὶ ἀγάμους=κάγάμους,* *καὶ ἀσφῆ=κάσφῆ;* and other instances.—*καὶ ἐν=κάν,* *καὶ ἐπὶ=κάπι,* *καὶ ἐγώ=κάγώ,* *καὶ ἐμέ=κάμε,* *καὶ ἐκ=κάκ,* *καὶ ἐμάτενες=κάματενες* and many more.—*καὶ ἔτεροι=χάτεροι.* —*καὶ-αῖ-* forms *καὶ-:* *καὶ αὐτός=κώτός,* but *καὶ αὐτοῦ=κώτοῦ.* —*καὶ-εῖ=κεῖ,* *καὶ εἰς=κεῖς,* but *καὶ εἴτη=κέτη:* —*καὶ-ό=χώ:* *καὶ ὅπως=χώπως;* *καὶ ή=χή.* —*καὶ-ού=κού,* *καὶ οὐδεῖς=κούδεις,* but *καὶ οὐτος=χούτος.* —*καὶ οἱ=χολ,* *καὶ-αι=χαῖ.*

(2) *τὰ-ά* and *τὰ-έ* form *τα-:* *τὰ ἀλλα=τάλλα,* *τὰ ἐμὰ=τάμά.* —*τὸ-ά* forms *τα-:* *τὸ ἀληθὲς=τάληθές,* *τὸ ἀμελούμενον=τάμελούμενον.* —*τὸ-έ* and *τοῦ-έ* form *του-:* *τὸ ἐμὸν=τούμόν,* *τοῦ ἐμοῦ=τούμοῦ.* —*τὸ δνειδος=τοδνειδος.* —*τῷ ἐμῷ=τώμῷ.* —But *τὸ ἔτερον=θάτερον.* —*ἡ ἀλήθεια=ἀλήθεια,* *τῇ ἐμαντοῦ=τήμαντοῦ.* But *τῇ ἔτέρᾳ=θάτέρᾳ,* *τῇ ἡμέρᾳ=θήμέρᾳ.* —*ὅ ἐξελέγχων=οὐξελέγχων,* *ὅ ἐξεληθώσ=οὐξεληθώσ :* *ὅ ἀνήρ=ἀνήρ,* *τοῦ ἀνδρός=τάνδρός,* *τῷ ἀνδρὶ=τάνδρῃ,* *ὦ ἄναξ=ῶναξ,* *οἱ ἐπιχώριοι=οὐπιχώριοι.*

(3) *ἄ ἀν=ἄν,* *ἄ ἐγώ=ἄγώ,* *ὅ ἐξερῷ=οὐξερῷ,* *ὅ ἐφοβεῖτο=οὐφοβεῖτο.*

These examples cover the usage of Soph. in Oed. T.

II. Synizesis is when within a word two or more vowels, not forming a diphthong, metrically count as one syllable: as 177 (*θεοῦ*), 697 (*θεῶν*), 640 (*δυοῦν*), 190 (*Ἄρεα*), 1330 (*πάθεα*), 1451 (*εῖα*), 1531 (*έἷ*). So Ant. 156 (*Κρέων*).

III. Syncopesis is when syllables of two words metrically coalesce without change of form: as 332 (*ἐγώ οὔτ'*), 1002 (*ἐγώ οὐχί*), *μὴ οὐ* six times, 13, 221, 283, 1065, 1091, 1232; *ἢ οὐκ,* *ἢ οὐχὶ* 539, 555, 993. Codd.

and most critics treat *τὸ μὴ ἀποκλῆσαι*, 1388, as an instance of synecphonesis (see Ellendt): Ca. as of Crasis, J. as of Aphaeresis.

IV. Aphaeresis is where a vowel beginning a word is absorbed by a long vowel or diphthong before it. Seven instances occur of *μὴ* thus absorbing *έ*, 262, 296, 492, 432, 985, 1075, 1457, five of *ἡ*, 112, 360, 500, 820, 1470. Other instances are 232 (*τελῶ γῳ*); 785 (*κάγῳ πακούσας*); 844 (*έγῳ κτανον*); 708 (*έμου πάκονσον*). See 820.

V. Sophocles takes the license of eliding a short vowel at the close of a verse before a vowel beginning the next: see 29, 332, 785, 791, 1184, 1224. In each case the elided word is one of the particles *δέ*, *τε*, except in 332, where it is *ταῦτα*. A verse (1085) begins with the enclitic *ποτε*, *έτι* ending the previous line.

VI. *'Ημῖν, ὑμῖν*, are written for *ἡμῖν*, *ὑμῖν*, when the shortening of the second syllable is required: 39, 42, 86, 103, 242, 765, 921;—991, 1402, 1484.

VII. METRICAL CONSPECTUS OF THE LYRIC PARTS.

I. The abbreviations used are:

tr.	trochee or trochaic	-~
iamb.	iambic	~-
sp.	spondee or spondaic	--
dact.	dactyl or dactylic	-~-
anap.	anapaestic	~--
choriamb.	choriambic	-~-~
ion. a min.	ionic a minore	~-~- ¹
dim.	dimeter.	
trim.	trimeter.	
tetram.	tetrameter.	
hexam.	hexameter.	
cat.	catalectic, one foot short.	
trihem.	trihemimer 1½ feet	-~-
penth.	penthemimer 2½ feet	-~-~-
heph.	hephthemimer 3½ feet	-~-~-~
dip.	dipodia 2 feet	-~-~
trip.	tripodia 3 feet	-~-~-~
tetrap.	tetrapodia 4 feet	-~-~-~-~
pentap.	pentapodia 5 feet	-~-~-~-~-~

¹ Ionic a majore is -~-~. Antispast -~-~-~. Paeon is long syll. with 3 short. Epitrite short syll. with 3 long. These are called 1, 2, 3, 4, according to the place of the odd syllable. First Paeon (for Choriamb.) appears at 866, *ὑψίποδες*. Cretic is -~, tr. trihem.

dochm.	dochmiac.
dochm. dup.	double dochmiac.
ᾳ	short anacrusis.
ᾳ	long anacrusis.
ῳ	resolved anacrusis.
ᵇ	base.
ᵉ	cum, <i>with</i> .
~-~-~-~-~	long syll. resolved.

Anacrusis is a syllable, short or long, prefixed to a rhythm of which it is not a part. A base is a foot so prefixed. A spondee at the end of a line is treated as equivalent to a trochee in rhythms to which the latter foot properly belongs.

PARODOS, 151—215.

$\sigma\tau\rho\omega\phi\eta\alpha'$, 151—158. ἀντιστρ. α' , 159—166.

1. - ˘ ˘ - ˘ ˘ - ˘ ˘ - ˘ ˘ - ˘ ˘ - ≈
2. - | - ˘ - ˘ - ˘ -
3. - ≈ - ˘ ˘ - ˘ ˘ - ˘ ˘ - ˘ ˘ - ≈
4. - | - ˘ ˘ - ˘ ˘ - ≈
5. - ˘ ˘ - ˘ ˘ - ˘ ˘ - ˘ ˘
6. - ˘ ˘ - ˘ ˘ - ≈ - ˘ ˘ - ˘ ˘ - ˘ ˘
7. - ˘ ˘ - ˘ ˘ - ˘ ˘ - ˘ ˘ - ˘ ˘ - ˘ ˘ - ≈

1 (3, 7). dact. hexam. cat.

2. ᾳ + tr. heph.

4. ᾳ + dact. trim.

5. dact. tetram.

6. dact. hexam.

$\sigma\tau\rho\omega\phi\eta\beta'$, 167—178. ἀντιστρ. β' , 179—188.

1. - | ˘ ˘ - ˘ ˘ - ˘ -
2. - | ˘ ˘ - ˘ - ˘ | - ˘ ˘ - ˘ ˘ - ˘ ˘ - ˘
3. - ˘ ˘ - ˘ ˘ - ˘ ˘ - ˘ ˘
4. ˘ | - ˘ ˘ - ˘ ˘ - ˘ ˘ - ≈
5. - | - ˘ | - ˘ ˘ - ˘ ˘ - ˘ ˘ - ˘
6. - | - ˘ - | - ˘ ˘ - ˘ ˘ - ˘ ˘ ≈
7. - ˘ ˘ - ˘ ˘ - ˘ ˘ - ˘ ˘
8. - | - ˘ - ˘ - -

1. ḥ + tr. heph.
2. ḥ + tr. trip. + dact. tetram. cat.
- 3 (7) dact. tetram.
4. ḥ + dact. tetram. cat.
5. ḥ + tr. base + dact. tetram. cat.
6. ḥ + tr. trihem. + dact. tetram. cat.
8. ḥ + tr. trip.

στροφὴ γ', 189—202. ἀντιστρ. γ', 203—215.

1. ∅ | - ∅ - ∅ ∅ - | - ∅ - ∅ - ∅ -
2. ∅ | - ∅ ≈ ∅ ∅ ∅ - ∅ - ∅
3. ∅ - ∅ - ∅ - ∅ - ∅ - ∅ - ∅ -
4. - | ∅ ∅ - - ∅ -
5. ∅ ∅ - ∅ - ≈
6. - | - ∅ ∅ - ∅ ∅ - ≈
7. - ∅ - ∅ - - ≈
8. - | - ∅ - ∅ - ∅ -
9. - ∅ - ∅ - ∅ -
10. ∅ | - - | - ∅ -
11. - ∅ - ∅ - ∅ -
12. - | - ∅ ∅ ∅ - ∅ - ∅ - -

1. ḥ + 2 tr. trihem. + tr. heph.
2. ḥ + tr. pentap.
3. iamb. trim. (pure).
4. ḥ + 2 tr. trihem.
- 5 (7) tr. trip.
6. ḥ + dact. trim. cat.
8. ḥ + tr. heph.
- 9 (11) tr. heph.
10. ḥ + sp. base + tr. trihem.
12. ḥ + tr. pentap.

This Ode has the nature of a Paean, beginning in its first strophe and antistrophe with dactylo-trochaic strains in Dorian mood, probably sung during the march of the Chorus through the *κοὐλότρα* to their orchestral platform. When arranged there, they sing, semi-chorally, the remainder of the Ode. The metres undergo some change while the miseries of the plague are described in the second strophe and antistrophe: anacruses and trochees

become frequent, and resolved syllables appear, the tokens of grief and despondency. The third strophe and antistrophe are of a similar character, though with the expression of pain and abhorrence of their pestilent foe is mingled the voice of earnest prayer for succour from their tutelary deities.

STASIMON I. 463—511.

$\sigma\tau\rho\phi\dot{\eta}\; \alpha'$, 463—472. $\dot{\alpha}\nu\tau\iota\sigma\tau\rho.\; \alpha'$, 473—482.

1. $\cup | - \cup - | - \cup \cup - \cup - \cup - \cup - \cup$
2. $- - - - | - \cup \cup - \cup - \cup - \cup - \cup - \cup$
3. $- | - \cup \cup - \cup -$
4. $- | - \cup \cup - \cup -$
5. $\cup | - \cup \cup - \simeq$
6. $\cup \cup - \cup \cup - \cup \cup - \cup \cup -$
7. $\cup \cup - \cup \cup - \cup \cup - \simeq -$
8. $- | - \cup \cup - \simeq$
9. $- \cup \quad \widehat{\cup} \cup - \simeq$

1. $\ddot{\alpha} \dagger$ tr. trihem. \dagger dact. c. tr. tetrap.
2. sp. base (bis) \dagger dact. c. tr. tetrap.
- 3 (4) $\ddot{\alpha} \dagger$ dact. c. tr. trihem.
5. $\ddot{\alpha} \dagger$ dact. dim. cat.
- 6 (7) anap. dim.
8. $\ddot{\alpha} \dagger$ dact. dim. cat.
9. tr. trip.

$\sigma\tau\rho\phi\dot{\eta}\; \beta'$, 483—497. $\dot{\alpha}\nu\tau\iota\sigma\tau\rho.$ 498—511.

1. $- \cup \cup - - \cup \cup - - \cup \cup - - \cup \cup -$
2. $- \cup \cup - - \cup \cup - - \cup \cup - - \cup \cup -$
3. $\cup \cup - - \cup \cup - - \cup \cup - - \cup \cup -$
4. $\cup \cup - - \cup \cup -$
5. $-- | \cup \cup - - \cup \cup - - \cup \cup - - \cup \cup - - \cup \cup -$
6. $\cup \cup - | \cup \cup - - \cup \cup - - \cup \cup -$
7. $\cup \cup - | \cup \cup - - \cup \cup - - \cup \cup - - \cup \cup -$
8. $\cup \cup - | \cup \cup - - \cup \cup -$

- 1 (2) choriamb. tetram.
3. ion. a min. tetram. cat.
4. ion. a min. dim. cat.
5. sp. base + ion. a min. pentam.
6. anap. base + ion. a min. trim. cat.
7. anap. base + ion. a min. tetram. cat.
8. anap. base + ion. a min. dim. cat.

This noble Stasimon in its first strophe and antistrophe depicts the flight of the murderer from the relentless pursuit of Apollo and the Fates (or Furies). The anapaestic lines and the trochees which follow are eminently picturesque. In its next syzygy are expressed in choriambic and ionic rhythm the anxious thoughts of the Chorus concerning the terrible accusations of Oedipus by the seer Teiresias. They refuse to believe these charges.

COMMATION, 649—697.

στροφὴ α', 649—659. ἀντιστρ. α', 679—687.

- 1.
 - 2.
 - 3.
 - 4.
 - 5.
 - 6.
 - 7.
 - 8.
 - 9.
1. $\ddot{\alpha} + 4$ tr. trihem.
 2. iamb. dim.
 3. $\ddot{\alpha} + 2$ tr. trihem.
 4. tr. trihem. + tr. heph.
 - 5 (8, 9). iamb. trim.
 - 6 (7). dochm. dupl.

στροφὴ β', 662—668. ἀντιστρ. β', 689—697.

- 1.
- 2.
- 3.
- 4.

5. $-|-\text{---}|-\text{u}-\text{u}-\text{u}-$
 6. $\text{u}|\text{---}|-\text{u}-\text{u}-\text{u}-\text{u}$
1. $\bar{a} \dagger$ sp. bas. \dagger tr. dip. c. dact. dim.
 2. dochm. dupl. (syll. solut.)
 3. dochm. dupl.
 4. z tr. trihem. \dagger tr. dip.
 5. $\bar{a} \dagger$ sp. bas. \dagger troch. heph.
 6. $\check{a} \dagger$ sp. bas. \dagger tr. trip.

In this Commation the earnest anxiety of the Chorus is here and there shown by resolved syllables.

STASIMON II. 863—910.

$\sigma\tau\rho\phi\bar{\eta}$ a', 863—873. $\dot{\alpha}\nu\tau\iota\sigma\tau\rho$. a', 874—884.

1. $-|-\text{u}-\text{u}-\text{u}-\text{u}-$
 2. $-\text{u}-\text{u}-\text{u}-\text{u}-\text{u}-\text{u}-$
 3. $-\text{u}-\text{u}-\text{u}-\text{u}-\text{u}-\text{u}-\text{u}-$
 4. $-\text{u}\text{u}\text{u}-\text{u}\text{u}-$
 5. $\text{u}-|\text{u}\text{u}\text{u}\text{u}-|\text{u}-\text{u}-\text{u}-\text{u}-$
 6. $\text{u}|\text{u}\text{u}\text{u}-\text{u}-$
 7. $-\text{u}-\text{u}\text{u}-\text{u}-$
 8. $\text{u}|\text{u}-\text{u}-\text{u}|\text{u}-\text{u}\text{u}\text{u}-\text{u}\text{u}-\text{u}-$
 9. $\text{u}-\text{u}-\text{u}\text{u}-\text{u}-\text{u}-$

1. $\bar{a} \dagger$ tr. trihem. c. tr. dip.
 2. tr. trim. cat.
 3. iamb. trim. cat.
 4. paeon. pr. \dagger chor.
 5. iamb. bas. \dagger tr. trihem. \dagger tr. trip.
 6. $\check{a} \dagger$ dact. c. tr. trihem.
 7. $\bar{a} \dagger$ dact. c. tr. trihem.
 8. $\check{a} \dagger$ tr. dip. \dagger anap. dim.
 9. ?

v. 9, as it stands, seems to want rhythm. If $\theta\bar{e}\delta$ s were placed at the close (and so $\pi\bar{o}\tau\epsilon$ in antistr.) we should get anap. monom. \dagger tr. heph.

στροφὴ β', 884—897. ἀντιστρ. β', 898—910.

1. - u ˘ o u - u - u - u - u -
2. u | - u u - u - u - u - u -
3. ˘ | - u u - u - u - u - u -
4. - - u - - - u - u -
5. - - u - - - u -
6. - - u - - - u - u -
7. u | - u - u - u - u -
8. - u - - - u - ≈
9. - u - u - u - - - u -
10. ˘ | - u u - ≈

1. tr. tetram. cat.
- 2 (3) ˘ † dact. c. tr. † tr. heph.
- 4 (6) iamb. trim. cat.
5. iamb. dim.
7. ˘ † tr. trip. † tr. trihem.
8. tr. dim.
9. tr. dim. † tr. trihem.
10. ˘ † dact. c. tr.

The shifting character of the metres, and the prevailing anacrases in this Ode exhibit the meditative anxiety which fills the minds of the Chorus.

STASIMON III. 1097—1109.

στροφή, 1086—1096. ἀντιστρ., 1097—1109.

1. - u u - - u - u | - u - - - u ˘
2. - u u - u u - - - u -
3. - u - - - u - - u - ≈
4. - u u - u u - - - u -
5. - u - - - u -
6. - u - - - u -
7. - u u - u u - u - u - u -
8. u | - u u - u - - | - u - - -

1. epichoriam. dim. † troch. heph.
2. dact. trim. † tr. dip.
3. tr. heph. † tr. dip.

4. dact. trim. † tr. trihem.
- 5 (6). tr. tetrap.
7. dact. dim. † tr. tetrap.
8. \bar{a} † dact. c. tr. dip. † tr. penth.

The dactylo-trochaic metres of this hyporcheme express hope and joy.

STASIMON IV. 1186—1222.

$\sigma\tau\rho\alpha\phi\eta\alpha'$, 1186—1196. $\dot{\alpha}\nu\tau\iota\sigma\tau\rho\alpha'$, 1197—1203.

1. — | - u u - u -
2. -- | - u u - u - | - - u u - u
3. — | - u u - u -
4. -- | - u u - u -
5. - u | - u u - u -
6. -- | - u u - u
7. -- | - u u - u -
8. -- | - u u - u - - u - - u u - u -
9. — | - u u - u

- 1 (3). \bar{a} † dact. c. tr. trihem.
2. sp. bas. † dact. c. tr. trihem. † dact. trim. cat.
- 4 (7). sp. bas. † dact. c. tr. trihem.
5. tr. or sp. bas. † dact. c. tr. trihem.
6. sp. bas. † dact. c. tr.
8. (sp. bas. † dact. c. tr. trihem.) *bis*.
9. \bar{a} † dact. c. tr.

$\sigma\tau\rho\alpha\phi\eta\beta'$, 1204—1212. $\dot{\alpha}\nu\tau\iota\sigma\tau\rho$. 1213—1222.

1. u | - u - | - u - u - u -
2. u - | - u u - u - u -
3. u | - u - u - u -
4. -- | - u - u - u -
5. - u - u -
6. - u | - u u - u - u | - u u - u - u -
7. - u u - u - u - | - u u - u - u -
8. - u u - | - u - u - u

1. $\ddot{\alpha}$ + tr. trihem. + tr. heph.
2. iamb. bas. + dact. ϵ . tr. penth.
3. $\ddot{\alpha}$ + tr. heph.
4. sp. bas. + tr. heph.
5. tr. ϵ . dact.
6. tr. bas. + dact. ϵ . tr. dip. + dact. ϵ . tr. trihem.
7. (dact. + tr. penth.) repeated.
8. choriambus + tr. trip.

The bases, anacrustes and general tone of the metres in this Ode suit the deep despondency with which the minds of the Chorus are overwhelmed.

Tà ἀπὸ Σκηνῆς 1297—1368.

Anapaests 1297—1311. Iamb. Trim. 1312.

$\sigma\tau\rho\phi\dot{\eta}\,\alpha'$, 1313—1320. $\dot{\alpha}\nu\tau\iota\sigma\tau\rho.\,\alpha'$ 1321—1328.

1. — | - ∘ -
2. ∘ ∘ ∘ ∘ ∘ ∘ ∘ ∘ ∘ ∘ ∘ ∘ ∘
3. ∘ $\widehat{\omega}$ - ∘ - | ∘ - - ∘ -
4. — —
- 5 (6, 7, 8). — - ∘ - ∘ - ∘ - ∘ - ∘ -
1. $\ddot{\alpha}$ + tr. trihem.
2. ?
3. dochm. dup.
4. spond.
- 5 (6, 7, 8) iamb. trim.

$\sigma\tau\rho\phi\dot{\eta}\,\beta'$, 1329—1336. $\dot{\alpha}\nu\tau\iota\sigma\tau\rho.\,\beta'$, 1349—1356.

1. ∘ - - ∘ - ∘ - - ∘ -
2. ∘ $\widehat{\omega}$ $\widehat{\omega}$ ∘ - ∘ $\widehat{\omega}$ $\widehat{\omega}$ ∘ -
3. ∘ | - ∘ - ∘ - ∘ - ∘ - ∘ - - -
4. $\widehat{\omega}$ ∘ - ∘ -
6. ∘ - ∘ - ∘ - ∘ - ∘ - ∘ -
7. — - ∘ - - - ∘ -
- 1 (2). dochm. dupl.
3. $\ddot{\alpha}$ + tr. tetrap. + tr. penth.
4. tr. penth.
6. iamb. trim. (pure).
7. iamb. dim.

$\sigma\tau\rho\phi\eta\gamma'$, 1337—1347. $\dot{\alpha}\nu\iota\sigma\tau\rho.\gamma'$, 1357—1368.

1. $\text{u} | - \text{u} - - \text{u} -$
2. $- \text{u} - \text{u} - \text{u} -$
3. $\text{u} - \text{u} - - - \text{u} - \text{u} -$
4. $\text{w} \text{u} - | \text{w} \text{u} \text{w} \text{u} - \text{u} -$
5. $\text{w} \text{u} - \text{u} - - \text{w} - \text{u} -$
6. $- \text{u} \text{u} - | \text{w} \text{u} \text{w} \text{u} - \text{u} -$
7. $- \text{u} \text{u} - \text{u} -$
- 8 (9). $- - \text{u} - - - \text{u} - \text{u} - \text{u} -$

1. $\ddot{\alpha} + 2$ tr. trihem.
2. tr. heph.
3. iamb. trim. brach.
4. tr. trihem. + tr. heph.
5. dochm. dupl.
6. chor. + tr. heph.
7. dact. c. tr. trihem.
- 8 (9). iamb. trim.

All the resolved short syllables and dochmiac rhythms in these lyrics spoken by Oedipus betoken woe and anguish.

On the Anapaests see Commentary.

Note. Since the date of the metrical treatises of Hermann, Linwood, &c., Greek Metre, especially Lyric, has been largely investigated by German scholars, especially by Rossbach and Westphal, and by J. H. Heinrich Schmidt. The latter's *Leitsaden* on this subject have been translated by the two American professors, White and Riems Schneider, and a scheme of the choric metres in the Oed. T. (supplied by Schmidt) is printed as an appendix to Prof. White's edition of this drama. I shall not here exhibit or discuss Schmidt's theory, though I have had his *Compositions-Lehre* on my shelves since its publication in 1869, and have studied it to some extent. I disclaim any right (having no scientific knowledge of music), to disparage this theory on the mere ground of scepticism concerning it. Let classical students examine and appreciate it at some era in their educational career. But as a schoolmaster emeritus, I am bound to say that I would not overload and embarrass *school-work* of any grade with a metrical theory, applicable only to lyric poetry, requiring some musical

knowledge, with the mastery of a new and troublesome terminology, and a sigillarium profuse and intricate. ‘Non tanti est’ for school teaching, is my clear and honest verdict. Whether the last new theory has superseded those of Westphal and others who have treated its subject, I leave for better judges than myself to decide. A sense of time, rhythm and harmonious language is an essential element of poetic faculty and poetic taste: but there is nothing in literary history leading me to think that scientific skill in music is equally essential. For my own part, I have enjoyed the lyric poetry of Pindar and the tragic writers, without knowing how it was sung: and, as this question lies outside my knowledge, I am unwilling to endorse a theory which I cannot appreciate. I have therefore been content to exhibit my conspectus of the choric metres in Oed. T. with the terminology to which I have been long accustomed.

EXCURSUS XIV.

NOTES ON SYNTAX OF THE OEDIPUS TYRANNUS.

I. VERBS.

A. The Verb Finite.

1. Voices.

(a) Active, used as Middle: 153 (*πάλλων*); 170 (*ἀνέχοντι*); 782 (*κατέσχον*); 968 (*κεύθει*).

(b) Middle sense of indirect agency: 131 (*προσήγετο*); 134 (*ἐθεσθε*); 148 (*ἔξαγγελλεται*); 287 (*ἐπραξάμην*); 309 (*ἐκπεμψαμέθα*); 312 (*ρῦσαι*); 358 (*προύτρέψω*); 951 (*ἔξπεμψω*). The more proper middle sense, reference to self, appears in 146 (*φανούμεθα*); 147 (*ἰστάμεσθα*); 171 (*ἀλέξεται*); 240 (*ποιεῖσθαι*); 500 (*φέρεται*); 819 *ἀνομάζετο*; remarkably in 795 (*ἐκμετρούμενος*).

2. Moods.

(a) Optative.

(i) This mood, expressing a wish, as its name imports, may occur positively or negatively, without or with *ει*, *ει γάρ*, *ειθε*.

Positive without particle: 150 (*ἴκοιτο*); 275 (*ξυνεῖεν*); 645 (*δλοίμην*); 832 (*βαίην*); 887 (*ἔλοιτο*); 930 (*γένοιτο*); 1183 (*προσβλέψαιμι*); 1349 (*βλοιτο*); 1438 (*εὐτυχοῖης*); 1479 (*τύχου*).

Positive with particle: 81 (*ει γάρ...βαίη*); 863 (*ει μοι ξυνείη*).

Negative with *μή* and without particle: 644 (*μή νῦν ὀναίμην*); 830 (*μή δῆτ'...δόουμι*); 904 (*μή λάθοι*).

Negative with particle and *μή*: 1068 (*εἴθε μήποτε γνοίης*), but with indic. 1217 (*εἴθε σε μήποτε εἶδον*).

(2) The Optative is used in oblique construction, after a principal verb of past time. (a) If the time referred to in the oblique clause is future, the Fut. Opt. is then used in *immediate* consecution, not otherwise. See 711—714 (*χρησμὸς ἥλθε Λατῶ.....ώς αὐτὸν ἦξοι μᾶρα πρὸς παιδὸς θανεῖν, στοις γένοιτ' ἐμού τε κάκεινον πάρα*), where *ἦξοι* is in *immediate* consecution, but *γένοιτο* not, therefore not *γενήσοιτο*. See 538, 539, 555, 780 (*ώς εἰην, that I was*). 790—3 (*προφάνη λέγων | ώς μητρὶ μὲν χρεῖ με μιχθῆναι, γένος δὲ | ἀπληγτὸν ἀνθρώπουσι δηλώσοιμ' ὄραν, | φονεὺς δὲ ἐσοιμην τοῦ φυτεύσαντος πατρός*): where it must be carefully observed, that all three clauses after *πρ. λ.* are in *immediate* consecution to it (*μὲν...δὲ...δέ*); but the first (*χρεῖν*) relates to the then present time, because the necessity existed when the oracle was spoken; but the events *δηλώσοιμι*, *ἐσοιμην* belong to time future, and have therefore Fut. optative. 796 (*ἔφευγον ἔνθα μήποτε' ὁψοίμην, I was flying to some place where I should never see*). (β) 843 (*ώς νῦν κατακτείνειαν*), 1161 (*εἰπον ώς δοίην*), 1247—50 (*θάνοι, λίποι, τέκοι*), are of past time, and rightly opt., but 1257 *κίχη* must be read instead of *κίχοι*, the time being future.

On 1271—74 see Comm. 1465 (*ὅσων ἐγὼ ψαύοιμι...μετειχέτην*). The true reading at 72 is *ρύσοιμην* not *ρύσαίμην*. See Exc. IV.

(3) The opt. is used after a pres. construction to express indefinite generality. See 315, 917, 979.

(4) It stands in dependence on Final particles (*in order that*) after a past tense 71 (*ώς πύθοιτο*); 1006 (*ὅπως εὖ πράξαιμι τι*); 948 (*μὴ κτάνοι*). See 443 (*πρὸν δόουμι*).

(5) With *εἰ* it stands in the protasis of a condition habitually, when *ἄν* with opt. or infin. is in the apodosis. See *ἄν*.

(b) Conjunctive. This mood is used (1) interrogatively: 364 (*εἰπω τι δῆτα καλλο;*) (2) imperatively in 1st pers. pl.: 47 (*μηδαμῶς μεμνώμεθα*); (3) 147 after *θέλω*, 650: (4) in 2nd pers. prohibitively with *μή*, 283, 326, 329, 606, 860, &c. (see Imperative): (5) after Final particles and verb pres. or fut.: *ώς* 325; *ὅπως* 921; *ἴνα* 364, 1454; *μή*, *lest*, 329, 747, 767, 1011—12; (6) with conditional particles: *εἰ* 198, 874; *έάν*, *ἢν*, 216; 321; 605; 748; 839; 1062; 1159; *καν* 341; 461; (7) with particles of Time and Place: *ὅταν* 76; 422; 624; 656; *ἥνικ' ἀν* 1492; *ἔως ἀν* 835; *πρὶν ἀν* 1530; *ἔνθ' ἀν* 672, 1461; (8) with *ώς* *ἄν* 329; (9) with *οὐ μή* 328—9, 771; (10) with *δεις ἄν* 281; 580; 725; (11) with relative only 1231. See Comm. on 1257 *ὅπου κίχη*.

(c) Imperative. The positive uses of this mood are too frequent and familiar to need citation; *ἄγε*, *ἀγέτε*, *εἰπέ*, *εἰπατε*, *ἴθε*, *ἴσθι*, *λέγε*, *φέρε* and others, are of frequent occurrence, and present no difficulty. But, negatively, it must be observed that *μὴ* is used with the 2nd pers. pres. imp. in this play eight times, 548, 608, 724, 740, 980, 1147, 1165, 1370, 1522, once with the 3rd pers. pres. 231 (*μὴ σιωπάτω*); once, exceptionally, with the 3rd pers. of the aor. pass. 1449 *μήποτ' ἀξιωθήτω*. But never in this, rarely in any play, is it used with the aor. 2nd pers. imp., its use being with aor. subjunctive 2nd pers. in imperative sense. See note in Comm. on 1449.

B. The Infinitive.

As a general rule, the Greek Infinitive (Verb-noun) is in dependence on other Verbs (including Participles), or in a minor degree on Adjectives; other instances are idiomatic, and comparatively rare.

The dependence on Verbs may be either immediate (*θέλω λέγειν*) so that the Infin. is objective, or with an intervening case (*θέλω σε λέγειν*, *κελεύω σε λέγειν*) so that either the case is subject of the Infin., and that case-with-Infin. is object of the principal verb (*θέλω*); or else so that the case, as well as the Infin., is object of the principal verb (*κελεύω*).

1. Immediate and objective dependence of Infin. on Verbs Active or Middle occurs about 60 times in Oed. Tyr., on Participles about seven times (12, 17, 266, 347, 400, 588, 616), on Passive Verbs three times (30, 292, 1450). In six of these examples the Infin. is future (272, 355, 368, 400, 402, 552).

In two places it is negated by *μή*: 6 (*δικαιῶν μὴ ἀκούειν*), 1001 (*χρῆσων μὴ εἶναι*). Once *τὸ μή* with infin. follows a negative: 1388 (*οὐκ ἀν ἐσχόμην τὸ μή ἀποκλήσαι*). Twice *τὸ μή οὐ* with infin. does so: 283 (*μὴ παρῆσ τὸ μή οὐ φράσαι*), 1232 (*λέπτει μὲν οὐδὲ πρόσθεν γέμειν τὸ μή οὐ βαρύστον εἶναι*). Once *μὴ οὐ* with infin.: 1065 (*οὐκ ἀν πιθοίμην μὴ οὐ τάδε ἐκμαθεῖν*).

If the princ. verb is an Impersonal or *εἴμι*, the infin. connected with it is subject, not object, of that verb: 377 (*φ ταδ' ἐκπρᾶξαι μέλει*); 1253 (*οὐκ ἦν τὸ κείνης ἐκβεάσασθαι κακόν*). Cp. 394, 849. In such cases the infin. subj. may take *τὸ*. See 598, 624, 1390.

2. An Infinitive is dependent on Adjectives about 27 times in this play. See 55, 92, 316, 429, 440, &c. At 986 we find *ὄκειν* depending on a substantive *πᾶσ'* *ἀνάγκη*, which = *πάντως ἀναγκαῖν* *ἐστι*. In 475, 542, 641, 837, 912, 1417, 1441, the Infinitives stand rather in apposition to various nouns than as grammatically dependent.

3. *Ὥστε* takes an Infin. 361, 595, 1045, 1131; *ὦστε μὴ* 374, 1085, 1461. *ἄς* (= *ὦστε*) 84. An epexegetic Infin., omitting *ὦστε* occurs twice:

120 (*μαθεῖν*), 1482 (*ώδε οὐράνι*). Perhaps ὄράν at 792 and *προσλεύσσειν* at 1376 may be so regarded. Absolute Infinitives are found in 82 (*εἰκάσαι*) and 1220 (*τὸ δέ δὲ ὅρθὸν εἰπεῖν*). The following constructions are also specially notable: 1191-2 (*τοσοῦτον δύον δοκεῖν καὶ δέξαντ' ἀποκλίνειν*), 1296 (*τοιοῦτον οἷον καὶ στυγοῦντ' ἐποκτίσαι*).

4. Finally an Infinitive is used for Imperative at 462 (*φάσκειν*), and 1466 (*μέλεσθαι*).

(a) An Accusative-subject with Infin. depending on a verb is called an Indirect Statement (*enuntiatio obliqua*). Examples in O. T. are 123 (*Ἀρστάς κταγεῖν*), 205, 248, 256-8, 270, 314; 349, 351-2, 362, 366-7, &c. &c. Here too the clause will be subjective if the verb is impersonal or *εἰμι*, as 993 (*ἢ οὐχὶ θεμιτὸν ἀλλον εἰδέναι*), where *ἐστι* is, as often, understood. Cp. 314, 468.

(b) But the instances are numerous in which the case before Infin. is effectively governed by the principal Verb, so that the Infin. is virtually a second object. Cp. 98, 130, 213, 226, 252, &c. In many of these the princ. verb is *χρῆ* (or for it *χρεῶν*) or *δεῖ*.

(c) In some Accus.-Infin. clauses the Infin. takes *ἀν* without a protasis. See 375, 385, 1228, 1456. Two have *ἀν* and *εἰ* with opt. protasis, 88 (*τὰ δύνασθορεὶ τύχοι...ἀν εὐτυχεῖν*), 307 (*ἐκλαυσιν μόνην ἀν ἐλθεῖν εἰ...κτείναιμεν ή...ἐκπεμψαμεθα*). Once *ἀν* with plup. infin. and *εἰ* with Indic. protasis: 691 (*τεφάνθαι μ' ἀν, εἰ σ' ἔνστιξόμαν*). We find in O. T. one instance of the Infin. clause with *μὴ οἴ*, 1091 (*ἀπέλρων οἴκι ἐστει, μὴ οἴ σέ γε...αἴξειν*). The remarkable passage, 236-241, requires careful study. See Comm.

C. The Participle.

The construction of Participles (which are both verbs and adjectives) is more various and complicated than that of the Infinitive, and if great attention be given to its varieties and to the best modes of representing them in English, students will find their trouble amply compensated by sound and rapid progress in knowledge of Greek.

1. When a Participle accompanies a Finite Verb, it is often equivalent to a Finite Verb and *καὶ*, and should be so rendered. Thus 28, *σκῆψας ἐλαύνει=σκήπτει καὶ ἐλαύνει, swoops down and ravages*: 122 *ληστὰς συντυχόντας κτανεῖν τινα, that robbers encountered and slew him*. Cp. 35, 117, 217, 308, 386, 396, 431, 599, 603, 620, 641, 718, 728, 760, 782, 946, 967, 1025, 1069, 1121, 1270, 1276. So 861, *πέμψω ταχύνασα* may be rendered *I will make haste and send*, but more elegantly, *I will send with speed*: 1074-5 *βέβηκεν ἥξασα*, can be *hath rushed off and gone*; but more simply, *hath rushed away*; the whole stress being on *ἥξασα*.

A few places occur in which the Participle seems better rendered as a

second Finite Verb. So 227 φοβεῖται ὑπεξελών, *is frightened and hath hidden away*, i.e. *hath hidden away in fright*. 143 ἔστασθε ἄραντες, *arise and lift up*: 702 ἐγκαλῶν ἔρεις, *you shall speak and impune*: 1510 ξύννευσον ψάνσας, *consent and touch*. In these examples the times of the verbs are so closely coincident that the poet may invert the usual order if it suits his verse to do so.

2. A Participle having the Article without a Substantive is usually equivalent to the Relative *ős* (or to *ἐκεῖνος ὃς*) with Finite Verb. Thus 8 ὁ καλούμενος=ὅς καλοῦμαι, *I who am called*: 139 ὁ κτανὼν=ὅς ἔκτενε, *he who slew*: 293 τὸν ἰδόντα=ἐκεῖνον ὃς εἶδε, *him who saw*. Cp. 149, 245, 269, 277, 297, 308, 313, 401, 566, 597, 755, 784, 805, 820, 821, 835, 917, 1038, 1104, 1114, 1300, 1330, 1383, 1476. All these are similar to 139 or 293: but 735 οὐξέληλυθὼς refers to χρόνος, *time*: 1047 τῶν παρεστάτων refers to ὑμῶν: 988 τῆς ζώσης refers to μητρὸς understood.

The following are of the same class as 293, and may be said to refer to *man* understood: but might also be called ‘equivalent to a substantive’: 248 τὸν δεδρακότα=τὸν αὐτόχειρα, 530 οἱ κρατοῦντες=οἱ δεσπόται, 618 οὐπι-βουλεύων=ὁ ἐπιβουλευτής: τοῦ λέγοντος, *the speaker*: 999 τῶν τεκόντων=τῶν γονέων: 1007 τοῖς φυτέύσασιν=τοῖς γονέσι: 1012 do., 1176 do., 1019 δ φύσας=ὅς πατήρ, 1247 τὴν τίκτουσαν=τὴν μητέρα.

Participles neuter with article are used as substantives: sing. 74 (*τοῦ εἰκότος*), 110 (*τὸ ζητούμενον*), 111 (*τὸ ἀμελούμενον*), 220 (*τοῦ πραχθέντος*): plur. 604 (*τὰ χρησθέντα*), 770 (*τὰ δισφόρως ἔχοντα*), 1057 (*τὰ ἥρθεντα*): 1237 (*τῶν πραχθέντων*).

3. Participle with Article in conjunct agreement with substantive appears 75 (*τοῦ καθήκοντος χρόνον*). Cp. 278, 393, 397, 633, 781, 793, 879, 967, 971, 1213, 1375, 1386, 1425, 1477, 1514. Without Article it appears in conjunct agreement about 20 times: 14, ὡς κρατύνων Οἰδίποος, 300 ὡς πάντα νωμῶν Τειρεσία, 903 ὡς κρατύνων Ζεῦ, 1061 ἀλις νοσοῦσ' ἐγώ (=ἐγὼ νοσοῦσά είμι ἀλις). Cp. 1066, 1168, 1175, 1193, &c.

Participle without Article in adjunct agreement (ethesis) supplies the largest class. I have counted 84, and this is probably below the total number. Such are 11 (*δεισαντες ἢ στέρεαντες*), 17 (*σθένοντες*), 19 (*ἔξεστεμμένον*) &c. &c. This Part. is introduced by *ὡς* 97 (*ὡς τεθραμμένον*), 353 (*ὡς δυτι*). Cp. 625, 955, 1095, 1219, 1290, 1423, 1526. In 955–6 we find the somewhat unusual form *πατέρα τὸν σὸν ἀγγελῶν ὡς οὐκέτ’ ὅντα Πόλυνθον ἀλλ’ ὀλωότα*. Observe also *μὴ ξυνοικούντων* in epexegesis 57; and *μὴ* with participles on account of context in 310 (imperative), 1110 (condit.), 1389 (*μὲν η...κλύων μηδέν*).

4. Some Participles have an Adjectival character, 317, *φρονοῦντι*=*σοφῷ*, 454 *δεδορκότος*=*oculati*, 616, 875, 1278. Some are Predicates

primary, 747, 904, 991, 1389, &c. tertiary or oblique, 31, 206, 213, 356, 368, 461 &c., 517, 539, 606, 626, 632, 642, 726, 797, 833, 922, 1031, 1140, 1188, 1215, 1529. More emphatically at 356 *ἰσχῦντος*, and at 906 *φθίνοντα* is proleptic.

5. In many instances an ecthetic Participle without Article is equivalent to a Conjunction and Finite Verb.

- (a) temporal : containing *when, while, after, &c.*
- (b) conditional : containing *if.*
- (c) causal : containing *because, since, in that.*
- (d) admissive : containing *although.*

Under (a) come—*when*: 73, 114, 155, 295, 296, 306, 340, 539, 544, 600, 679, 746, 749, 773, 794, 824, 1058, 1391, 1487 : *while*: 778, 952, 1105, 1254, 1453; *after*: 726, 1192, 1268, 1402, 1404.

Under (b) 326, 519, 570, 602, 829, 930, 1469 : with *μή* 77, 1158, 1368: with *μή οὐ* 13, 221.

Under (c) *because*: 50, 515, 526, 704, 963, 1000-1, 1011, 1178-9 : with *οὐ*, 1150: *since*: 1084.

Under (d): 37-8, 318, 330, 534, 1304.

Observe, however, that, in translating such clauses, great care must be taken to avoid inelegance: for it will very often happen that a *temporal* or *causal* clause may be more elegantly rendered without using any of the English conjunctions cited above.

For instance: in 798, *στείχων*, certainly temporal, is more elegantly rendered as *I went*, or *on my way*, than by using either *when* or *while*. In 399 *δοκῶν*, certainly causal, is more neatly rendered *expecting*, than by using either *because* or *since*. In 330, *ξυνειδώς οὐ φράσεις* is better expressed, *you know, but will not tell us*, than *though you know you will not tell*. Students may usefully apply these remarks to the translation of such passages as 357, 399, 523, 933, 947, and others.

It may be observed that an aorist participle may often be more justly rendered by an Engl. present than past participle. For instance: 310, *φρονήσας*, *grudging*; 811, *τυτεῖς κ.τ.λ.*, *receiving a smart blow from the staff in my hand, &c.*; 1197, *καθ' ὑπερβολὰ τοξένας*, *shooting far beyond the mark*; 1265, *δενὰ βρυχηθεὶς*, *with a dreadful yell*—are better versions than any which attempt to retain the past sense of the aorist.

6. Sometimes a Participle is equivalent to a Dative Infin. with *τῷ* = Latin gerund in *do*, and may be so rendered. Thus 43 *ἀκούσας* = *τῷ ἀκοῦσαι*, *by having heard*; 72 *τί δρῶν* ή *φωνῶν* = *τῷ τί δρᾶν* ή *φωνεῖν*, *by doing or saying what*; 100-1 *ἀνδρηλατοῦντας* ή *λύοντας* = *τῷ ἀνδρηλατεῖν* ή *λύειν*, *by banishing a man or expiating, &c.* Cp. 105, 119, 141, 286, 323, 348, 387, 403, 450, 688, 705, 1080, 1150, 1517.

7. A Participle often stands absolutely with a Genitive Noun, twice with an Accus. in this play. Such a clause is usually a brachylogy for a Finite sentence of Time or Cause, the latter being generally accompanied with *ως*, but not always. Thus genitives abs. of Time are 91 *τῶνδε πλησιαζόντων*, while these men are near (in presence of these men); 126 *Λαῖον ὀλωλότος*, when Laius was dead. Cp. 250, 257, 565, 636, 685, 772, 1006. In 838 *πεφασμένου* we supply *τοῦ ἀνδρὸς* mentally from 837. In 506 with *μεμφομένων* the mind supplies *τινῶν*, and this clause might be called Condition (= *εἰ τινες μέμφονται*) on account of *ἄν καταφαίην*, but evidently *εἰ* and *ὅπερ* are in effect alike here. The same may be said of 629, *κακῶς γ' ἄρχοντος*. Absolute clauses of Cause are, without *ως*, 106, *τούτου θανόντος*, 288, *Κρέοντος εἰπόντος*, and, with *ως*, 11, 145, 242, also 1260 *ώς ὑφηγητοῦ τινός*, where the substantive = a participle *ὑφηγουμένου*. So 966, *ώς ὑφηγητῶν*. The abs. accus. 101, *ώς τόδ' αἷμα χειμάζον πόλιν*, is equally causal. But the passage 848, *ώς φανέν γε τοῦπος ὡδὸς ἐπίστασο*, is on a different footing. There is no causality here. The Part. (instead of Infinitive) is determined by the verb of knowing *ἐπίστασο*, and *ώς* is merely idiomatic (*ώς φανέν γε = ως ἐφάνη*). See Excursus II. on *ώς*.

8. Instances of what is called a Nominative Absolute are two: 60 *νοσοῦντες*, 159 *κεκλημένος*. But these are mere irregularities, *ἀνακόλουθα*, on which see Comm. on 159.

9. Participles, being Verbs as well as Adjectives, can govern cases of Nouns. Thus we find an Accusative governed by a Partic. 139 (*ἐκείνον δὲ κτανόν*), cp. 149, 308, 433, 863, 886, 933, 1213, 1425; a Dative 136 (*γῇ τῇδε τιμωροῦντα τῷ θεῷ θ' ἄμα*), cp. 25-7; a Genitive 14 (*κρατύνων χώρας ἐμῆς*): cp. 932, 1104. On Infinitive after Partic. see II. 1. (1).

10. At 935 (*ἀφιγμένος*), 1155 (*προσχρήσων*), the Participles seem to stand for Finite Verbs. But we may observe that in each case the verse is alone, by one speaker, and conveys the idea of incompleteness, as at 325, 558, 1128. At 1296 with *στυγοῦντα* the mind supplies *τινα*. The line 517 ending *φέρον* I have corrected, not believing that *πεπονθέναι φέρον* for *π. τι φέρον* is a tenable construction. Those who have cited in its support Antig. 687 *καλῶς ἔχον* misunderstand the line they cite, which means ‘it might however be quite proper (*καλῶς ἔχον*) for some one else (to gainsay you)’. No instance of a neuter Participle without Article being used as a Noun Subst. can be found in extant Greek. In 1416 *ἐσ δέον*, the Partic. is used adjectively, and *ἐσ δέον*, like *ἐσ δρθόν*, is an adverbial phrase.

11. We have now to enumerate classes of Verbs which take a Participle in construction after them and not an Infinitive. They are chiefly Verbs of *knowledge*, *sight* and *appearance*. Verbs of *knowing* show most examples: 346 *ἴσθι δοκών*, 433 *οὐ γάρ τι σ' γῆδη μῶρα φωνήσοντα*, cp.

66-7, 284, 659, 745, 848, 959, 1014, 1128, 1129, 1130, 1143, 1181. (In 689 a comma should stand after δέ, making τοθι δὲ parenthetic; for πεφάνθαι μ' ἀν must depend on εἶπον, not on τοθι.)

Verbs of *seeing*: 759 κράτη σέ τ' εἰδ' ἔχοντα Λάιὸν τ' δλωλότα, cp. 136, 176, 324, 338, 465, 1264, 1506. See Comm. 463.

Verbs of *appearing* and *being found*: 395 προϊθάνης ἔχων, 839 ἦν εὑρεθῆ λέγων, cp. 146, 457, 673, 790, 1008, 1184-5, 1397, 1485.

Λανθάνω, λέληθα 247, εἰς ὥρ λέληθεν, cp. 366, 415. Special instances show this construction with the verb σημαίνω 79, ἐπαισχύνομαι 636, τηρέω 808, παραρρίπτω 1494, ἔξήκω 1515.

12. Periphrasis. Sophocles is especially fond of periphrastic verbal phrases, for which he uses, with Participles, the copulative verbs εἰμί, κυρέω, τυγχάνω, φῦναι, γίγνομαι, and, with past participles only, the verb ἔχω.

In Oed. T. the verb εἰμί is thus used 19 times, 90 προδεῖσας εἰμί, 126 δοκοῦντα ταῦτ' ἦν, 970 θανὼν ἀν εἴη, 1146 οὐ σιωπήσας ἔσει, 1374 ἔργ' ἐστὶ εἰργασμένα. Cp. 262, 274, 580, 621, 708, 747, 768, 801, 847, 991, 1045, 1285, 1369, 1393. Examples occur in his other plays, but in none so many.

κυρέω three times: 258-60, 594, 985. Examples occur in other plays.

τυγχάνω four times: 88, 348, 759, 1479. Examples are found in five other plays; none in Philoctetes.

φῦναι, twice: 9, 587, once in Antigone 501, once in Philoctetes 1052.

γίγνομαι is not used in Oed. T. with a Partic., unless the reading σημήνας γενοῦ is right at 951. It occurs once in Aj. 588, once in Phil. 773.

ἔχω with aor. part. three times, 577 (γῆμας ἔχεις), 699 (στήσας ἔχεις), 731 (λήξαντ' ἔχει), once with perf. part., 701 (βεβουλευκώς ἔχει). It is found in all his other plays.

NOTE.—Before quitting the Verb we may observe, that the most frequent ellipse in tragedy is that of the copulative ἐστί. As a sample, in the Prologos six instances may be cited: 55, 82, 84, 92, 99, 111; in the first Epeisodion nine: 230, 291, 315, 316, 376, 378, 379, 408, 429; in the second nine: 518, 545, 609, 617, 628, 754, 769, 834, 838; in the third twelve: 927, 928, 935, 941, 969, 987, 988, 993, 999, 1019, 1050, 1061, &c. &c. χρεών, *needful, proper*, always omits ἐστί. See 633, 1488, 1502.

II. ADJECTIVES AND ADVERBS.

Little need be said of these Parts of Speech. The construction of Adjectives as epithets and complements agreeing with substantives are elementary matter, familiar to all who have construed any Greek.

1. Adjectives neuter, singular or plural, by assuming the Article, become virtually Substantives. Instances in this play are 356 *τάληθες*, 722 *τὸ δεινόν*, 1158 *τοῦδικον* 681 *τὸ μὴ νδίκον*, 284 *ταῦτα*, 329 *τάμα*, 131 *τάφανῆ*, 916 *τὰ καινά*. See 595. The Article can give the same force to an Adverb or Adverbial phrase, 131 *τὰ πρὸς ποσὶ*, 668 *τὰ πρὸς σφῶν*, Antig. 612 *τὸ τ' ἔπειτα καὶ τὸ μέλλον καὶ τὸ πρίν*. But more often Article with Adv. of time or place=Adjective, as 1 *τοῦ πάλαι (=τοῦ παλαιοῦ)*, 564 *τῷ τότε ἐν χρόνῳ*. See 268, 851, Antig. 75 *τοῖς κάτω (οὖσι), τῶν ἐνθάδε (δύτων)*.

2. An Adj. can also serve for a Subst., if it agrees with a Subst. manifestly understood: 311 *μαντικῆς* agrees with *τέχνης* understood. Cp. 462, 709. In 810 *ἰσην* agrees with *τίσιν* understood. See 1399 (*στενωπάς*).

3. Neuter plural Adjectives can be used substantively without Article: *φρόνμα*, 690. They are often adverbial: 419 (*δρθά*), 443 (*μῶρα*), 483 (*δεινά*). Any Adj. may have adverbial force. See 618 (*ταχύς*).

4. The predicative and semi-adverbial position of the Adj. (or Partic.) after Art. and Subst. is shown 356 *τάληθες λοχὸν*, 526 *τὸν λόγους ψευδεῖς*, where *λοχὸν=οὗτος ὁστε λοχεῖν*, *ψευδεῖς=οὗτος ὁστε ψευδεῖς εἶναι*. Cp. two passages: (1) 671 *τὸ γάρ σὸν, οὐ τὸ τοῦδε ἐποικτεῖρω στόμα ἐλειών*. Here it is not easy (on account of *ἐποικτεῖρω*) to say that *ἐλειών=ὁστε ἐλειών εἶναι*, for which reason I have suggested that the verb may perhaps (parenthetically) be confined to *τὸ τοῦδε* as object, leaving *τὸ σὸν (στόμα) ἐλειών ἔστι*. If not, it would seem that the only alternative is to give *ἐλειών* a participial force: *I am moved to pity by thy voice, not by Creon's, when it is doleful.* (2) 1199 *τὰν γαμψώνυχα παρθένον χρησμῳδόν*. The same observations apply here. I have suggested that Soph. may have written *τὰν γαμψώνυχα μουσικὰν παρθένον*, which restores both grammar and metre. But, feeling no assurance that he did write so, I have not altered the text. And again I find my only resource in rendering *χρησμῳδόν* like a temporal participle (*χρησμῳδούσαν*) *when she sang her riddle*.

5. Comparatives and superlatives should be noted: 136 *ἀπτέρω* (from *ἀπό*), 50 *ὑστερός*, 858 *ὑστερόν* (from *ὑπό*?), 1301 *μάκιστος* (from *μῆκος*), 663 *πύματος* (*πυθμήν*?). Homer has Od. δ' 685 *ὑστατα καὶ πύματα*.

III. SUBSTANTIVES.

A. Case.

1. Accusative. Its ordinary use as object of transitive verbs needs no exemplification. It is also used

(a) of place whither: 35 (*ἀστυν*); 153 (*Θῆβας*); 434 (*οἴκους*); 798 (*χώρους*); 912 (*ναούς*); 1178 (*χθόνα*). Observe 603 (*Πυθώδης ίών*).

- (b) of respect, with verbs and adjectives: 153 (*φρένα*); 216
(*α*); 371; 389 (*τέχνην*); 626 (*τὸ εἶδος*); 627 (*ἔμεν*); 687 (*γνώμην*); 706 (*τὸ γ' εἰς ἑαυτόν*); 742 (*κάρα*); 785 (*τὰ κείνου*); 936 (*τὸ ξπός*), &c.
- (c) of time: 75; 558; 781; 1090.
- (d) cognate: 2 (*θοάζειν ἔδρας*); 67 (*ὅδοις ἐλθόντα*); 166 (*θρόνον θάσσει*); 192 (*δράμημα νωρίσαι*); 359 (*λέγειν λόγον*); 889 (*κέρδος κεοδανεῖ*); 1143 (*θρέμμα θρεψαῖμην*); 1488 (*βίον βιώναι*).
- (e) in apposition: 1; 197; 212; 806, &c.: to sentence 603.
- (f) after a compound verb: 208; 1300.
- (g) attracted from dependent clause to former sentence: 15
(*ἥμᾶς*); 224 (*Λάϊον*); 302 (*πόλιν*); 449; cp. 740, 767, 842, 926, 1393.
- (h) after *οὐ* for *οὐ μά*: 660; 1087.
- (i) after *δῆν* with adv.: 643.
- (k) double accus.: 340; 639; 644; 1518.
- (l) accus. as subject of infinitive, and as standing between verb and infinitive. See Verb (Infinitive) above.
- (m) as absolute with *ώς*. See Participle above, 7.

2. Dative :

The Dative as remoter object after Verbs and Adjectives, and the Dative (=Latin Abl.) of matter, manner, cause or instrument, are constructions of ordinary use; also the Dative ‘commodi vel incommodi’, *for*: 39; 42; 44; 86; 217; 261; 267; 269; 381; 701; 784 &c.

Add to these:

- (a) the ethic Dative: the examples of which, are chiefly *μοι*, 2, 155, 169, 1011, 1459, 1512; *πᾶσι*, 8, 40, 596. Add 616 *εὐλαβουμένῳ*, 735, *τοῖσδε*.
- (b) of place: 20, 422; 818; 900, &c.
- (c) of time: 156, 782.
- (d) with compound verbs: 16; 113; 141; 175; 273, &c.
- (e) with *εἰμι*: 103; 295, 370, &c.
- (f) with *ὁ αἴτος*: 284, 840, &c.; with *ὅμοῦ*: 1007; with *ξἴσου*: 1019.
- (g) by attraction: 351, 569.

Observe *μιάστορι*, 353. Strictly this should be *μιάστορα*, in apposition to *σε* in 350; but as *ἔμε* is nearer to it, the dative is used to avoid confusion, as if *σοι* had been written after *ἐννέπω*.

3. Genitive:¹

Sophocles may be said to luxuriate in the use of the Genitive case, which he extends to a very wide circle of meanings.

(a) Genitive of Origin.

gen. of the place or point whence...

24 (*βιθῶν*); 142 (*βάθρων*); 152 (*Πινθῶνος*); 174 (*καμάτων*); 270 (*γῆς*); 271 (*γνωστικῶν*); 313 (*τοῦ τεθηκότος*); 474 (*Παρνασοῦ*); 808 (*δύον*); 890 (*ἀσέπτων*); 894 (*ψυχᾶς*); 1035 (*σπαργάνων*); 1063 (*μητρός*); 1082 (*τῆς*); 1200 (*θανάτων*); 1285 (*κακοῦ*); 1521 (*τέκνων*).

of comparison, excess, &c.:

75 (*χρόνου*); 176 (*πυρός*); 272 (*τοῦδε*); 380 (*τέχνης*); 427 (*σοῦ*); 467 (*ἴππων*); 593 (*ἀρχῆς, δωμαστείας*); 674 (*θυμοῦ*); 700 (*τῶνδε*); 764 (*τῆσδε*); 815 (*ἀνδρός*); 1018 (*τάνδρός*); 1038 (*έμοι*); 1115 (*μον*); 1300 (*τῶν μακίστων*); 1365 (*κακοῦ*); 1374 (*ἄγχοντος*); 1514 (*πατρός*).

of cause and price:

48 (*προθυμίας*); 185 (*πόνων*); 233—4 (*φίλων, αὐτοῦ*); 698 (*πράγματος*); 701 (*Κρέοντος*); 1346 (*νοῦ, συμφορᾶς*). 778 (*σπουδῆς ἀξία*); 972 (*ἄξιον οὐδενός*); 1478 (*όδοῦ*). In 496 (*θανάτων ἐπίκουρος*) the adj. = *ἀρωγὸς ανεγέρ*.

after verbs of *hearing, learning, receiving*:

after *κλίνω, ἀκούω, μαρθάνω*, see 235; 305; 546; 547; 574; 708; 729; 841; 952; 1472. 333 (*πύθοιο μον*); 580 (*ἔμοι κομιζεται*); 1163 (*ἐδεξάμην τον*). After *λαμβάνω*, see 1004; 1012; 1022.

(b) Genitive of Possession (Subjective).

with Nouns (the most ordinary use, needing little exemplification) 36 (*ἀουδοῦ*); 42 (*τον*); 62 (*ὑμῶν*); 69 (*Μενοικέως*); 70 (*ἔμαυτοῦ*), &c., &c.

after article elliptically: 224 (*τὸν Λαβδάκον*); 488 (*τῷ Πολύβον*); 498 (*τὰ βροτῶν*); 620 (*τὰ τοῦδε*); 785 (*τὰ κείνουν*); 977 (*τὰ τῆς τύχης*); 1042 (*τῶν Λατον*).

after verbs of *belonging, requiring, ruling*:

after *εἰμι* 279; 349; 394; 917; 1117; 1122; 411 (*Κρέοντος γεγράψομαι*). *τυγχάνω*; 423; 617; 1435; 1450; 1513 (*βίου κυρῆσαι*); *κρατύνω, κρατέω, ἄρχω* 14; 54—5; 409; 579; 1197.

(c) Genitive of the Object.

with Nouns:

seven times after *φονεύς*, 459, 534, 703, 721, 793, 1001, 1357. Also, 38, 45, 104, 116, 121, 150, 201, 218, 266, 303, 518, 535, 565, 601, 603,

¹ Observe that the functions of the Latin Ablative are divided between the Dative and Genitive in Greek: the Dative expressing matter, manner (cause), instrument: the Genitive origin, comparison, cause, price.

710, 727 (*φρενῶν*), 736, 911, 923, 978, 988, 1030, 1200 (*πύργος θανάτων*), 1206, 1246, 1294, 1318, 1375, 1387, 1418, 1447, 1524. In 980, 987, *μητρός*, *πατρός* may perhaps be subjective. Genitive objects after Verbs are not of frequent use; and the Verbs which take them are mentioned under heads (b) (c). Most of them can be resolved into *ἔχω* with accus., as *ἔχειν κράτος*, *χρέαν*, *μνήμην*, *ἄραν*, and the like.

The subjective and objective genitives may easily be distinguished by applying the test of construction with transitive verbs, in which the former will come out as a nominative, the latter as an accusative.

Thus *ἡ τῆς ἀληθείας λογία* (subj.) = *ἡ λογίας ἦν ἔχει ἡ ἀληθεία, τὸ τῆς ἀληθείας μήσος* (obj.) = *τὸ μήσος φέμισεν τις τὴν ἀληθείαν*. Πολεμίων φόβος could be subj. (*πολέμου φοβούνται ήμᾶς*) or obj. (*ἥμεις φοβούμεθα πολεμούς*).

(d) Genitive of Description (Attributive).

with nouns only:

24 (*σάλον*); 25 (*χθονός*); 27 (*γυναικῶν*); 33 (*βίου*); 34 (*δαιμόνων*); 67 (*φροντίδος*); 99 (*ξυμφορᾶς*); 161 (*ἀγορᾶς*); 166 (*πήματος*); 170, 236 (*γῆς τῆσσας*); 239 (*θεῶν*); 480 (*γάστρας*), 520, 524, 533, 647, 681, 717, 718, 724, 727, 761, 797, 826, 830, 833, 864–5, 898, and many more.

Such is the phrase in Thucyd. i. 140 *αἱ ξυμφοραὶ τῶν πραγμάτων*, which is discussed in Excursus iii.

(e) Genitive of Distribution.

after nouns and adjectives of multitude:

18 (*γῆτεων*); 123 (*χερῶν*); 179 (*ῶν*); 294 (*δειματος*); 424 (*κακῶν*); 500 (*ἀνδρῶν*); 981 (*βροτῶν*); 1190 (*τὰς εὐδαιμονίας*); 1487 (*τοῦ βίου*); 1416 (*ῶν*).

after superlatives: 33 (*ἀνδρῶν*); 46 (*βροτῶν*); 315 (*πόνων*); 334 (*κακῶν*); 465 (*ἀρρήτων*); 776 (*ἀστῶν*); 875 (*δρέων*); 1125 (*τοῦ βίου*); 1149 (*δεσποτῶν*); 1223 (*γῆς*); 1230 (*πηματῶν*); 1234 (*λόγων*); 1237 (*τῶν πραχθέντων*); 1298 (*πάντων*); 1346 (*βροτῶν*); 1474 (*ἐκγόνων*).

after Pronominal and Numerical words:

τίς interrog.: 437, 991, 1099, 1174, 1328, 1435, 1496.

τις enclitic: 42, 396, 645, 817, 1040, 1049, 1108, 1140, 1167, 1258.

ὅτις: 61, 224. *ὅτος, τοσοῦτος*: 771, 836, 1339. *τόδε*: 125. *οὐδεῖς, μηδεῖς*: 119, 373, 415, 427, 862, 975, 1195, 1259, 1437.

after words of sharing: 630, 709, 1465. Of remembrance, regard, ignorance: 49, 219–20, 564, 724, 1060, 1226, 1401, 1462–6. Of touch or approach: 891, 1100, 1413, 1437. Of desire: 597, 891, 933. Of fulness and want: 4, 5, 57, 83, 394, 405, 448, 1148, 1292, 1379, 1396, 1509. This class includes compounds with a privative: 190 (*ἀχαλκος*); 789 (*ἀτιμος*); 885 (*ἀφέβητος*); 969 (*ἀψαυστος*).

after Adverbs of place and manner: 108 (*ποῦ γῆς*); 345 (*ώς δργῆς*); 367 (*ἵν' εἰ κακοῦ*), 413, 1309; 1442 (*ἵν' ἔσταιεν χρέας*).

(f) Genitive with Compound words:

117, 178, 192, 229, 307, 309, 385, 431, 514, 529, 640, 641, 670, 707, 743, 762, 809, 812, 851, 951, 1003, 1432, 1438, 1499, 1518. In writing *ἔμβατείειν πατρίδος* 825, Soph. seems to have given that verb the sense and construction of *ἐπιβαίνειν*.

(Obs.) The attracted Gen. *ῶν* appears at 119, 148, 645, 788, 862; at 1464, *ὅσων*.

NOTE. Cases after Prepositions and Prepositional words:

The prepositions of which Soph. makes largest use in Oed. T. are *eis* (*ἐς*), *ék* (*ἐξ*), *én*, and especially *πρός*. Next come *ἀπό*, *ἐπί*, *παρά*, *σύν*.

'Ανά (acc.) is rare in Soph.; once in Oed. T., 477 (*ἀνά τ' ἄντρα καὶ πέτρας, over caves and rocks* i.e. perhaps *cavernous rocks*), after *ὑπ'* *ἄγριαν* *ὕλαν, beneath wild forest*. The fugitive wanderer seeks the darkness of woods and the inaccessible heights and caves of mountains.

Eis, *és* (acc.), *to*, 62, 70, &c. &c.; *into*, 744, 1527; *on*, 263; *for*, 1180; *as to*, 980. Special uses and phrases: 78 (*eis καλόν, at a happy moment*); 93 (*ἐς πάντας, in presence of all*); 524-6 (*οὐκ eis ἀπλοῦν...ἀλλ' éis μέγιστον, to no simple issue, but to a most serious one*); 700 (*éis πλέον=πλέον alone*); 705 (*τό γ' eis ἐαυτόν, as regards himself*); 771 (*ἐις τοσοῦτον ἐλπίδων*); 847 (*eis ἐμὲ πέπον, pertaining to me*); 975 (*eis θυμὸν βάλης, fix your mind on, dwell on*); 1351 (*eis χάριν, to be thankful for*); 1372 (*eis "Αἰδου i.e. δόμου*); 1416 (*éis δέον, for the needful purpose*). The prep. *ώς* may be used for *eis* when a person is the object: 1481 (*ώς τὰς ἀδελφὰς...χέρας*).

'En (dat.), *in*, 98, 110, &c. &c.; *among*, 215, 752, &c. &c.; *in respect of*, 1112. Special uses: 80 (*ἐν τύχῃ γέ τῷ, having some good luck*); 287 (*ἐν ἀρρώσι πράστεσθαι, to leave unsettled*); 388 (*ἐν τοῖς κέρδεσιν*); 562 (*ἐν τῇ τέχνῃ*); 613 (*ἐν χρόνῳ, in process of time*); 652 (*ἐν θρῷ μέγαν, see note*); 656 (*ἐν αἰτίᾳ βαλέν, accuse*): 821 (*ἐν χερῶι ἐμάν, i.e. by my possession*); 1131 (*ἐν τάχει, quickly*).

Observe *én σοι γάρ ἔσμεν*, 314, and (with reference to the emendation *τό γ' ἐν σοι*, 697) compare also *τά γ' ἐν σοι*, 805, and Tr. 621, *οὐ τι μὴ σφαλῶ γ' ἐν σοι ποτε*. *'En* is adverbial 27, 182; *ένι* for *ἔνεστι*, 170, 598, 1239.

Σύν (dat.), *with*, occurs about twelve times in Oed. T. without any special peculiarities, 17, 55, &c.

Ἄντι (gen.) occurs six times: 264 (*ἀνθ' ων, for which reasons*); 455 (*πτωχὸς ἀντὶ πλουσίον, a beggar instead of wealthy*); 543 (*ἀντὶ τῶν εἰρημένων, in reply to what you have said*); 1021, 1155 (*ἀντὶ τοῦ, what for? why?*); 1418 (*ἀντὶ σοῦ, in thy stead*); 1491, see note.

Πρό (gen.) occurs twice, meaning *in behalf of*; 10, 124.

Άπο (gen.), *from*, frequent; without peculiarities. Note 758 (*ἀφ' οὗ*, und. *χρόνου*, *from the time that*). After its case, 712, 1131.

'*Εκ ἐξ* (gen.), *out of*, often, 418, 632, &c.; *from*, usually, 230, 359, &c.; *by*, 225, 854, 1382, 1454. Special examples, *ἐξ τοῦ 61* and often; 132 (*ἐξ ὑπαρχῆς, afresh*); 454 (*τυφλὸς ἐκ δεδοκότος, blind instead of seeing*); 1141 (*ἐκ μακροῦ χρόνου, long ago*); 1251 (*ἐκ τῶνδε, under these circumstances*). So in 528 *ἐξ* with the two genitives expresses the circumstances. See Aesch. Ag. 328 (*οὐκέτ' ἐξ ἐλευθέρου δέρης, with neck no longer free*).

Διά, *through*, occurs once with acc. 867 (*δι' αἰθέρα*); four times with gen., 344, 807 (*δι' ὥργῆς, in anger*); 773 (*διὰ τύχης τοῖσδε λόγον, when passing through such fortune*); 822 (*δι' ὕπτερ, through which*).

Κατὰ has two cases. It occurs in Oed. T. (1) seven times with acc. 63 (*καθ' αὐτῷ, individually*); 88, 695 (*κατ' ὅρθον, aright*); 637 (*κατὰ στέγας, to your dwelling*); 1086 (*κατὰ γνώμαν in respect of judgment*); 1197 (*καθ' ὑπερβολάν, in excess*); 1447 (*κατ' οἴκους, in the house*); (2) once with gen. 228 (*καθ' αὐτῷ, against himself*).

Μετὰ has three cases, in Oed. T. gen. only, *with*, five times: thrice after its case, 247, 414, 990.

Περὶ has three cases: in Oed. T. gen. only, *concerning*, twice, after its case: 94, 743.

'*Τπέρ* has two cases, only gen. in Oed. T., *in behalf of, about*, seven times: four times after its case, 165, 187, 987, 1444. See 137.

'*Αυφί* has three cases: but in Oed. T. dat. only, once, 155 (*ἀμφὶ σοι*).

Παρὰ has three cases: (1) acc. 182, 983 (*παρ' οὐδέν, of no account*); (2) gen. *from*, with person, 285, 704, 716, 935, 1039, 1280; (3) dat. *at, with*, 382, 612, 780, 972 (*παρ' Αἰδην, in the realm of Orcus*). It follows its case (gen.) thrice, 95, 704, 714. *πάρα* is for *πάρεστι*, 1238.

'*Τπό* has three cases: (1) acc. *under* 476; (2) gen. *by, from, through*, 29, 37, 728, 949, 1073, 1448; (3) dat. 202. Twice after its case (gen.), 728, 949.

'*Ἐπὶ* has three cases: (1) acc. 199 (*ἐπ' ἡμέρη, during the day-time*); 10, 265, 455, 761, 899; *against*, 215, 469, 494; *for*, 555, 690; (2) gen. *on, 113, 1049, 1109*; (3) dat. *on, at, against, &c.*, 21, 569, 820, 829, 1029, 1457. '*Ἐπὶ* is adverbial 182.

Πρὸς has three cases: (1) acc. *to, 115, &c.*, 746 (*πρὸς σε, at you*); 766 (*πρὸς τί*); 1027, 1099, 1174 (*ὡς πρὸς τί χρεῖας*); (2) gen. *by, 357–8, 374, 376, 949, 1037, 1094; from, 429, 493, 516, 668, 835; in the interest of, 1434; by the hands of, 292, 713, 722, 1488; πρὸς θεῶν, I adjure you by, 697, 1037, 1060, 1153, 1165, 1410*; (3) dat. *at, close to, 130, 730, 1126, 1169; in addition to, 1333; for, to effect, 1302*.

Prepositional words which take a gen. are :

- (1) ἀνεύ, without, 541, 590; without direction of, 1464; (2) ἐσω, εἰσω, within, 678, 1241, 1515; (3) ἔξω, 531, 1390, 1410; (4) κάτω, beneath, 968; (5) λάθρα, without privity of, 787; (6) οὐνέκα (= ἔνεκα, on account of), 383, 497, 858, 934, 997, 1010; (7) πέλας, near, 782, 803; (8) πέρα, beyond, 74; (9) πλὴν, except, 1415 (as conjunction 118–19); (10) χάριν, for the sake of, 147, 888; (11) χωρὶς, apart, 1463.

B. Number.

- 1. Plural used for singular. At 435 Teiresias says of himself

ἡμεῖς τοιοῦδ' ἔφυμεν, ὡς σοὶ μὲν δοκεῖ
μῶροι, γονεῖσι δ', οὐ σ' ἔφυσαν, ἔμφρονες.

A word signifying ‘a house’ or ‘dwelling’ is often plural, δάματα, δόμοι, οἰκοι, στέγαι. This seems to arise from the fact that Greek houses were regarded as having distinct apartments for the sexes, the domestics, &c.

On the use of the masculine dual for women see Comm. on 1472.

(Obs.) The use of Abstract Noun for Concrete is seen 1 (*τροφὴ* for *θρέμματα*); 85 (*κήδευμα* for *κηδεστά*); 128 (*τυραννίδος* for *τυράννου*); 1248 (*παιδουργίαν* for *παιδουργόν*); and elsewhere. See 313, 1426.

IV. PARTICLES NOT PRONOMINAL

(as used in the Oedipus Tyrannus)¹.

A. The potential and conditional particle ἄν.

Homer used two such particles, *κε* or *κεν*, *ἄν*. Attic and Ionic writers dispensed with *κε*, using *ἄν* only. When without a preceding particle (and before the time of Plato, who often uses it for *ἢν*), its function was to imply ‘conditionality,’ and to place words to which it was attached under that influence. Generally speaking, it belongs to the apodosis of a condition having a protasis either expressed by *εἰ*, or conveyed in some other form, or implied and left for the mind to furnish. But this implication is often so faint, that (as in *λέγοιμ' ἄν*) the verb with *ἄν* represents little more than a modest future: as Eng. *I should say*.

¹ This section must be taken as a small fragment of a very large subject. On such Particles as *καὶ...τε*, *μὲν...δέ*, and on the negatives *οὐ*, *μή*, with their compounds, I have not dwelt with any fulness, but only touched upon a few salient points affecting passages in Oed. T., the interpretation of which play, not the doctrine of Greek Particles, is my subject here. And I must frankly confess that in this doctrine there are some questions upon which, with all the pains I have taken, my opinion still remains unsettled. Such are the distinct uses of *νῦν* and *ννν*, *οὔκον* and *ούκον*, *μὴ οὐ* as compared with *μή*. When Soph. writes in one place (1232) *λείπει μὲν οὐδὲ πρόσθεν ἥδεμεν τὸ μή οὐ βαρύστον* *εἴνα*, in another (1387) *οὐκ ἄν ἐσχόμην τὸ μὴ ἀποκλήσας τούμὸν ἀθλιὸν δέμας*, I can discern no such distinction between the two places as to make *μὴ οὐ* requisite in the first, while *μή* is sufficient in the second. I am obliged to suppose the poet free to write one or the other form, as Madvig does in his Greek Syntax.

i. "Αν can stand with opt. indic. or infin. of imperf., aor., or pluperf., never with fut. in any mood.

(a) With opt. it always refers to time fut. or present, and if its protasis has ει, the verb in prot. is opt. Of this form we have in Oed. T. 120 (*εν γαρ πολλ' αν εξεύροι μαθεῖν, ἀρχὴν βραχεῖαν ει λάβοιμεν ἐλπίδος*), and it is a remarkable fact that of this very normal form there is no second instance in the play. Most of the other instances of αν with opt. have no protasis at all: 95 (*λέγοιμ' αν ολ' ἥκουστα τοῦ θεοῦ πάρα*). Cp. 139, 175, 205, 282, 333, 339, 343, 503, 505, 599, 615, 816, 845, 857, 862, 925, 964, 977, 1004, 1032, 1053, 1058, 1065, 1172, 1182. Some have a participial protasis: 13 (*δυστάλγητος γαρ ἀν εἰην τοιάδε μή οὐ κατοικτέρων ἔδραν*). Cp. 77, 446, 570, 600, 602, 772, 828, 1084, 1469. In 216 ἐὰν θλῆς is protasis of λάβοις αν, and in 839, ήν εύρεθῇ is protasis of αν ἐκπεφευγοῖην: in 505 πρὶν ιδοιμι (=ει μή ιδοιμι) is a peculiar protasis.

(b) With indic., αν always refers to time past, and its protasis is either ει with indic. past, or a participle or clause expressed or understood. 261 (*ει κείνῳ γένος μή δυστάλγητον, ήν ἀν ἐκπεφυκότα*); 349 (*ει δ' ἐτύγχανες βλέπων καὶ τούργον ἀν σοῦ τοῦτ' ἔφην εἴναι μόνου*). Cp. 125, 403, 432, 573, 1438, 1512. The following show a participial or clausal protasis: 220, οὐ γάρ ἀν μακρὰν ἵχνευον αὐτός, μή οὐκ ἔχων τι σύμβολον. Cp. 117, 1355, 1357, 1372, 1456. Reference to a suppressed clause must be assumed, 82 (οὐ γάρ ἀν εἰρπε); 318, 434. Observe 969-70, ει τι μή τῶμῷ πόθῳ κατέφθιθ, οὔτω δ' ἀν θανὼν εἴη ξέμοῦ. The protasis of αν θανὼν εἴη lies in the adverb οὔτω. Now εἴη ἀν θανὼν = ξθανεν αν, and οὔτω implies ει τῶμῷ πόθῳ κατέφθιτο, which is therefore the real protasis, and ξθανεν ἀν ξέμοῦ is the real apodosis. On 513 see Comm.

(c) "Αν with infin. has protasis with ει and opt. twice in O. R. 88 (*ει τύχοι...ἀν εύτυχειν*); 307 (*ἀν ἐλθεῖν...ει κτείναμεν ή...ἐκπεμψαμεθα*). In four other places it has no protasis: 375, 584, 1227, 1455. At 691, αν with pluperf. inf. πεφάνθαι has for protasis ει σ' ἐνοσφιζόμαν, where see Comm. On 11 (*θελοντος αν*) see Comm.

(d) The repetition of αν in the same clause occurs eleven times in O. R., ten with Opt. 139, 339, 446, 505, 602, 772, 857, 862, 936, 1053; once with Indic., 261. See Mr Steel's note on p. 1445, and Rost's Greek Grammar, Synt. Cap. 3 § 120 Anm. 4.

(e) On compounds of αν and relatives with αν which govern subjunctive, see Verb, moods.

B. Strengthening and limiting Particles:

a. Τε, as a limiting enclitic, lends force to the word which it follows. In O. R. it is so used with

(1) Substantives: *ὕπνῳ γε* 65. Cp. 80, 257, 712, 778, 857, 1015, 1030, 1175, 1292, 1319, 1357, 1378.

(2) Adjectives: *οὐ δὲ ἀθλώς γε*, 372, 563, 800, 963, 987, 1035, 1159.

(3) Pronouns, personal: *σύ γε*, 335, 565, 840, 1031, 1046, 1092, 1169, 1446; possessive: 852; demonstrative: 383, 442 (*αὗτη γε μέντοι*), 849, 855, 980, 1171 (*κείνου γέ τοι δῆ*), 1522; indef.: 369 (*εἴτερ πτέρ γέ ἔστι*); relative: 35 (*ὅς γέ ἐξέλυσας*), 342 (*οὐκοῦν ἢ γάρ ηξει*), 858, 365 (*δόσον γε*), 1239. Cp. 1455 (*καίτοι τοσοῦτον γέ οἶδα*).

(4) A Negative: 1132 (*κοὐδέν γε θαῦμα*).

(5) The Article: 90 (*τῷ γε νῦν λόγῳ*), 290 (*καὶ μήν τά γέ ἄλλα*), 393 (*κατοι τό γέ αἰτιγμα*); 586, 735, 1326, 1377, 1440, 1448.

(6) Numerals: 845 (*εἷς γε*).

(7) Verbs: 105, 345 (*καὶ μήν παρήσω γέ οὐδέν*); 571, 583, 771 (*κοὐ μὴ στερηθῆς γε*).

(8) Participles: 326, 680, 848, 1007, 1011, 1158.

(9) Adverbs: 363, 629 (*οὐδοῖς κακῶς γέ ἀρχοντος*), 994, 1386.

(10) Prepositions: 357 (*οὐ γάρ ἔκ γε τῆς τέχνης*), 376, 380.

(11) Conjunctions: 361 (*οὐχ ὥστε γέ εἰπεῖν γνωτόν*), 715, 1131 (*καὶ μήν...γε*), 290, 345, 836, 987, 1004, 1066.

In a short speech, 848–60, *γε* appears six times.

It is used in answering questions *yes* or *no*: but not often in this play. See 562–3, 962–3, 993–4.

b. *Τοῦν* (*γε οὖν*), *at least*, used thrice in Oed. T., 408, 626, 1425.

c. *Περ* (from *περί*), a slightly strengthening particle, joined to conjunctions of time, place, condition, and to rel. pronouns; *εἴτερ*, *ὅσπερ*, *ώσπερ*, *οἵσις περ*, *ὅθεν περ*. See 22, 54, 369, &c.; 251, 351, &c.; 403, 498, &c.

It is used with Participles and Adjectives as *although*, but only once in Soph., Phil. 1068.

d. *Δῆ*, a strengthening particle, denotes exactness, occasionally in Oed. T. 66 (*πολλὰ δακρύσαντα δῆ*); 399 (*δὺ δῆ*); 493 (*πρὸς δύο δῆ*); 655 (*φράξε δῆ*); 582 (*γάρ δῆ καί*). *Δῆπον*, *surely, no doubt* (assumes a truth), 1042.

e. *Δῆτα* in Oed. T. enforces a question: 364 (*εἴπω τι δῆτα*), 558, 964, 1014, used confirmatively 445 (*κομιζέτω δῆτα*). In earnest prayer 830 (*μὴ δῆτα, μὴ δῆτ'*).

f. *Μήν*, *however, yet, indeed*, is a particle always combining with some other, which it modifies. In Oed. T. we find 810 *οὐ μήν*, *not however*: 870 *οὐδὲ μάν ποτε*, *and never in sooth*. In all other places *καὶ μήν* followed by *γε* after a word interposed: 290, 345, 836, 987, 1004, 1066.

Of these examples, the first and fifth would be rendered *well!*, the second *nay then!*, the third *yes indeed!*, the fourth and sixth *and yet*.

g. δμως, nevertheless, occurs 302, 628, 785, 859, 998, 1064, 1170, 1239, 1326, 1442.

h. Τοι, a slightly strengthening enclitic, which brings the matter home to the hearer: 442 (*γε μέν τοι, yet this fortune, let me tell thee!*). Cp. 778, 1292. *γέ τοι δὴ* (*yes, thou must indeed know*). 549, 551 (*εἰ τοι*). 393, 855, 1455 (*καὶ τοι, yet, thou must know*), 629 (*οὐ τοι...γε*), 852 (*οὐ τοι ποτέ γε, never, be assured*). Observe *τὰν* for *τοι ἀν* 1445, 1469. *τοινυ* occurs 1067, 1167; *well, let me tell thee.* On *νῦν, νῦν*, see note in Comm. on 644.

j. Ὡ, an earnest interrogative particle: 622, 943, 993, 1012. In the lines 1039—1045, Oed. uses it four times during his examination of the Corinthian messenger: see also 1120, 1168. *ἢ γάρ* 1000, 1039, 1173. In 429 *ἢ δῆτα* shows double indignation. *ἢ καὶ* 348, 757, 1045.

k. Ἀρα, interrog. and intensive: 415, 540, 822–3, 828, 924, 1395, 1401. *ἄρα,* illative, 1444. *ρά* do., 510.

C. Divisional Particles:

a. Ἐλλά, besides its use as *but* after negation, (1) opens a sentence in reply, remonstrance, interrogation, or transition, 14, 78, 82, 132 and often. (2) before imperative, 9, 51, 66, and elsewhere. (3) before conjunctive, 861. (4) before opt., 929, 1478. (5) after voc., 1583. (6) *ἀλλ’ οὐ γάρ*, 1409. (7) *ἀλλὰ...γε*, 848, 1440, 1510. (8) *ἐλλὰ...δὴ*, 1021, 1492. (9) *ἀλλὰ...δῆτα*, 1375. (10) *ἀλλὰ δηλαδή*, 1501. (11) *ἀλλ’ ἐπει*, 1503. (12) *ἀλλὰ...μὲν δὴ*, 523. (13) *ἀλλ’ οὐ τι...γε*, 363.

b. Καὶ, *and*, in this its ordinary sense, as connecting words and sentences, is so frequent as to need no special exemplification. Again, its meanings *also, even*, are of frequent occurrence; 22, 44, 87, 94, 164, 234, 341–2, 409, 575, 682 and many more. In some places the emphatic sense of *καὶ* is more peculiar—in fact, *particularly, especially*. Such we see in 148, 582, 782, 851, 989, 1029. Combinations with *καὶ* are numerous: as *κάν*, which is sometimes for *καὶ ἀν*, sometimes for *καὶ ἐάν*. *κάν* is for *καὶ ἐν*. *καὶ γάρ*, *for indeed*, 334, 1445, 1448, 1523 *καὶ μήν, well! well then, nay then*, 749, 1013 *καὶ μήν...γε*, 293, 345, 836, 987, 1004, 1066. *καὶ τοι...γε, and yet*, 313, 1463. See *γε, εἰ, μήν* above.

c. Μέν. The general divisional use of the particles *μέν, δέ* is well known, and need not be exemplified. But the peculiar idiom of Sophocles in sometimes repeating the same word with each must be noted: 4 (*όμοῦ μὲν...όμοῦ δέ*), 25 (*φθίνοντα μὲν...φθίνοντα δέ*), 66 (*πολλὰ μὲν...πολλὰ δέ*), 219 (*ξένος μὲν...ξένος δέ*), 268 (*ἔχων μὲν...ἔχων δέ*), 547 *κακὸς*

μὲν...κακὸς δέ), 1127 (ἥν μὲν...ἥν δέ). In 647 μάλιστα μὲν is only answered by ἔπειτα, but in 419 νῦν μὲν is followed by ἔπειτα δέ. Observe 603 τοῦτο μὲν followed in 605 by τοῦτ' ἄλλο.

d. *Εἰτα, next, then, 452, after a Participle 1402. κατὰ for καὶ εἰτα 544, 1023, 1500.*

e. *Πλὴν, except.*

(1) As conjunction 118 (*πλὴν εἰς τις*), 370 (*πλὴν σοι*).

(2) As preposition with gen. once 1415 (*πλὴν ἐμοῦ*).

f. "H (1) *or, 100, 309, 659, &c. η...η, either...or, 145–6, &c.* The alternative is often one of emphatic contrast; II (*βέλτιστρες ή στέρεστρες*), 378, 536, 538, 555, &c. Sometimes it is alternative to πότερον, πότερα, 750, 960; (2) *than, after comparative words 55, 94, &c., after ἀλλος 595, &c. (3) after πρόσθεν 736, 832. So after πρίν, but not in Oed. T.*

D. Conditional Particles :

*Εἰ, if, particle belonging to the protasis of a condition, passim. It is used, commonly, with the indic. or opt. of verbs. The subjunctive usually has ἂν or ἢν, but εἰ is exceptionally used with it, as in this play 198 (*εἰ τι νῦν ἀφῆ*), 874. See 1063.—*εἰ καὶ, even though, although, 283, 302* (see *εἰ καὶ μὴ 308*), 408:—*καὶ, even if, although, 227, 669, 986, 1077*:—*εἰ μή, if not, unless, εἰ ποτε, if ever, εἰ τις, if any, οὐδὲ εἰ, not even if, &c. εἴπερ, if indeed, 54, 369, 903, 1060, 1086, 1118, 1225. εἴτε, or if, or, λόγοσιν εἴτε ἔργοισι (for εἴτε λ. ε. ἔ.), 517.* In 92 εἴτε follows εἰ. Most usual is εἴτε...εἴτε, 42–3, 194–6, 246–7.*

For ἢν ἂν if, see Verbs, Conjunctive.

E. Particles of Time and Place.

a. *"Ἐτι, πω. Learners are apt to confuse the particles ἔτι and πω, because each may sometimes be rendered by English yet, as ἔτι μένει, he is staying yet; οὕπω οὐχεται, he is not yet gone. This confusion may be avoided by noting two things: (1) ἔτι points from present time forward, he is staying yet (and may stay on); πω points from the present time backward, (some time has passed and) he is not yet gone. (2) ἔτι can take a negative, οὐκέτι μένει, he is no longer staying, μηκέτι μείνης, stay no longer. But πω must take a negative, for πέφευγέ πω is nonsense—οὐ πέφευγέ πω, he has not yet fled; μήπω φύγης, do not fly yet, are grammatical."—Ἐτι occurs twenty times in Oed. T. See οὐκέτι, μηκέτι, no longer, 115, 897, 1368, 1290 (οὐδὲ ἔτι μενῶν, intending to remain no longer) 1370 (μηδὲ συμβούλευν ἔτι, and counsel no more). "Ἐτι strengthens a compar. 272 (κατί τοῦδ' ἔχθιον, and still more odious than this). For πω, see 105, 490, 731, 740 (μήπω), 1110 (μὴ ξυναλλάξαντά πω). All these*

places and others in Soph. have a negative with *πω*; see ο^σ*πω*, 594. Hence we have written *πον* for *πω* in 1130, where there is no negation.

b. "Ενθα, *where*; ένθα μή τέλη λύη, 316, 414, 686, 1248 (*ένθα...* τέκου, opt. oblique). ένθ' ἀν, *wherever*, with subjunctives 672, 1461. See moods. The different uses of οὐ, objective, and μή subjective negative are well brought out in the places of this play where ένθα is used with a negative: ένθα οὐ, *where not actually*, 879 (*ένθ'* οὐ ποδὶ χρησίμῳ χρῆται); all the other instances have μή as 316 above; 796 (*ένθα μήποτ' δύσκολην*), 1412 (*ένθα μήποτ' εἰσεβψεσθ'* ἔτι), and in each instance μή shows that ένθα implies *any place where*, i.e. *wherever*. This applies to δ, ος and rel. particles, οὐ, δπον, &c. "Οσος, δστις, δταν, έάν, ην, &c., being indefinitely general, cannot be used with οὐ, while δτι (*conjunction*) *that, because*, cannot be used with μή.

c. "Ινα has two uses: (1) as an adverb of place, *where*; (2) as a final conjunction, *in order that*.

(1) *where*: 360, 413 (*ἴν'* εἰ κακοῦ, *in what evil plight thou art*), 687 (*ἴν'* ηκεις *what thou art come to*); see 947, 953 (*ἴν'* ἐστέ, *the position you are in!*), 1311 (*ἴν'* ἔξηλου, *the bound thou madest!*), 1442 (*ἴν'* ἐσταυεν χρεας, *in our present necessity*), 1515 (*ἴν'* ἔξηκεις δακρύων, *your excess of tears*).

(2) *in order that*, with subjunctive after present or future principal verb; with opt. (as a rule) after a past verb. But Soph. has only one instance of ινα with opt., and none in this play. See subjunctive 1454. But he has an instance with ινα of that peculiar idiom by which a past indic. follows a past principal verb; and immediately afterwards another, where ως has the same construction. See 1386—1393 (*ἴν'* η...ώς έδειξα).

d. Πάλαι, *of old, long ago, for a long time*: 289, 449, 949, 973, 997, 1043, 1067, 1112, 1161, 1214, 1245, 1477: with article ι, 268, 668, 916=παλαιός.

e. Πρίν as an adverb (*formerly*) occurs four times; 259, 652, and with article, 1024, 1282. As a conjunction (*before*) it takes infin. 104; opt. (after opt. negative), πρίν ιδοιμι 505.—πρίν ἀν with subjunctive (after pres. or fut. negative, in the last line of the play) πρίν ἀν τέρμα τοῦ βίου περάσῃ 1530. When time is def. and past, πρίν takes aor. ind., 777.

F. Illative Particles:

a. Γάρ, *for*, 87, 320, 333, &c. (affirm.) *yes: for*, 328, 338, 341, 433, 582, 731, 1024, 1117, 1516. (neg.) *no: for*, 118, 324, 376, 626, 1151. This word must be rendered as the place suggests; 346 λαβε γάρ, *know then*; 358 οὐ γάρ, *certainly not*, 939 ποιμὴν γάρ ηθα, *you were a shepherd*,

then. Sometimes English idiom would omit it; 711, 779, 862, 994, 1039 (or, *did you then*), 1173 (or, *did she then*), 1241, 1259, 1268, 1496 (or *indeed*). It is in several places referred to a clause mentally supplied: 12, 82, 228, 317–8, &c. In the latter passage one *γάρ* closely follows another. So 472–5.

b. 'Οὖν, therefore, *then*, *in fact*, &c., 90 (*οὐτ' οὖν*), 124, 568 (*πῶς οὖν*), 141, 271, 890 (*μήτ' οὖν*), 325 (*ώς οὖν μηδέ ἔγω*), 654 (*οἰσθ' οὖν*), 669 (*ό δέ οὖν ἤτω*), 834 (*ἔως δέ ἀν οὖν*), 1049 (*εἰτ' οὖν*), 1128, 1517 (*οἰσθ' ἐφ' οἴς οὖν εἰμι*), 1520 (*φῆς τάδε οὖν*).

Are we to receive *οὐκοῦν* or *οὐκοῦν*, or sometimes one sometimes the other of these accentuations where this compound appears? In other words, does *οὐν* ever lose all its power in the word, or does it not? Since writing the note on 343 (which see) I have reconsidered the question, and having examined all the Sophoclean instances, I now lean strongly to Elmsley's and Dindorf's opinion, that Soph. has never used the word in such a way as to compel us to make *οὐκ* impotent: that is, there is no passage appearing to do this, which may not be regarded as interrogative. Assuming this view to be right, how does it affect accent? Must *οὐκοῦν* always be written, or *οὐκοῦν* always, or the former when *οὐκ* is categorical, the latter when it is interrogative? My feeling is that *οὐκοῦν* (or *οὐν οὖν*) is probably the right form always. *Οὐκ* is atonic, whether categorical or not; *οὖν* is not an enclitic, like *πω*, *τοι*. Why, then, should it resign its accent? Has it not an equal claim with *ἐτι*, which keeps its accent not only with the atonic *οὐ* (*οὐκέτι*), but also with *μή* (*μηκέτι*)?

G. The Negative Particles:

Oὐ, *Μή*. The distinctive uses of the two negative particles *οὐ* (objective and definite), *μή* (subjective and indefinite), involving those of their many compounds *οὐδὲ* *μηδέ*, *οὐτε* *μήτε*, *οὐδεὶς* *μηδεὶς*, *οὐκέτι* *μηκέτι*, *οὐπω* *μήπω*, *οὐδαμῶς* *μηδαμῶς*, and others, exhibit at once the subtlety of the Greek mind, and the exquisite refinement of the Greek language.

1. The objective negative *οὐ*, *οὐκ*, is of constant occurrence, 24, 31, &c. &c. As *οὐχί*, 137, 360, 421, 567. Observe 430 (*οὐκ εἰς δλεθρον*; *οὐχὶ θᾶσσον*); *οὐ=οὐ μά*, 648, 1087. *οὐπω*, 594; *οὐποτε*, 1007. Cp. 335, 881, 1377, 1456. *οὐδέ*, *nor, neither*, 31, 38, 116, 312, 414; *not even*, 255, 287, 1062. *οὐδέπω*, 16, 731; *οὐδαμῶς*, 565; *οὐδεὶς*, 37, 56, &c.; *οὐδέ ἀν εἰς*, 28; *οὐτε...οὐτε*, 56, 171, 277, 322, &c.; *οὐτε...οὐτ' οὖν*, 89—90; *οὐχὶ...οὐτε...* *οὐτε*, 857–8. Cp. 1020.

On the use of *μή* and its compounds: (1) with Opt., expressing *a wish*. (2) with Imperative and Conjunctive *in prohibition*: (3) as a Conjunction, *lest*, with Conjunctive and Optative: (4) with Relative Pronouns and

Particles governing a Subjunctive: (5) in Conditional Protases, conjunctival or participial: (6) with Infinitive: (7) μὴ, οὐ with Infinitive and Participles:—examples will be found in the sections on the Verb and Participle: also under ἀν, ἐθα, ἵνα, εἰ Οὐ μὴ, a strong negation with aor. subj. (οὐ μὴ εἴτω) is found 328–9, and also οὐ...μή, nonne, a strong remonstrance, with Fut. Indic. 637–8: ὅπως μή, after δέδοικα, with Fut. Indic. ἀναρρίξεις 1074–5: οὔσον μή κατίνω, save that you did not kill, 346: μὴ πάτερ φευγεῖ κακό, unless for some terrible calamity, 1457: ἔξ ξον τῷ μηδενὶ, as good as nobody, 1010; ἵνα καὶ τὸ μηδέν, the same as nothing (=mere vanity): showing that nobody and nothing, as abstract nouns, are in Greek μηδείς, μηδέν.

V. PRONOUNS AND PRONOMINAL PARTICLES.

These are important elements in Greek construction, and in the Greek of Sophocles they deserve special notice.

Pronouns are Nouns and Adjectives assignable to the following Categories :

- A. Quiddity: asking and answering the question *Who or What?*
 B. Quality: „ „ „ „ *Of What Kind?*
 C. Quantity: „ „ „ „ *How Great?*
 D. Quotity: „ „ „ „ *How Many?*

Pronominal Particles are assignable to the following Categories:

with others.

Pronouns are classed as :

- a.* Interrogative: *b.* Indefinite: *c.* Personal (with *d.* Possessive: *e.* Reflexive): *f.* Demonstrative: *g.* Relative.

Their Particles are assignable to classes *a*, *b*, *f*, *g*. (not to *c*, *d*, *e*.)

The following Tables exhibit classes *a. b. c. f. g.* under the several Categories: words with asterisk are not found in *Oedipus Tyrannus*:

A.	B.	C. D.
a. <i>this who? what?</i>	a. ποῖος <i>of what kind,</i> what?	a. πόσος <i>how great?</i> *πόσου <i>how many?</i>
b. <i>this some, any</i>	b. *ποιοῦς <i>of some kind</i>	b. *ποσός <i>of some magni- tude</i>
c. ἐγώ I σύ thou		

A.	B.	C. D.
f. δὴ τὸ that, the	f. τοῦς of such kind,	f. τόσος so great
δὲ this	τούσδε „ „	τοσόσδε „ „
οὗτος „	τοιοῦτος „ „	τοσοῦτος „ „
ἐκεῖνος that, he &c.		(pl. so many)
κεῖνος „ „		
g. ὃς who, which	ὅλος of what kind	g. ὅσος how great
ὅσπερ „ „	οἷός περ „ „	*ὅσσοσπερ „ „
ὅστις who, whoever,	ὅποις of whatever	ὅπόσος how great
whatever	kind	soever
		(pl. how many)
E.	F.	G. I.
a. πῶς how?	a. *πότε when?	a. ποῦ where?
b. πῶς somehow	b. ποτέ ever &c.	b. ποι anywhere
f. ὡδὲ so, thus	f. τότε then	f. ἐνθάδε here
οὕτως „	τηνικαῦτα „ „	ἐνταῦθα „ „
g. ὡς how, as	*τοτηνίκα „ „	ἐκεῖ there
ὅπως how, as	ἡνίκα „ „	g. οὐ where
ὡσπερ as	ἡμος „ „	*οὐπερ „ „
ὅπωσπερ „ „	ἐπεί „ „	οὐποι „ „
ώστε so as	ώς, ὥπως „ „	*ἐνθαπερ „ „
	*όπότε, *όπηνίκα, *εὐτε	ἴνα „ „
2.	3.	4.
a. ποῦ whither?	a. πόθεν whence?	a. πῇ which way?
b. *ποι anywhere	b. *ποθέν	b. *πῃ any way
f. ὡδὲ hither	f. ἐνθένδε hence	f. τῷδε this way
δεῦρο „	ἐντεῦθεν „ „	
*ἐκεῖσε thither	*τόθεν thence	
*κεῖσε „ „	*ἐκεῖθεν, κεῖθεν thence	
g. *οὐ whither	g. *οὐθεν whence	g. *ἢ which way
*οὐπερ „ „	οὐθενπερ „ „	*οὐπῃ „ „
*όποι „ „	*όπόθεν „ „	
όποιπερ whithersoever	ἐνθεν „ „	

Other series are :

(1) Age or size : a. *πηλίκος; f. τηλικόσδε (see 1463), *τηλικοῦτος, of that age ; g. ἥλικος, of what age. See 15.

(2) Dual Interrog., a. *πότερος, which of two? Not in Oed. T. as Adj., but as Interrog. Adverb, πότερον 715, πότερα 112, 923.

f. ἕτερος, one or other of two, once in Oed. T. 747 θάτερα = τῇ ἔτέρᾳ ἡμέρᾳ, the next day. *ἕκάτερος each.

g. Rel. *ὅποτερος.

(3) Cause: *a. τί why?* f. *ὅτι, οὖνεκα, ὅθονεκα, because, ἐπει, ἐπει-*
περ, ἐπειδή since. "Οτι, οὖνεκα oftener mean *that* oblique. See 59, 500,
 1133; 708. 'Οθονεκα means *that* ten times in Soph. (twice in Oed. T. 572,
 1271); seven times it means *because* (once in Oed. T. 1016). Οὖνεκα is
 also used for *ἐνεκα*, as a preposition.

ἐπει, since, appears 9, 258, 316, 370, 376, 390, 438, 563, 649, 725, 985,
 1147, 1503: ἐπειπερ 1332: ἐπειδή 412. 'Επει, when, 1256.

Obs. 1. The strengthened Relatives ὅστις, ὅποῖς, ὅποστος, ὅπως, ὅπου,
 &c. are used

(1) Relatively with an indefinite tinge, *τί δ' ὄντιν'* εἶπε 1019, ὅποια
 χρῆσε, 1076; *τὸ δὲ πάλην ὅποιον φῆς παθεῖν* δίδασκε με 544; see 1229. (2)
 as indirect Interrogatives, in which sense direct Interrogatives also, and
 (occasionally) even simple Relatives are used: *εἰπεῖν ὅστις εἰργασται ποτε*
 279; *ὡς πύθισθ' ὅ τι δρῶν ἢ τι φωνῶν τὴνδε ρυσοῦμην πόλιν* 71; *ἄροισθ' αὐτῷ*
ών εἰ; 415; *εἴθε μῆντος γνοῖης δε εἰ* 1068¹. See ἀρά μου μέμνησθε' ἔτι οἱ
 ἔργα δράσας ὑμνέατα δεῦρ' ἵων ὅποι' ἐπρασσον αὐθις; *do you still remember,*
after doing such things as I did within your view, what kind of things I
went on doing afterwards, when I came hither? 1401, where οἵα is rel. and
 ὅποια indirect interrog. dependent on μέμνησθε. Hence these forms in Aris-
 tophanes echo questions, *καὶ πῶς; — ὅπως; (do you ask how?)* Equ. 128.

Obs. 2. A Relative, simple or strengthened, may become *universal*, by
 taking *ἀν*, expressed in English by *-ever*; *οἱ ἀν* *whoever* (so ὅστις *ἀν*), *οἷος*
ἀν, *ὅσα ἀν*, *ὡς ἀν*, *ὅπως ἀν*, *ἐνθο' ἀν*, *ἥντικ' ἀν* κ.τ.λ. Some form a compound
 with *ἀν*, as *ὅταν*, *ὅπόταν*, *ἔαν* or *ἢν*, *ἐπειδάν*.

A. CORRELATION OF QUIDDITY (*τίς; who or what?*)

a. The Interrogative Pronoun *τίς* occurs in Oed. T. about 68 times, in eleven of which places its construction is indirect, as *φράζεις δὴ τι*
φῆς 653. *Τι* five times means *why?* 634, 964, 1000; and 1391, *ιὼ*
Κιθαιρών, *τι μ' ἐδέχουν*; *τι μ' οὐ λαβὼν ἐκτείνας εὐθύς*; so *ἀντὶ τοῦ what for?*
 (= *why?*), 1021, 1155. Twice, *τι* is exclamatory, *τι δῆτα*; 577: *τι δέ;* 941:
how? what? The other examples are of direct interrogation; *τοῦ* for *τίνος*
 again occurring 357, *πρὸς τοῦ διδαχθεῖς*; and *τῷ* for *τίνι* 772.

b. The Indefinite Pronoun *τις* occurs about 64 times; of which
τοὺς is for *τινὸς* four times; 42, 396, 1107, 1163; *τῷ* for *τινὶ* twice; 80,

¹ Perhaps *οἰσθείς αὐτῷ* *ών εἰ*; = *οἰσθα ὠν ἀπὸ γνοίων αὐτῷ οὐ εἰ*; and *γνοίης οὐ εἰ* = *γνοίης*
ών δε εἰ.

1457: *οὗτος* occurs twice, 819, 1333. In some places *τι* has an adverbial character, *at all*: 363, 410, 433, 736, 851, 969, 1066.

Personal Pronouns (with Possessive):

c. d. 'Εγώ, ἐμός. The enclitic forms *με*, *μου*, *μοι* are, *eo nomine*, unemphatic, as compared with *ἐμέ*, *ἐμοῦ*, *ἐμοὶ*, and in some places a deliberate choice of the stronger form is noticeable, as 374 (*μήτ' ἐμὲ μῆτ' ἄλλον*); 441 (*οὐς ἐμ' εὑρίσκεις μέγαν*), 376 (*πρός γ' ἐμοῦ πεσεῖν*). See 12, 145, 250, 1516. But the stronger forms are not everywhere used with great emphasis, but are often due to the convenience of position. One proof of this is that they obtain more decided emphasis by taking *γε*, *ἔγωγε*, *ἐμεγε*, *ἐμοῦγε*. The dual *νῷ* occurs 1504.

The possessive *ἐμὸς* has no peculiarities: it forms frequent crasis with the article; *οὐμός*, *ἡμῆται*, *τούμαν*, *τάμα κ.τ.λ.*

Σύ, σός. The oblique cases singular of *σὺ* are enclitic or emphatic, as the sense requires; and also gain force by taking *γε*. The dual forms *σφῶ*, *σφῶν* appear 1488, 1495; plural *σφὲ* for *αὐτάς*, 1505.

The Possessive *σὸς* is freely used. Observe *τοῖς σοῖσιν αὐτοῦ* (=*τοῖς σαυτοῦ*) 416. Σέθεν is an Attic form for *σου*, 597, 1221.

[e. Reflexive Pronouns:

The Pronoun *σφὲ* (=Homeric *ἐ*), *οὗ*, *οὗ* (Lat. *se*, *sui*, *sibi*) occurs; accus. *ἐξικέτευσε...ἀγρούσ* *σφὲ πέμψαι* 761; gen. *ἀρουραν* *οὗ τε καὶ τέκνων* 1257¹. See *αὐτός*. The Reflexive Pronoun Possessive *δ's* (Lat. *suus*) is used by Soph. five times: once in Oed. T. *τοῖς οἰσιν αὐτοῦ* (=*τοῖς ἑαυτοῦ*) 1248. See *σὸς* above.]

*f. Demonstratives in correlation with *τις*, *who*, *what?**

1. The Definite Article *ὁ*, *ἡ*, *τό* (corresponding to Sanskrit *sa*) is the chief pronominal base, being in fact itself a demonstrative Pronoun. Italian speech did not acquire an article anciently; and this defect is among the chief causes which make the Latin language inferior to the Greek. Modern Italian, French and Spanish have supplied the want by forming an article (*lo*, *le*, *la*) from the second syllable of the pronoun *ille*.

¹ The pronominal forms *ἴ*, *οὗ*, *οὗ*, *μιν*, *νιν*)—with those of the 2nd and 3rd persons that begin with the letters *σφ*—cause great perplexity for these reasons: (1) the usages of Homer, Herodotus, and Attic writers differ in regard to them, and Attic authors differ from each other: (2) some of them have a twofold use, as reflexive, and as objectively personal. As yet we have nowhere found them thoroughly sifted. Confining ourselves here to the Reflexive forms in Soph., *οὐ* (for *ἑαυτοῦ*) appears only as above, *σφε* (for *ἑαυτόν*) only twice, as above, and Trach. 166. Personally, it occurs in sing. sixteen times for *αὐτὸν* or *αὐτὴν*, and plur. four times, as 1505. Liddell and Scott cite 761 as personal, but, as it seems to us, wrongly. Homer has one instance of *σφε* plur. as reflexive: Il. xix. 265.

[The Definite Article stands:

(1) immediately before its noun, ὁ Λάιος, 1169: τὰς ξυμφορὰς τῶν βουλευμάτων, 144 (which in prose might be τὰς τῶν β. ξ.).

(2) before epithet and noun, ὁ πυρφόρος θεός, 27.

(3) before epithet following noun, βωμοῖσι τοῖς σοῖς, or before both, ἐν ταῖς ξυμφορᾶς ταῖς νῦν, 518. If the order is article subst. adj. or adj. article subst. the adjective is not epithet, but predicate: as 525

τοῦπος δ' ἔφάνθη ταῖς ἑμαῖς γράμμαις ὅτι
πεισθεὶς ὁ μάντις τοὺς λόγους ψευδεῖς λέγοι,

where *ψευδεῖς* has a predicative position, which would be equally such if it were *ψευδεῖς τοὺς λόγους*, whereas *τοὺς ψευδεῖς λόγους* or *λόγους τοὺς ψευδεῖς* or *τοὺς λόγους τοὺς ψευδεῖς* make *ψευδεῖς* an epithet of *λόγους*.

(4) with many words between article and noun:

χοι πάντες εὐ ξυνέλεν εἰσαει θεοί. 275.

(5) before an adjective or a participle (without noun); either of which thus acquires the power of a substantive: τὰ δύσφορα 87, τάφανή 131, τάμα, τὰ σά 329, τάληθές 356, τὸ μῆνικον 684, τὸ δὲ ζητούμενον ἀλωτόν, ἐκφεύγει δὲ τάμελούμενον 110, τὸν δεδρακότα 246, τοῖς μὴ δρῶσιν 269, τὰ χρησθέντα 604.

(6) before an adverb, which is thus made adjectival: τῆς πάρος προθυμίας, 48; τῷ γε νῦν λόγῳ, 90; τοῦ πρόσθε Κάδμου τοῦ πάλαι τ' Ἀγήροπος, 208; or if there is no noun, the phrase will form one: τὰ πάρος, 1420. So before a preposition and case: τὸ πρὸς ποστι, 130; τοῖς ἐν γένει, 1430; or a case, τὰ βροτῶν, 498; τὰ τῆς τύχης, 977; ταῦν often occurs as a merely strengthened form of νῦν ποτε.

(7) often as a demonstrative pronoun. So οἱ μέν, οἱ δέ, *some*, *others*, 16, 17; οἱ =οὗτοι 108; τὸν =τοῦτον or ἐκεῖνον, 200. So τὰ δέ, 481; ὁ δέ, 669, 1264; τῆς for ταῦτης, 1082; ταῦν for ταῦται, 1466. Sometimes it is for a relative: τῶν for ὧν, 1379; τὸ for δέ, 1427. In 1229 τὰ δέ, *others*, implies τὰ μέν, *some*, suppressed before it. Τὸν Λαβδάκον (und. *vivid*), 224; τῷ Πολύβου (und. *vivid*) 489. The following places illustrate the power of the article: 371, 497, 668.]

2. "Οδε, οὗτος, are of constant occurrence. Either may occur before article and noun, or after both: τόδε τὸ βῆμα or τὸ βῆμα τόδε, τοῦτο τὸ δνεῖδος or τὸ δνεῖδος τοῦτο. Observe τήδε, *this way*, 858, 1128; καὶ ταῦτα, *and this too*, 37; τοῦτο μὲν in *the first place*, 603; followed by τοῦτ' ἄλλο, 605.

3. Ἐκεῖνος or κεῖνος, *that one yonder, that, he, &c.* is derived from ἐκεῖ, *there* (bringing to mind our vulgarism 'that there'). It occurs about

12 times; and its shortened form *κεῖνος* as many. The adverb *έκει* twice, 776, 940. Its cognates are *έκείσετε*, *κεῖστε*, *ἴθιστε*, *έκείθετε*, *κεῖθετε*, *ἴθηστε*. Of these *κεῖθετε* alone appears in this play, 758; but all are used by Sophocles.

[Obs. The Pronoun *αὐτὸς* (=Lat. *ipse*) has a variety of sense and construction which makes it one of the most remarkable words in the Greek language; it is of all persons.

1. Its first meaning is *Self*, and this sense it can keep in all its cases: being (in this use) in apposition either to a pronoun personal or demonstrative, expressed or understood, or to a noun, with or without article, as:

- αὐτὸς* (*έγώ*) *ἔληγλυθα*, *I am come myself.*
- αὐτὸς* (*σύ*) *ἔληγλυθας*, *thou art come thyself.*
- αὐτὸς* (*έκεῖνος*, *Oἰδίποος*) *ἔληγλυθε*, *he (Oedipus) is himself come.*
- (*ἡμεῖς*) *αὐτοὶ ἔληγλύθαμεν*, *we are come ourselves.*
- (*ὑμεῖς*) *αὐτοὶ ἔληγλύθατε*, *ye are come yourselves.*
- (*έκεῖνοι*, *οἱ πολέμοι*) *αὐτοὶ ἔληγλύθαστι*, *they, the enemies themselves are come.*

So *αὐτὸς* ó *Φοῖβος* or ó *Φοῖβος αὐτός*, *Phœbus himself*, which may be declined through all singular cases; *αὐτοὶ οἱ Θηβαῖοι* or *οἱ Θηβαῖοι αὐτοὶ*, *the Thebans themselves*, which may be declined through all plural cases.

Examples: Nom. First Person S. οὐ γάρ ἀν μακρὰν ἔχουνον αὐτός, 220; *έγώ* μὲν οὐτ' αὐτὸς ἰμείρων ἐψιν, 587, 591, 1364, 1381. Sec. Pers. S. ὕσπερ καντὸς εἰσοφάς, 22; αὐτὸς σὺ σοί, 379; κριν' αὐτὸς μαθών, 544; αὐτὸς αἰσθά, 574; αὐτὸς μοι σὺ σημάντωρ γενοῦ, 957, 1039, 1447. Third Pers. αὐτὸς δ' ὁδε, 531, 704; αὐτὸς θ' ὁ πρέσβυς, 805; αὐτὸς πάροιθεν ὠλετο, 856, 927; υφ' ἄν θάνοι μὲν αὐτός, 1247; τοῦτ' αὐτὸς...μ' εἰσαει φοβεῖ, 1013, 725; ήξει γάρ αὐτὰ, *they will come of themselves*, 341. Other cases: αὐτὸν εἴπατ' εἰ κάτισθ' ὅποι, *tell me of himself, if ye know, where he is*, 926 (κάτιστε is 2d pers. pl. of κάτιοδα). See 547, 548; *Φοῖβον γ' ἀπ' αὐτοῦ*, 712.

A remarkable place in Oed. T. is 1169-70 οἵμοι πρὸς αὐτῷ γ' εἰμι τῷ δεινῷ λέγειν. *κάγωγ' ἀκούειν*, where the Infinitives depend on τῷ δεινῷ, and after *κάγωγε* the mind supplies again ἐπ' αὐτῷ γ' εἰμι τῷ δεινῷ.

2. The oblique cases of *αὐτὸς* compounded with the Reflexive Pronoun *εἰ* (Hom. = *οὖ*) form:

<i>έαυτόν</i> ,	<i>έαυτήν</i> ,	which contracted are	<i>αὐτόν</i> ,	<i>αὐτήν</i> ;
<i>έαυτοῦ</i> ,	<i>έαυτῆς</i> ,	„ „ „	<i>αὐτοῦ</i> ,	<i>αὐτῆς</i> ;
<i>έαυτῷ</i> ,	<i>έαυτῇ</i> ,	„ „ „	<i>αὐτῷ</i> ,	<i>αὐτῇ</i> .

himself. *herself.*

So the plural cases become *αὐτοῖς -άς*, *αὐτῶν*, *αὐτοῖς -αῖς*, *themselves*,

The singular cases again compounded with ἐμέ, ἐμοῦ, ἐμοῖ, σε, σου, σοι, form the pronominal words:

ἐμαυτόν—ήն,	σεαυτόν—ήն, contracted into σαυτόν—ήն;
ἐμαυτοῦ—ῆς,	σεαυτοῦ—ῆς, „ „ σαυτοῦ—ῆς;
ἐμαυτῷ—ῆ,	σεαυτῷ—ῆ, „ „ σαυτῷ—ῆ;
myself,	thyself.

Examples: (1) ἀειτόν, 706, 1290. (2) αὐτὸν without αὐτός; μόνον καθ' αὐτόν, 63, 234; τὸν παρ' αὐτῷ βίοτον, 612; αἱ δὲ τοιαῦται φύσεις αὐταῖς δικαλῶ εἰσὶν ἀλγισται φέρειν, 675; ἔπαισεν ἄρρητα τῶν αὐτοῦ κύκλων, 1276. (3) In correlation with αὐτός; αὐτὸς καθ' αὐτοῦ, 228; παισὶ τοῖς αὐτοῦ ξυνῶν ἀδελφὸς αὐτὸς καὶ πατήρ, 457; αὐτὴ πρὸς αὐτῆς, 1237. In 133 ἀλλ' αὐτὸς αὐτοῦ we have an instance of αὐτοῦ put for ἐμαυτοῦ. In Oed. T. there is no example of αὐτοῦ for σαυτοῦ, but this is equally feasible; as εἰ δ' αὐτὸς αὐτὸν ὥδε παιδεύεις, Trach. 145. (4) ἐμαυτόν. ἐγὼ οὖτ' ἐμαυτὸν οὔτε σ' ἀλγυνῶ, 332; ἐγὼ δὲ ἐμαυτὸν παῖδα τῆς Τύχης νέμων, 1080; Κρέοντ' ἐμαυτοῦ γαμβρόν, 70; ύπέρ τ' ἐμαυτοῦ, 253; μητρὶ τὴμαυτοῦ, 995; ἐγὼ τ' ἐμαυτῷ, 820, 833. (5) σεαυτόν, σαυτόν. βούσαι σεαυτόν, 312; σὺ νῦν ἀφεις σεαυτόν, 707. σαυτόν is not in Oed. T. See νῦν δὲ αἴρε σαυτόν, Phil. 886. εἰπερ τὸ σαυτόν βίον κήδει, 1060; εἰ διδοῖς γ' ὡς ἐγὼ σαυτῷ λόγον, 583. See (above) τοῖς οἷσιν αὐτοῦ for τοῖς ἀειτοῦ, τοῖς σοῖσιν αὐτοῦ for τοῖς σεαυτοῦ. So τοῖς ἐμοῖσιν αὐτοῦ could be used for τοῖς ἐμαυτοῦ. Thus in Latin, *mea ipsius, tua ipsius, sua ipsius*.

3. The oblique cases of αὐτὸς (but not the nominative) are used as mere demonstrative pronouns, almost as ἑκεῖνον, ἑκεῖνο...but somewhat less emphatic.

In Oed. T. αὐτόν, *him*, 297, 469, 703, 842, 989, 1421; αὐτῷ, *to him*, 1258; ἀπ' αὐτῆς, *from her*, 1269; αὐτῶν, *of them*, 975; αὐτοῖς, *to them*, 270, &c. &c.

The accusative pronoun νὑν (usually singular, sometimes plural) is for αὐτόν, 123, 248, 466, 642, 718, 763, 768, 843, 857, 889, 942, 1133, 1174, 1176: for αὐτήν, 397, 1265; for αὐτούς, 868. Σφέ, σφάς, are used for αὐτάς, 1505, 1508. See above (Refl. Pr.).

4. Αὐτὸς with the article before it means 'the same.'

(1) δὲ αὐτός=αὐτός, 559, 1210. (2) τὸν αὐτὸν ἄριθμον, 844. (3) τὸ αὐτὸν=ταῦτό, ἐσ ταῦτό, 734; τὸ αὐτὸν=ταῦτόν, 325; ἀνεῖτε ταῦτὸν σπέρμα, 1405. (4) τὰ αὐτὰ=ταῦτα, 575; εἰ τά γ' αὐθού' ξει κράτη, 586.

In three places ταῦτα is constructed with a dative: ταῦτα Φοίβῳ, *the same things as Phoebus*, 284; ἑκείνῃ ταῦτα, *the same as she does*, 579; τοι ταῦτα, *the same that you do*, 840].

g. 1. The Relative *os* is largely used, with the occasional variation *osπερ*, which occurs as Nom. S. 756; Acc. S. 1120; Dat. S. 351; Acc. Pl. neut. (*ἀπερ*), 251, 346, 575; Gen. Pl. 822. In *ἄπερ εὐπτερον δρυν* 176, *ἄπερ* is for *ῶσπερ*. "Os γε, 35. The universal form *os* ἀν appears 580, 749, as *δ* ἀν, *whatever things*.

2. "Οστις appears about 29 times: of these δ τι 71, 485, 664, 934, 1360; δτον for οὐτων, 117, 493, 697, 932; δτφ for φτιν, 982, 1335; δτων for ωντινων, 414. Observe δ τι πύματον, *to the very utmost*, 664; δ τι τάχιστα, *as soon as possible*, 1340. See ποτέ.

B. CORRELATION OF QUALITY (*ποῖος*; OF WHAT KIND?).

a. The Interrogative *ποῖος*; *of what kind?* may generally be rendered *what*, and in tragic use, differs little from *τις*; Like *τις*, it is used in indirect as well as direct interrogation.

Ποῖος, as direct Interrogative, is in Oed. T. 23 times: 89, 99, 102, 120 (*τὸ ποῖον;*), 128, 291 (*τὰ ποῖα τάντα;*), 359, 420, 421, 437, 559, 571, &c. Indirect: 1371.

b. *ποῖος* indef. does not occur.

f. Demonstratives in correlation with *ποῖος*; *τοῖος* 1414; *τοίσδε*, twelve times, 13, 244, 295, 387, 435, &c.; *τοιοῦτος*, thirteen, 140, 339, 406, 441, &c.

g. The Rel. *οῖος*. 95, 403 (*οἴδα περ*); 701 (*Κρέοτος, οἴδα μοι βεβουλευκώς ἔχει*, because of Creon's plots against me); 726 (an exclamation); 751 (*οἴα = ὁς, in the manner of*); 763 (*οὖν ἀνήρ δοῦλος, considered as a slave*, see *ώς*); 803, 1224 (exclamation); 1395 (exclamation); 1488. In 303, 1272, 1402, it is indirect Interrog.

Note: *οῖος τε* (for *τοῖος ὡστε*) *able*, 24, 1415.

'*Οποῖος* occurs, 554, 1076, 1272, 1403, but in the last place alone it is an indirect Interrog.; in the rest it is Relative. (See above Obs. 1.) In 915 *όποια* is adverbial.

C. D. CORRELATION OF QUANTITY AND QUOTITY (*πόσος*; *πόσαις*).

a. *Πόσος*; *how great?* interrog. occurs once, 533, nowhere else in Soph.

b. *ποσῖος* indef. does not occur.

f. Demonstratives:

τόσος, 345; *τοσόσδε*, 507, 664, 1173, 1282, 1313; *τοσοῦτος*, 569, 736, 801, 1146, 1410.

g. Relatives (which in plur. express quotity, i.e. number):

"*Οσος*, 273, 347 (*ὅσον μὴ χεροὶ καλνων, all but killing with the hands*); 365 (*ὅσον γε*); 382 (exclam.); 1224 (exclam.); 1239 (*ὅσον γε*). Oblique

(ὅσων ἔγωψανοι) 1464. The universal Rel. *ὅσ* ἀν occurs, 77, 1122, ὅσον τάχιστα, 1436. 'Οπόστος is used as Rel. 1407 and in Antig. 214. In 1527 ὅστος is used as indirect Interrog.

Pronominal Particles:

E. CORRELATION OF MANNER ($\pi\hat{\omega}s$; HOW?).

- a. $\pi\hat{\omega}s$; *how?* 391, and fifteen times more.
 b. The Indefinite $\pi\hat{\omega}s$, *somewhat*, is often used by Soph. but not in

f. Demonstratives:

^{ωδε}, so, thus, §3, and ten times besides. *hither*, 7, 144, 298.

οὐτως, οὐτω, so; 129, and seven times more.

In 1444 ἀρα, then, proves that οὐτως is not to be taken with ἀθλον.

g. **Relatives:**

- (a) *ws* (Lat. *ut*) is the chief Relative of Manner.

This particle is notable as exhibiting more varieties of meaning and use than any other in Greek. As many as fifteen can be noted in this play. We may class them in seven groups:

- i. *as*, Rel. particle of Comparison (*as*).
 - ii. „ „ „ of Manner (*how*).
 - iii. „ „ „ in Oblique Construction (*that*).
 - iv. „ „ „ in Final Construction (*in order that*).
 - v. „ „ „ of Time (*when, from the time when*).
 - vi. „ „ „ of Cause (*since*).
 - vii. „ Preposition (*to a person*).

i. ω_S , as:

- (1) with nouns and pronouns: 60, 583 (*ως ἐγώ*); 923,
1260, 1422.

(2) with finite

- Note 1291 (*applies as follows*):

 - (3) with Infin. 84.
 - (4) with participles absolute or otherwise: 11, 97, 101, 145, 241-2, 353, 625, 848, 956, 1178, 1290-1, 1423.
 - (5) with particle 1174 (*ώς πρὸς τι χρέας;*).
 - (6) *as if* with verb: 538 (*ών γνωριῶμεν*).
 - (7) idiomatic with noun (*as=considered as, for*) 1078 (*ώς γυνή*); 1118 (*ώς νομένις ἀνήρ*); 1526 (*ώς τις κ.τ.λ.*). See Exc. IX.
 - (8) idiomatic with gen. 345 (*ώς δρῆς ἔχω, so angry am I*).

(9) idiomatic with adv. pos. or sup. (*ώς τάχος*) 945, 1154; (*ώς τάχιστα*) 1429, *as soon as possible*.

(10) ὥσπερ, *as*, 22, 54, 81, 276, 715, 1470; 1114 (*ὥσπερ ἔγνωκα, I seem to recognise*), 1218.

(11) ὥσπερελ, *as if*, 264.

ii. *ώς, how*:

(1) exclamatory: 316, 319, 439, 1187, 1348.

(2) oblique: 547, 1172. Note 543 (*οἷσθ' ως ποίησον*); 329 (*ώς ἀν, howsoever*). See Exc. VI.

iii. *ώς, that* (oblique):

(1) with indic. 1369.

(2) with opt. imperf. 555, 780, 791; aor. 730, 843, 1167;

fut. 713.

iv. *ώς, final (in order that)*:

(1) with subjunctive: 325, 359.

(2) with opt.: 1143, 1174.

(3) with indic. past: 1392.

v. *ώς, temporal*:

(1) *when* (*ώς ὅρῳ*), 807.

(2) *from the time when*, 115 (*ώς ἀπεστάλη*).

vi. *ώς, since (causal)*, 44, 47, 54, 56, 365, 445, 922, 1050.

Exc. III.

vii. *ώς* as a Prep. (*το, a person*) 1481 (*Ἐλθετε ώς τὰς ἀδελφὰς τάσδε τὰς ἐμὰς χέρας*).

(b) ὅπως, the strengthened *ώς*, has many of its uses: *as* (partially): *how* (oblique): *that* (oblique): *in order that*: *when*.

i. *as*: 979, 1336 (*ὅπωσπερ*); *ὅπως τάχιστα*, 1410.

ii. *how*: 406, 1251, 1367.

iii. *that*: 548, 1518. *ὅπως μὴ lest 1075* (*δέδοιχ' ὅπως μὴ κ' τῆς σιωπῆς τῆσδε ἀναρρήξει κακά, I fear lest evils will break forth from this silence*).

iv. *in order that*: 921 (*ὅπως...πόρης*); 1006 (*ὅπως...εὖ πράξαιμιτι*).

v. *when*: 1241 (*ὅπως...παρῆλθεν εσω*); 1244 (*ὅπως εἰσῆλθε*); 1265 (*ὅπως ὄρφανν*).

(c) *ώστε, so that, so as*:

i. with Indic. pres. 65; fut. 135, 411; aor. 534, 1036.

ii. with Opt. aor. and *ἄν*, 857.

iii. with Infin. 361, 374, 595, 1045. (*ώστε μὴ*) 1085, 1460.

NOTE. For *ώστε* the art. *τὸ* is used with Infin. 283, 1388. Cp. 1412, where *τὸ...* is in apposition.

F. CORRELATION OF TIME (*πότε*; WHEN?).

**πότε*, *when?* and correlates.

a. The Interrog. *πότε* is not in Oed. T.; only once in Soph. Aj., 1185 (*ἐς πότε*). The question *when?* was asked and answered by various uses of the word *χρόνος*, *time*.

As to time past, comp. 558, 561. See Aesch. Ag. 254, *ποίου χρόνου δὲ καὶ πεπόρθηται πόλις*;

When? would be asked of the future by means of the prep. *ἐς*, as *ἐς πότε*, *ἐς τὴν ἡμέραν*, *ἐς χρόνον τίνα*; answer, *ἐς αὔριον*, *ἐς τρίτην* (*ἡμέραν*), *εἰς ἑτοῖς* and the like. Note 199 (*ἐπ' ἡμαρ, during the day*).

b. The Indefinite *ποτέ*, *ever*, *formerly*, *hereafter*, is in large use.

ποτέ, *formerly*, 103 (*ἥν...ποτέ*), 172, &c.; *hereafter*, 418 (*έλαφ ποτέ*), 428, 486; *ever*: (1) strengthening Interrogatives: *τίς*, 2, 151, 803; *πῶς*, 1212; *ποῦ*, 1480; (2) strengthening *ὅστις*, 224, 279, 703; (3) after *οὐ* or *μή*, 335, 375, 573, 602, 852, &c.

c. *οὐποτέ*, *never*, 503, 511, 1009, &c.; *μήποτε*, 329, 1218, 1392.

f. Demonstratives, *then*:

τότε, 52, &c., &c.; *τημικαῦτα*, 76.

g. Relatives, *when*, numerous:

ὅτε, 382, &c.; *ἔπειτα*, 1266; *ἡνίκα*, 1470; *ἡμος*, 1134 (see *ώς*, *ὅπως*). *whenever*, *ὅταν*, 422, 618, 624, &c.

G. CORRELATION OF PLACE (*ποῦ*; WHERE?).

(1) Place where: *ποῦ*, and correlates.

a. Interrog., *ποῦ*, *where?* *οἱ δὲ εἰσὶ ποῦ γῆς*; *ποῦ τόδι* *εὑρεθήσεται κ.τ.λ.*, 108; *ποῦ σὺ μάντις εἴ σαφής*; 355, 606, 732, 1480.

b. Indefinite, *ποῦ*, *somewhere*, *anywhere*, *perchance*, 43, 769, 1116, 1128, 1130, 1410, 1480.

f. Demonstratives:

here, *ἐνθάδε*, 452, 968, 1049; *ἐνταῦθα*, 582, 598, 752.

there, *ἔκει*, 776, 940.

g. Relatives: *where*.

οὗ, 732, 1263, 1513; *ὅπου*, 514, 924, 926, 1256, 1406; *ἐνθα*, 414, 686, 878, 1249, 1451; *ἴνα*, 680, 947, 953, 1311, 1515, 1732; *ἴνα*, with gen., *ἴν' εἰς κακοῦ*, 404, *ἴν' ἐσταυμεν χρέας*, 1397. In every place where *ἴνα* is used in Oed. T. it means arriving at a point, evil or unpleasant; and so elsewhere in Soph., but not always in evil sense.

wherever, ἐνθέσθαι, 667, 1461; and ἐνθα μή, 316, 796, 1412.

It must be noticed that *ἴνα* is also used as a final conjunction, *in order that* (to the point that) (1) with subjunc., 364, 1454; (2) with past Indic. after a past tense, *ἴν' ή τυφλός τε καὶ κλύων μηδέν*, 1389. See ὡς, ἐνθα, *ἴνα*.

2. Place *whither*, *ποῦ* and correlates.

a. Interrog. *ποῦ γάρ*; 1309.

b. The Indefinite does not occur in Oed. T., and of the Relatives only *ὅπουπερ*, 1458.

f. Demonstratives:

hither, *ώδε*, 144, 298; *δεῦρο*, 532, 951, 1069, 1126, 1480.

g. Rel. *whither* is not represented in Oed. T.

3. Place *whence*; *πόθεν* and correlates.

a. Interrog. *πόθεν*; 1162.

b. Indef. does not occur.

f. Demonstratives:

ἐνθένδε, 1267; *ἐντεῦθεν*, 1516.

g. Relatives:

ὅθενπερ, 1498; *ἐνθεν*, 1179, 1286, 1485, 1490.

4. *Which way?* *πῇ* and correlates.

a. Interrog. *πῇ*; 1310.

b. Indef. not in Soph.

f. Demonstr., *τῇδε*, 858, 859, 1128.

g. Rel. none in Oed. T.

INDEX OF WORDS.

IN using this Index, observe: (1) ‘See’ before a numeral (verse) implies a reference to its place in the Commentary: before Exc. to one of the Excursus. (2) Conjunctions, Prepositions, Pronouns and Pro-nominal Particles are not included here: they will be found in Excursus XIV. (3) Matters not given here (genders, declensions, conjugations, forms, &c.) must be sought in the Lexicon, when required. (4) Abbreviations used are: in Verbs: Voices, act. pass. m.; Moods, &c.: ind. imp. subj. opt.—inf. part.; Tenses: imperf. fut. (future), f. 1, f. 2, f. 3 (paulo-post fut.); aor. (aorist); a. 1 (first aorist); a. 2 (second aorist); perf. (perfect); pl-pf. (pluperfect).

- Ἄ, ha!** 1147
- Ἄζαι, a town in Phocis. See 899
- ἄβατος, *inaccessible, untrodden*, 719
- ἄβλαβῆς, *uninjured*, 229
- ἄβουλος, *inconsiderate*, 634
- ἄγαλμα, *image, statue*, 1379
- ἄγαρος, *unmarried*, 1502. ἄγ. γάμος, *unconnubial*, i.e. *impious, marriage*. See 1214
- ἄγαν, *very*, 439; *very much*, 2, 767
(πολλάς ἄγαν, *too much*), 914
- ἄγγελος, *messenger*, 116, 305. See 6, ἀγγέλων ἀλλῶν.—Hence ἀγγέλων, *to announce*, 604, 955, with ὡς οὐκ ἔτ' ὑπτι κ.τ.λ.
- ἀγηλατέω. See 402
- Ἀγήλωρ, father of Cadmus 268.
See 1
- ἀγνός, *pure*, 830.—ἀγνεία, *purity*, 864
- ἀγνώς, *ignorant*, 677, 681 (*vague*), 1123 (*oblivious*)
- ἀγνωτος, *unknown*, 58
- ἀγενός, *unprolific, barren*, 27
- ἀγορά. See 20, 161
- ἀγός, *curse*. See 1427, 931
- ἀγρός, *wild*, 477; *fierce*, 344; *cruel*, 1073, 1205, 1349
- ἀγύρτης. See 338
- ἀγχιστος, *nearest*, 919
- ἀγχόνη, *strangling*. See 1374, 1365
- ἀγω, *lead*, 298, 724; *bring*, 1063; *convey*, 756; *hold*, *deem*, 775. δυσφόρως ἀγειν, see 784
- ἀδάματος, *invincible*, 1315
- ἀδελφεά (=ἀδελφῆ), *sister*, 160
- ἀδήλος, *unknown, concealed*, 475, 497; *unproven*, see 608
- ἀει, *always*; the first syll. is doubtful.
αἰέν, 60, 905. εἰσαει, *for ever*, 275, 1013
- ἀελλάς. See 466
- ἀγομα. See ἀγόμενος, 155
- Ἀθάνα, the goddess Pallas. See 159
- ἀθεός, *godless*, 662.—ἀθέως. See 254
- ἀθλος, *wretched*, 372, 789, &c.
- ἀθρέω, *view, observe*, 1305
- ἀθροίζω, *collect*, 144
- ἀθυμός, *dejected*, 319.—ἀθυμέω. See 747
- ἀγγλη, *splendour*, 207.—Hence ἀγλός, *splendid*, 152. —ἀγλαώψ,
brilliant, 214
- αἰδέομαι, *revere, respect*. See 1426
- Αἰδης. See 30, 972, παρ' Αἰδην, *in the realm of Hades*; 1372, εἰς Αἰδον
(und. δώμα)
- αἰθήρ, *sky*. See 866
- αἰκιζομαι, *ill-use*. Aor. 1 ἡκισάμην,
1153
- αἷμα, *blood*, 1279, 1406; *bloodshed*, 101. See 1450
- αἴνιγμα, *riddle*, 393, 1525.—αἴνικτός,
riddling, 439. See Exc. VI.
- αἴρω, *take*, aor. εἴλον, 396 (ἐλένη
αἷμα, *shed*); 585 (ἐλέσθαι, *choose*);
887 (ἐλοιτο, *seize*); 1522 (ἐληγ
2 p., *take away*)

- αἰρω, *lift*, 143, 270, 914. (ὑψοῦ αἴρει, *excites*); midd. 1225 (ἀρέσθε πένθος, *conceive, feel*)
 αἰσθάνομαι, *perceive*, aor. γεθόμην.
 See 1271
- αἴστω, ἄστω, aor. ἥξα, *rush*, 1074
 αἴσχιστα, *most foully*, sup. of αἰσχρός, 367
 αἴσχυνη, *shame*, 1284.—αἴσχυνομαι, *be ashamed of*, 1079
 αἰτέω, *ask, pray*, 216, 1518. midd. εἰτοῦμαι, do. 880.—αἰτητός, *sued for*, 384
 αἴτια, *cause*, 1236; *crime*, 109; *accusation*, 656 (βαλεῖν ἐν αἴτιᾳ).—αἴτιόμαι, *accuse*, 608
 αἴκαλπτος, *unconcealed*, 1427
 αἴκάρπτως κάθετως. See 254
 ἀκην, *time of life*. See 741. *finger*, ἀμφίδεξιος ἀκμᾶς. See 1243.
 1034 ποδοῦν ἀκμᾶς (*ankles or insteps?*)
 ἀκούω, *hear*, 7, 43, &c. ἀκουστέος, *to be heard*. See 1170. ἀκουστός, &c. 1312.—ἄντακούω, *hear in reply*, 544
 ἀκρος, sup. ἀκρότατος, *highest*, 1106, 876
 ἀκτή, *coast*, 177
 ἀκων, *unwilling*, 1283; *unintentional*, 1230
 ἀλάομαι, *wander*, 1506
 ἀλγος, *grief, pain*, 62, 638, 1031.—ἀλγεινός, *grievous*, 1530; ἀλγηστός, *most painful*, 675, 1238.—ἀλγών, *pain, annoy*, 332, 446, 1067
 ἀλεξικορος, *death-averting*. See 103
 ἀληθής, *true*, 299. ταληθές, *the truth*, 299, 356. ἀληθές; *ha really!* 350.—ἀλήθεια, *truth*, 369
 ἀλις, *epoicē*, 685, 1061, 1515
 ἀλσοκομαι, *be taken*, 542, fut. ἀλώσομαι, 576.—ἀλωτός, *that may be caught*
 ἀλκή, *help, succour*, 42, 189, 218
 αλλά, *but, well!* &c. See Particles.

¹ Ετέρος and ἄλλος differ as their Latin cognates alter, alius: the former meaning ‘one (or the other) of two,’ the latter ‘another.’ But in Oed. T. ἔτερος occurs once only 782, θάτερός (for τῇ ἔτέρᾳ ἡμέρᾳ *the next day*). ἄλλος appears about 35 times: the most noticeable cases being (1) as distinguished from αὐτός, *self*: παρ' ἄγγελων ὅλων, see 7: cp. 63, 375, 589, 794, 1023, &c.; (2) in correlation with a second ἄλλος or some cognate, 175 (ἄλλον δ' ἄν ἄλλῳ προσίδοις); 184 (ἄλλοθεν ἄλλαι); 230; (3) before ἢ *than*, 595, 819 (ἄλλος ἢ γά); (4) observe 1085 (οὐκ ἀν ἐξελθοιμ' ἔτι ποτ' ἄλλος); 1118 (εἰπεο τις ἄλλος πιστός ὡς νομεύς ανήρ).

- ἀνιστορέω, *ask, inquire*, 573
 ἀνόκτως, *without a mourner*, 182
 ἀνορθώω, *uplift, re-establish*, 46, 51
 ἀνόμος. See 422-3
 ἀνότιος, *impious*, 353
 ἀντάχω. See 192
 ἀντιπέμπω, *send back*, 366
 ἀνύω, *bring to pass, cause*. See 166, 720
 ἀνω, *above*, 965 (*in the air*). But 416, *νέρθε κάπι γης ἀνω, beneath (the earth) and on earth above*. Cp. 968, *κεύθει κάτω δὴ γῆς, is hidden now beneath earth*, i. e. *νέρθε ἐν "Αἰδου*
 ἀξιος, *worthy*, 931, 1004. With gen. 778, 972. With infin. 763, 769, 777. See 92
 ἀξιώω, *deem fit, require*, 1449; *consent*, 944; *deign*, 1413
 ἀπανδῶω, *forbid*. See 236. The negative with infin. after such verbs is a common Greek idiom
 ἀπειμ (ἐτραυ), *be absent*, 75, 1238, 1285.—ἀπειμ (ἴέναι), *go away*, 229, 431, 444, 447
 ἀπείρων, *unaware*, 1088 (var. r. ἄπειρος)
 ἀπενθύνω, *direct, rule*, 104
 ἀπήνη, *mule-chaise*. See 753
 ἀπλοῦς, *single*, 606; *simple*. See 519
 ἀποδείκνυμι, *display*, 1405
 ἀποκος. See 1518. Hence ἀποκέω. See 998.
 ἀποκλάω. See 1467. ἀποκλαύσασθαι, *to bewail mutually*.
 ἀποκλήω, *to shut off, close up*. See 1387 (*τὸ μὲν ἀποκλήσας*)
 ἀποκρίνω. See 640 (*ἀποκρίνας, giving choice of*)
 ἀπόβλλυμι, *destroy*, 1441. 1251 (*ἀπόβλλυται, pres. hist. he perished*). See 1454
 Ἀπόλλων, 80, &c.
 ἀπονοσφίζω. See 480
 ἀπόξενος, *stranger-shunning*. See 196
 ἀπόπτοις. See 1000 (*κεῖθεν ἡσθ' ἀπόπτοις; didst thou abandon that city?*)
 ἀπόπτος πλεῖστον, *very far out of sight of*, 762
- ἀπορος, *helpless*. See 691, 877.—Hence ἀπορέω, *am at a loss*, 486
 ἀποσκεδάνυμι, *disperse, dispel*. Att. fut. ἀποσκεδῶ, 133
 ἀποσκοπέω, *look at steadfastly*, 746
 ἀποσπάω, *tear off*, 1268. See 1432
 ἀποστέλλω. See 115 (*ὡς ἀπεστάλη*)
 ἀποστέρεω, *deprive*, 1381; *withhold*. See 323
 ἀποστρέψω. See 1154. 431 (*οὐκ ἀποστραφεῖς ἀπει; wilt thou not turn thee back and be gone?*)
 ἀπότιμος. See 215
 ἀπότροπος. See 1313
 ἀποφάκω. See 485
 ἀποφέρω, *carry away*, f. ἀποτῶ, 1179
 ἀπωθέω, fut. ἀπώσω, *repulse*, 234;
drive out, 641, 670
 ἀπωτέρω (adv. from ἀπό). See 137
 (*τῶν ἀπωτέρω φίλων, more distant friends*)
 ἀρά, *a curse*, 295, 418, &c.—Hence ἀράος, *under a curse*. See 276, 1291.—ἀράμαι, *utter a curse*, *curse*. See 251, 291
 ἀράσσω, *to tear*, 874
 ἀργός, *idle*, 287 (*οὐκ ἐν ἀργοῖς = οὐκ ἀργῶς*)
 Ἀρης, the war-god (Mars), put for the pestilence, 190
 ἀρθρον, *joint, muscle*, 713, 1032. See 1270 (*ἀρθρα, pupils of the eyes*)
 ἀριθμός, *number*. See 814
 ἀριστος, *best*, 46, 257, &c. ἀριστα (adv.), *best*, 1046, 1369
 ἀρκτέος. See 628
 Ἀρκτοῦρος (*Ἀρκτον οὐρος, bear-ward*), the brightest star in Bootes, near the Bears (*Ἄρκτοι*), 1137
 ἀρμόζω. See 902
 ἀρρητος, *unspoken*, 301, 465 (*ἄρρητ'* *ἀρρήτων, most horrible*)
 ἀρτάνη, *halter*, 1268
 ἀρτι, ἀρτιως, *newly, lately*, 742; 78, 243, &c.
 ἀρχω, *to rule*, 54, &c.—ἀρχή, *rule, sway*, 383, 593, &c. *beginning*, 121, 385.—ἀρχαῖος, *ancient*, 1033.—ἀρχηγῆτης, *chieftain*, 751
 ἀρωγός, *helper, avenger*, 127. See 206 (*ἀρωγὰ προσταθέντα*)
 ἀσαφής, *unclear, obscure*, 430.

- ἀσεπτος, *impious*, 890
 ἀστεργής, *disquieting*, *grievous*, 229
 ἀστυ, *city*, 35, &c.—ἀστός, *citizen*, 222, &c.
 ἀσφαλής, *safe*. ἀσφαλῶς, *safely*, 613.
 —ἀσφαλεῖα, *in strong security*, 51
 ἀσχάλλω, *grieve*, 937
 ἀτεγκτος κατελευτητος, *unsoftened and ever impracticable*, 336
 ἀτη, *woe*, *mischief*, *ruin* (*from delusion or guilt*), 164, 1205, 1284
 ἀτιμος, *dishonoured*, 657, 670. On this word and ἀτιμάζω, see 349, 789
 ἀτλητος, *insufferable*, 792. Nowhere found actively, but that it might be so used seems proved by the verb ἀτλητέω, *be indignant*, 515, and the analogy of ἀπρακτος, ἀψ-*αντος*, &c.
 αὐδῆ, *voice*, 1325. αὐδάω, *speak*, 93, 527, 731, 940
 αὐθαδία, *self-will*, *obstinacy*, 549
 αὐθαιρετος, *of voluntary act*, 1231
 αὖθις, *at*, *again*, (*often with παλιν but not in O. T.*) *back*, 230, 1373; 132, 359, 361, 1403. αὖ is sometimes *on the other hand*; 233
 αὔξω, *exalt*, 1092. αὔξουαι, *grow*, 173
 αὔροις, *of the morrow*, 1090
 αὔτικα, *forthwith*, 1229
 αὐτός. See Pronouns, Exc. XIV.
 αὐτώς, *in like manner*. See 931.
 αὐτοῦ, *at that point*, 688.—αὐτούρτης=αὐθέντης, *murderer*. See 107.
 —αὐτόχειρ (= αὐτός τῇ χειρὶ δράσας), *perpetrator*, 266, 1331
 αἴω, *shout*, 1260
 ἀφαντος ἐρρει, *has disappeared*. See 560
 ἀφατος, *unutterable*. See 1314
 ἀφίημι, *dismiss*, 320, 599; *omit*, 198, 860; *resign*, 1177; *acquit*, 707.
 aor. ἀφῆκα, ἀφει, ἀφῶ, ἀφεις
 ἀφικνέομαι, *come* (f. ἀφίζομαι, aor. ἀφικόμην, perf. ἀφίγμαι), 833, 920, 933, 935, 1005. See 265 (*ἐπὶ πάντ' ἀφίζομαι*, *I will resort to every expedient*)
 ἀφιλος, *friendless*, 662
 ἀφόβητος, *fearless*, 885
 ἀφρονέω. See 624. Exc. VII.
 ἄχαλκος ἀσπιδων. See 191
- ἄχος, *grief*, 1355
 ἄψυστος. See 969
 ἄψορος. See 431
- Βάθρον, *step*, 142
 βαίνω (stem βα-) a. ἔβην, p. βέβηκα,
 P. part. βεβηκώς or βεβώς. *go*, 125, 741, 832, 959, 1073.—*come*, 81, 148, 152, 772
 βαύος. See 750
 Βάκχος, 211. Βακχεῖος, 1105
 βάλλω. See 657 (*ἐν αἰτίᾳ βαλεῖν*), 975 (*ἐς θυμὸν βάλγειν*)
 βαζίς, *saying*, *imputation*, 509
 βαρύς. See 17, 546, 673.—βαρύνω, *weigh on*; part. a. i. p. βαρυνθείς, *indignant*, 781.—βαρύστονος, *lamentable*, 1233
 βάσανος, *touchstone*, *test*, 510.—βασινίζω (also βασανεῖν), *prove*, *test*, 493
 βασικέν, *king*, 257
 βέλος, *dart*, *arrow*, 205, 893
 βία, *force*, 670. πρὸς βίαν, *perforce*, 805.—βιάζομαι, *enforce*, part. a. p. βιασθείς, 524
 βίος, *life*, 33, &c. *mode of life*, 1124.
 —βίοτος, *life*, 612.—βιώναι, *to live*, 1488
 βιάπτω, *harm*, 375.—βλάβη. See 517
 βιαστάνω, *be born*, aor. ἔβλαστον.
 See 1376.—βλάστη, pl. -αι, *birth*, 717
 βλέπω, *see*, 302, &c.—βλέφαρον, *eyelid*, 1276
 βοΐ, *cry*, 420.—βοάω, *shout*, *roar*, 1252, 1287
 βορά. See 1463
 βόσκω, *feed*, 1425.—βοστήρ, *herdsman*, 837, 1044, &c.
 βούλευώ, *advise*, 1417; *plan*, *plot* (act. and m.), 537, 666, 619, 701, 1367.—βούλευμα. See 44, and Exc. III.
 βούλομαι, *wish*, *choose*, 623, 1522;
resolve, 1057, 1077
 βούνος, *of pastured kine*, 26
 βραχύς, *small*, *mere*, 121
 βρότος, *mortal*, 46, &c.—βρότειος, *of mortals*, 709
 βρυχάσθαμαι, *to roar*, aor. part. βρυχηθείς, 1265

- βυθός, depth,** 24
βωμός, altar, 6.—**βώμος, of the altars,** 184
- Γαῖα, land,** 456.—**γαιάχος.** See 160.
 —**γῆ, land, country,** 54, &c., &c.
 (usually πάτρις or πάτρα). 113 (**γῆς ἐπ'** ἀλλῆς).—**earth,** 108, 415, 480,
 898, 908, 1308
- γάμος** (often pl.), **marriage,** 825, &c.
 —**γαμεῖν, marry,** f. **γαμῶ, a. ἔγημα**
 (of the man), 577, 1500.—**γαμβρός, kinsman by marriage, brother-in-law,** 70
- γαυμψώνεξ, crook-clawed,** 1198
- γελαστής** (lit. a **laughing**), **insulting,** 1422
- γέμω, be fraught.** See 4
- γένειον, beard, chin, cheek,** 1277
- γέρων, old man,** 402, &c.—**γεραῖος, aged,** 9, 990, 1009.—**γῆρας, old age.** See 17, 1113.—**γηράσκω, grow old,** 872
- γηθέω, rejoice,** perf. part. **γεγηθός** (=χαίρων), **with impunity,** 368
- γῆρος, voice,** 167
- γίγρομαι** (**γι-γενομαι**, stem gan, gen), **become, be, be born,** f. **γενήσομαι, a. ἔγενόμην, pf. part. γεγώς.** (1) 53, 250, 600, 697, 721, 816. (2) 127, 845, 930, 957, 1058, 1408. (3) 714, 1168, 1181, 1393. a. i. **ἔγενάμην, begat,** 1020, must be ascribed to the ancient form **γένομαι**. A large tribe of words spring from this verb. First **γένος, family,** 261, 791, 1070, 1383; **descent, parentage,** 1059, 1085; **kin,** 1016 (**οὐδὲν ἐν γένει, nowise akin**). See 1430—1 (**τοῦς ἐν γένει**). Hence the adjectives **ἔγγενής, συγγενής.** Connected are **γενέα, generation,** 1186. **γένεθλον, do,** 180. **γενέτης, son,** 470. Next (from **γέννα**) **γεννάος, noble,** 1469, **γεννάω, beget,** whence, **γέννημα, birth, one born,** 1167, **γεννητής, parent,** 1015. Finally, **γόνος, son** (sing. only), **γονή, birth,** 1469; **offspring,** 1495. **γονές, parent,** 436. With numerous compounds.
- γιγνώσκω** (stem gna, gno), **know,** f. **γνώσομαι,** a. 2 **ἴγνων, γνοῖν,**
- γνούς, ἔγνωκα, I know;** 403, 613, 615, 1115—17, 1274, 1325, 1477. Hence **γνώμη, judgment, opinion, purpose,** 398, 524, 601, &c. 525, (**ταῖς ἑαυτοῖς γνώμαις, by my influence.**)—**γνωτός, known,** 58, 351, 396
- γλήνη, eyeball,** 1277
- γλυκύς, sweet,** 1390
- γλώσσα, tongue,** 635
- γνωρίζω, recognise,** Att. fut. **γνωριῶ,** 538
- γόος, wailing, tearful plaint,** 30.
- γοδόμαι, bewail,** 1249
- γοὖν.** See Particles. Exc. XIV.
- γράφω, write, enroll,** f. 3. p. **γεγρά-φομαι,** 411
- γυνή, woman, wife, lady:** sometimes, **queen,** 260, &c. See 1074 (**ὡς γυνή, for a woman.**)
- Δαίμων, deity,** 244; **evil genius,** 1301; **fortune, fate,** 823, 1104, 1311, 1479; **δαίμονες, deities, higher powers,** 34, 886, 912, 1258, 1328, 1378. All **θεοί** (gods) are **δαίμονες** (supernatural beings), but not every **δαίμων** would be called **θεός.** Human beings have a **δαίμων** attached to them (good or evil genius, angel, fate), whence the adjectives **εὐδαίμων,** 1197, **δυσδαίμων,** 1302
- δακρύω, weep,** 66, 1486, 1515.—**δακρυρρέω, do,** 1473
- δάμαρ, wife,** 930
- δάπτω** (lit. **devour, rend**), **goad, sting,** 682
- δασμός, tribute,** 36
- Δανέλια, or Δανήλια, a town in Phocis**
- δεῖ (τινα), it behoves (one), δεῖ με, I must,** with inf., 619, 825, 896, 958, 976; with gen. 496 (**δεῖ δ' οὐ τουτῶν, ἀλλὰ...σκοπεῖν, we want not such things, but...to consider,** &c.) imperf. **ἔδει,** 1185, 1273; with gen. 394; part. **δέον,** 1416.—**δεῖσθαι, to require,** with gen. 1148, 1293
- δεικνύω, f. δείξω, a. i. δεῖξε, show,** 278, 614, 1294, &c.
- δεῖπνον, pl. -a, dinner, or supper, banquet,** 779

- Δελφοί**, Delphi in Phocis, with temple, &c., 734. **Δελφίς**, fem. See 464, comm.
- δέμας**, *body*, 1388
- δέος**, *fear*, also *δέιμα*, 294.—*δεῖσαι, to fear*, 11, 234, &c., p. **δέδοικα**, 767, 1074.—*δεινός, dreadful, terrible* (often, see 1169, 1312); *sad*, 316, 1035; *wonderful, clever*, 545. **δεινόν**, *deinā, adverbial*, 1260; 483, 1265. See 747 (*δεινώς ἀθυμῶ*).—*δεινόποτος*. See 418.—*δειλός, δειλία, cowardice*, 536. **δειλαῖος**, *wretched (from fear)*, 1347
- δέρκομαι**, *see, pf. δέδορκα, I see*, 389, 413, 454
- δεσπότης**, *master, lord*, 1132
- δένω, hither, this way!** 148, &c.
- δεύτερος**, *second, next-best*, 282
- δέχομαι**, *receive*, 217
- δή, δῆτα, δήποτε**, &c. See Particles, Exx. XIV.
- Δήλιος** (*Dor. Δάλιος*), *of Delos*, 154
- δήλως**, *manifest*, 672, 1008.—*δηλώω, show, manifest*, 77, &c. See *ἀδηλός*
- δάστω**, *speed over, glide through*, 208
- δάστρος**, *perforated, pierced*, 1034
- διαφανής**, *clear*, 754
- διαφέρω**, *fut. διοίσω, carry through, perform*, 321
- διαφθείρω**, *destroy*, 438.—*διαφθορά*. See 573
- διδάσκω, teach**, 564, *fut. διδάξω, &c.*—*διδακτός*. See 300
- διδωμι**, *give, aor. ἔδωκα, δοίην, δούς, 583* &c.—*δῶτις, gift*, 1518
- διεκπειν** (*a. inf.*), *explain, distinctly state*. See 394
- διέχω**. See 717
- δίκη, justice**, 274, 885 (*πρὸς δίκης, justly*), 552 (*just penalty*).—*δίκαιος, just*, 280, 609, 614, &c. -*ως, justly*, 675. See 853.—*δικαιώω, deem right*, 6; *claim (as right)*, 575, 640
- διοίγω**, *open wide*, 1295
- διδλλυμαι**, *perish, be undone*; a. **διωλόμην**, 225, 1159
- διορίζω**, *define, determine*, 1083
- διπλοῦς**, *twofold, double*, 809, 938, 1249, 1257, 1261, 1320; *two, 288, 607, 1135*
- δἰς, twice**, 363
- δοκέω, seem**, 346, 401, 402, 405, 435, 1191; *seem right, seem true, 126, 282; think*, 355, 368, 399, 584, 729, 1111, 1179, 1470; *agree, 484*. Hence *δόκους, fancy*, 681; *δόξα, opinion, idea*. See 911
- δόλος**, *deceit, treachery*, 539, 960.—*δόλιος, cheating*, 608
- δόμος**, *usually δόμοι, house, dwelling*, 422, &c.—*δῶμα, home*, 29. **δώματα**, *δόμοι*, 71, &c.
- δοῦλος**, *slave*, 410, &c.
- δράμητα**. See 193
- δράω, do**, 77, &c. with two accus. See 640. *εὖ, κακῶς δρᾶν with acc.* See 642.—*δραστέος, to be done*, 1443
- δρυμός**, *glade*, 1399
- δύναμαι, am able**, 315, 979, 1212. —*δύναστελα, power*, 593
- δύο, two**. See 640
- δυσάλγητος**, *hard-hearted, 12*
- δυσγένεια, low birth**, 1979
- δυσμενής**, *ill-affected*, 546
- δυσμορος**, *ill-fated*, 665. **δύσποτμος**, *do*, 888, 1181
- δυσούριστος**, *wasting evil*, 1316
- δυστάλας**, *unhappy*, 1236
- δυστέκμαρτος**, *hard to trace, dim*, 109
- δύστεκνος**. See 1248
- δύστρηνος**, *unhappy, miserable, evil, 790* &c.
- δυστυχέω, be unfortunate**. See 262
- δύσφορος ... εὐτύχειν**. See 87, 783 (*δύσφορως ἄγειν, to be sore displeased*), 770 (*τά γ' ἐν σοι δυσφόρως ἔχοντα, the grounds of thy distress, or, as J. well renders, what lies heavy on thy heart*).
- Δωρίς** (*fem.*), Dorian, i.e. Peloponnesian, 775
- δῶρον**, *gift*, 1022.—*δωρητός, given*, 384
- '**Εἤν, allow, leave**, 256, 676, 1070. **ἔα** (*monosyll.*) 1451, **ἔἄ** (*do.*) 1513
- ἔγγενής, native**, 452; *of kin, kindred*, 1168, 1430, 1506.—*ἔγγενώς, loyalty*, 1225
- ἔγκαλέω**, *charge, impute*. See 702
- ἔγκαρπος**, *fruit-inclosing*, 25

- έγκρατής=ἐν κράτει, *in power, ruling,* 941
 ἔγχειρημα, *attempt,* 540
 ἔγχος, *sword, weapon,* 170, 959
 ἔζουμαι, *sit,* 32. Hence ἔδος, *shrine, image,* 886. ἔδρα, *throne.* See 2,
 13
 ἔθλω, *wish,* 1203, a. I ὥθλησα, 1348
 εἰδέναι, *to know,* pf. pres. οἶδα,
I know (2 p. s. οἴσθα, 3 οἶδε, pl.
 ισμεν, ιστε, ισαστ), part. εἰδός,
 pl.-perf. = imperf. ηδη or ηδειν
 (ἡδησθα, ηδει, ηδειν or ηδειν,
 ηδειτε, ηδειτε or ηδτε, ηδεσαν),
 f. εἰσομαι. Imperative ισθι, ιστω,
 ιστε. Compounded with διά, ἐξ,
 κατά, πρό, σύν
 εἰκάζω, *guess.* See 82, 404
 εἰκω, *yield,* 673. See 651 (εἰκάθω)
 εἰμι, verb of being, *I am.* See Gram-
 mar, and Verbs in Exc. XIV.
 εἰμι, *go,* shall go, 637, 897; part. ιών,
 324, &c., imperat. ιθι, ιτω, ιωμεν,
 ιτε, go, 46, &c.
 εἰπον, εἰπεῖν, *say,* aor. 2. See Lex.
 ἐπος and ἐρῶ
 εἰργω. ἐργω, ἔεργω (*Homer*), *confine,*
restrain, 129; midd. *refrain,* 890
 εἰς, μία, έν, *one, single, alone.* See
 62, 113, 122, 247, 374, &c.
 εἰσαναβαίνω, aor. 2 εἰσανέβην, *climb*
up to, 876
 εἰσδέχομαι, *entertain,* 238
 εἰσδύνω, aor. 2 εἰσέδυν, *enter,* 1317
 εἰσέρχομαι, aor. 2 εἰσῆλθον, pf. εἰσε-
 λήνθα, 319, 1244
 εἰσοράω or εἰσοράω, 22, &c., f. εἰσό-
 ψομαι or εἰσόψομαι, aor. εἰσεῖδον
 or εἰσεῖδον, *look on, behold,* 1224,
 1295, 105, &c.; 1263, 1303
 εἰσπαλω, *burst in,* 1252
 εἰσπέμπω, *send in,* 705
 εἰσπέλεω, aor. εἰσπέλενσα, *sail in,*
 423
 εἰσχειρίζω, *place in the hands,* 384
 εἰσω, ένω. See Prepositions, Exc.
 XIV.
 εἰτρα. See Particles, Exc. XIV.
 εἰτε, *do.*
 εἰκβάλλω, *expel,* 386, 399; *cast off,*
 611; *retract,* 849
 εἴγονος, *offspring,* 1474. See 159.
 product, 172
- ἔκδημέω, *travel, be abroad,* 124
 ἔκδιδάσκω, *instruct, teach,* 38, 1370
 ἔκδιδωμι, *give up, resign,* 1040
 ἔκει, &c., ἔκενος, &c. See Exc.
 XIV.
 ἔκηβόλος, *far-darting,* 162
 ἔκκαλέω. See 597
 ἔκκινέω. See 354
 ἔκκυλινδω, *roll out,* 812
 ἔκλινω, *loose off, make quittance,* 35;
release (midd.), 1003.—ἔκλυσις, *re-
 lease, delivery,* 306.—ἔκλυτήριος,
tending to deliver, 392
 ἔκμανθανω, *learn from,* 117, 575,
 1439: *learn fully,* 286, 835, 1065,
 1085. a. εἴξμασθον, ἔκμαθ-
 ἔκμετρόμα. See 795
 ἔκμηνος. See 1137
 ἔκπειθω, *over-persuade, win over,*
 1024
 ἔκπειρόμα. See 360, and Lex.
 ἔκπέμπω. See 309
 ἔκπλησσω, *dismay,* pf. p. ἔκπέληγ-
 μαι, 922
 ἔκπράσσω, *achieve,* 377
 ἔκριπτω, *fling forth,* 1412
 ἔκστέλλω, *deck out, adorn, dress,*
 1269
 ἔκτοτέφω. See 3, 19
 ἔκσώχω, *rescue, save,* 443, 756
 ἔκτεινω. See 153
 ἔκτόπιος, *from the region,* 166; *from*
this place, 1340
 ἔκτος, *out, forth,* 676
 ἔκτρέπω, *turn aside, thrust off,* 806;
 midd. *diverge,* 851
 ἔκτρέφω, *rear,* 827, 1396
 ἔκτριβω, *wear out,* 248
 ἔκφαντω, *display;* a. I ἔξέφηνα, 243,
 329; f. m. ἔκφανούμαι, 1063
 ἔκφεγύω, *escape,* III. See 840
 ἔκφοβόμαι (pass.), *stand in fear,* 989
 ἔκφων, *beget,* 437, 1017; a. 2 ἔξέφνν,
sprang, 1499. See 1084. perf.
 ἔκτέφικα. See 262
 ἔκώρ for ἔκούσιος, *voluntary.* See 1230
 ἔλαννω, *drive,* 418, 805, 1139, 1160;
drive out, 98; *ravage,* 28
 ἔλεγχος, *test, proof,* 603.—ἔλέγχω,
question, 333, 783
 ἔλεινός, *pious.* See 672
 ἔλευθερώ, *set free,* 706
 Ἐλικωνίς (fem.), *of mount Helicon*

- ἐλπίς, *hope*, 121, 158, 835—6; *ex-
pectation*, 1432; pl. 487, 771
 ἐμαντοῦ. See Pron. Exc. XIV. ἐμός,
 do.
 ἐμβάνω, perf. part. ἐμβεβώς, *mount-
ed*, 803
 ἐμβατεύω, *set foot on*, 825
 ἐμέκέω, *abide by*, 351
 ἐμπειρός, *experienced*, 44
 ἐμπίπτω, *rush into*, 1262
 ἐμπλέκω, *entwine*, 1264
 ἐμποδόν, *in the way*, 128. See 445
 ἐμπολάω, *purchase*, 1025
 ἐμπορεύομαι, *travel*, 456
 ἐυφανῆς τιμᾶς, *visibly honoured*, 909.
 -ῶς, *manifestly*, 96, 534
 ἐμφρων, *rational*, 436
 ἐυφύλιος, *of one kin*, 1406
 ἐμφύω, *engender in*, ἐμπέφυκε, *is
inborn*, 299
 ἐναγής, *oath-bound*, 636
 ἐνάλλομαι, *spring upon*, 1261
 ἐναργῆς, *manifest*, 535
 ἐναριθμέω, *count, reckon*, 1188
 ἐνδαρέομαι. See 205
 ἐνδικός, *just, honest, true*, 553, 683.
 See 1158. -ως, *with justice*, 135
 ἐνειμι. οὐκ ἐνεστι, *is impossible*.
 See ἐνι for ἐνεστι, 170, (*οὐκ ἐνι, is
not within reach*), 598 (*ἐνταῦθο
ἐνι, depends on this*), 1239
 ἐννέπω, *mention*, 842, 1033, 1048;
 tell of, 1150; *bid, command*, 350,
 1381
 ἐννοέω, *understand*, 559; *purpose*,
 330. ἐννοῦς ἀνὴρ, *a man of good
sense*, 916
 ἐννοος, *lawful*, 322
 ἐνοικος, *inhabitant*, 1524
 ἐνοπλος, *armed*, 469
 ἐνταῦθα, *θither, &c.* See Exc. XIV.
 ἐντρέπομαι, *pay regard*, 724, 1056;
 feel regard, 1226 a. 1. p. ἐνεράπτω
 ἐξαγγέλλομαι, *send notice*, 148
 ἐξαιρέω. See 907 and αἴρεω
 ἐξάλλομαι, *spring forth*. See 1311
 ἐξανύω, *achieve*. See 157 and
 Exc. V.
 ἐξεγέρω, *arouse*, 65
 ἐξειπεῖν, *say, tell*, 748. See εἰπον
 ἐξελέγχω, *convict*, 297
 ἐξερευνάω, *search out*, 258
 ἐξέρχομαι (see ἔρχομαι), *turn out*,
 prove, 88, 1011, 1084; *elapse*, 735
 (*no other sense in O. T.*)
 ἐξερῶ, *will speak out, shall speak*,
 fut. See ἔρω, 219, &c. pf. pass.
 ἐξερημα, 984
 ἐξεστι, *it is lawful*. See 817
 ἐξευρίσκω, *find out, discover*, 304;
 aor. ἐξένπον, 120.—ἐξεύρημα, *in-
vention*, 378
 ἐξικετεύω. See 1182, 1515 and Lex.
 ἐξικέτευ, *beseech*, aor. ἐξικέτευσα,
 760
 ἐξισθω, *make equal, level*. ἐξιστέως.
 See 408
 ἐξιστα, ἐξιδέναι, *know, know to the
full* (see εἰδέναι), 37, 105, 129
 ἐξορίζω. See 192 and Lex.
 ἐξω. See Prepos. Exc. XIV.
 ἐκκα, perf. of ἐκω, *seem*, 962, 1160.
 ῶς ἐκκε, *as it seems, seemingly*;
 part. ἐκώς, *likely*, (*τὸ εἰκός, likeli-
hood*, 74) *seemly, fitting*, 256
 ἐκορή, *festival*, 1490
 ἐπαίρω, *lift up*, 1276; *instigate*,
 1328; *midd., arouse*, 635
 ἐπαισθάνομαι, *perceive*, 424
 ἐπαισχύνομαι, *be ashamed*, 635
 ἐπαιτέω, *request, require*, 1416
 ἐπαιτάομαι, *accuse*, 645
 ἐπακούω, *listen to, hear*, 708, 794
 ἐπαξιω, *right worthily*, 133
 ἐπαυλα, pl. *stalls*, 1138
 ἐπει, ἐπείπερ, ἐπειδή, ἐπειτα. See
 Exc. XIV.
 ἐπενθρώκω, *bound, leap onward*, 469
 ἐπέστη μοι, *befell me*, a. of ἐφίστημι,
 772
 ἐπεύχομαι, *imprecate, παθεῖν*. See
 249
 ἐπιβέπτω. See 1526 and Exc. IX.
 ἐπιβούλεω, *plot against*, 618
 ἐπιόμης φάτις, *popular fame*, 494
 ἐπιέναι, part. ἐπών, 393. τοῦ ἐπών.
 τος ἀνδρός, *the first comer*
 ἐπίηρα. See 1094
 ἐπιθυμίαμα, *incense-offering*, 913
 ἐπίκαιορος, *seasonable*, 875
 ἐπικλημα, *charge, accusation*, 227,
 529
 ἐπίκουρος. See 296
 ἐπιπλόμενος, *coming on, assailing*;
 sync. part. of ἐπιπλομαι. See 1314
 ἐπιπόδιος, *on the foot*, 1350

- ἐπίπολος.** See 1322
ἐπιρράσσω. See 1242
ἐπισκηνήτω, *urge upon, enjoin*, 252,
 1446
ἐπισκοπέω. See 1529
ἐπισταμαι, *know*, 284, 589, 848.
 —*ἐπιστήμη, knowledge*, 1115
ἐπιστατέω, *be in charge of*, 1028
ἐπιστέλλω, *send order, enjoin*, 106
ἐπιστεφάνω, *enwreathe, fill with*
wreaths, 185
ἐπιστρόφη, *attention*, 134 (from *ἐπι-*
στρέφομαι)
ἐπιχώριος, native, 939, 1045
ἐποικτείρω, *pity*, 671, 1473. *ἐποικ-*
τίζω, do, 1296
ἐπομαι, *follow*, 471
ἐπος, word, 296, 1419. *δρόθὸν ἐπος*,
 see 504. *τοῦπος, the answer*, 89;
the proposal, demand, 234; *the*
language, 525, 848; *the tidings*,
 930; *the question*, 1144. Pl.
words, 216, 290, &c.
ἐπόφυμος. See 1312
ἐπώνυμος, namesake, 210
ἐραστής, lover, 601
ἐργον, deed, 559. *τοῦργον*, 347, &c.
work, 1124. Pl. *deeds*, 517, &c.
 —*ἐργάζομαι, do, ἔργασμαι* (act.
 sense), 279, 347; part. *εἰργασμέ-*
νος (pass.), *ἔστι*, 1369, 1374.—*ἐρ-*
γάτης. See 859
ἐρευνα, *search, inquest*, 565.—*ἐρευ-*
νών. See 725
ἐρημος, *deserted, destitute*, 57, 1509
ἐρνος, scion, 1216
ἐρομαι, f. *ἐρόμομαι, ask*, 749, 1166.
 —*ἐρωτάω, do*, 740, 1119, 1122
ἐρπω, *elapid*. See 83 and Lex.
 (=L. *repto*, whence Eng. *reptile*)
ἐρρω, *be gone, be lost.* See 560, 910,
 and Lex.
ἐρχομαι, *come, a. ηλθον* (part. *ἐλθών*),
 p. *ἐλήνυθα.* Its numerous com-
 pounds have the same tense-
 forms
ἐρῶ, will say, will speak, p. *εἰρηκα*,
 p. p. *εἰρημαι*, part. *εἰρημένος*, all
 frequent. See Lex. Compounds
 (*ἀπερῶ, ἐξερῶ*, &c.) have the same
 forms. *εἰπον* (root *ἐπ-*) is the aor.
 in use
ἐσθλός, good, 611
- ἐσκομίζω, convey in**, 1429
ἐσπερος θεός (Hades or Pluto). See
 178 and Lex. *ἔσπερος, western*
god, (god of the sunset, or of
darkness).
- ἔστια.** See 965
ἔτερος. See *ἄλλος* and note
ἔτη. See Particles. Exc. XIV.
ἔτουμος. See 92
εὖ, well, frequent with οἶδα, φρονέω,
&c., &c.
εὐαγής. See 921
εὐδαίμων, blessed, 1197.—*εὐδαιμονία*,
happiness, 1190. See *δαίμων*
εῦδω, sleep, 65, 586
εὐέπεια. See 932
εὐθύ, adv. straight, 1242; *εὐθύς*,
forthwith, 1392
εὔοις. See 211, 154
εὐκλέας poet. for *εὐκλεᾶς, glorious.*
 See 161
εὐλαβέομαι, be cautious. See 47, 616
εὐηή, pl. εἴναι, marriage-bed, mar-
riage-union, 1249. —*εὐνήτερα.*
 See 1102.—*εὐνάσω, lull to sleep*, 961
εὐνόος, with kind feeling, 1003
εὐνλοια, fair voyage, 425
εὐνομπος, ably waiting, 697
εὐπτερος, fleet-winged, 176
εὐρίσκω, find, 68, 440, 1397, f.
εὐρήσω, 441, a. *εὐνον*, 42, 1026,
 pf. *εὐρηκα*, 546, pf. p. *εὐρημαι*,
 1050, a. i. p. *εὐρέθην*, 839, f. *εὐ-*
ρεθήσομαι, 108
εὐνεβώς ἔχει, it is a pious duty, 1431
εὐσπετος, holy, 864
εὐτυχής, fortunate, 145.—*εὐτυχέω*,
be fortunate, 88, 1478
εὐχομαι, pray, 269, 1512; *boast*,
 199, 892.—*εὐχή, prayer*, 239
(εὐχαῖ θεῶν, prayers to the gods)
εὐώτα ἀλκάν. See 189
ἐφίεμαι (midd. from *ἐφίημι*), *desire*,
 766, imperf. 1055
ἐφίμερος, desirable, 1375
ἐφινέω, repeat. See 1275
ἐχθρός, ἔχθιων, ἔχθιστος (*ἐχθρότατος*),
hostile, hateful, 415, 272, 28, 1519,
 1345. *ἐχθροδαίμων, hateful to*
deities, 816
ἔχω, have, 221, &c. &c. f. *ἔξω, imp.*
ἔχον, hold, 259, 566, 586, 726,
 759, 942, 1470, 1477. *be able*,

- ι¹¹⁹, 277, 1074. with gen. for μετέχω, 709. With adverbs, 345 (ώς ὀργῆς ἔχω); 770 (δύσφορως εἰχον); 879 (καλῶς ἔχον); 1172 (ώς ἔχει). With past participles, 577 (γῆμας ἔχεις); 699 (στήσας ἔχεις); 731 (λίξαρτ' ἔχει); 701 (βεβούεικώς ἔχεις). See Exc. XIV. Verbs.
- ἔώρα. See 1264.
- ἔως. See Exc. XIV, Particles.
- Ζεύγνυμι, *yoke*, f. ξεύξω, a. 2 p. ἔξ- ύγην, 826
- Ζεύς, 200, 498, g. Ζηνός, 18, or Διός, 151, 159, 188, 470
- ξῆλος, *emulation*. See 1526 and Exc. IX.
- ζημία, *damage*, 520
- ζῆν, *to live*, *be alive*, *survive*. See 45 and Exc. III. Also 482, 985, 988
- ζητέω, *seek*, 266, &c., pass. part. 110.—ζητημα, *thing sought*, *question*, 278
- *Η, ḥ, ḥδη, ḥμος, ḥνίκα, &c. See Particles, Exc. XIV.
- ἡβη. See 741
- ἡγεμών, *ruler*, 103
- ἡδομαι. See 937, τάχ' ἀν ἡδοοι, *thou mayest perhaps find pleasure in* ἡδύς, ḥδων, ḥδιστος, *sweet*, *pleasant*. See 82. ḥδυεπής, *sweet-spoken*, 151. ḥδιπολης. See 510
- ἡθεος. See 18
- ἡκιστα, *by no means*, 623. οὐχ ḥκιστα=μάλιστα, *best*. See 1053
- ἥκω, *am come*. See 687 (τὰ σέμ' ἦν' ḥκει κ.τ.λ. *to what a pass the solemn oracles of the god are come*); 1519. f. ḥξω *will come*, 341-2, 1158, 1489. See 713
- ἥλικος, 15. See Pronouns, Exc. XIV.
- ἥλιος, Dor. ἥλιος, *the Sun*, 661, 1426
- ἥμαρ, *day*. See 73, 199. ḥμέρα, do. 1283
- ἥρ, *spring*, 1137
- ἥσυχάδω, *stay quiet*, 620 (*ἥν ḥσυχά- δων προσμένω, if I shall await him quietly*)
- Θακέω, 20; θάσσω, 161; θοάξω, 2; sit. See 2
- θάλαιος, *chamber*. See 195.—θαλα- μηπόλος. See 1209
- θαλασσιος, *on the sea*, 1411
- θαῦμα, *a wonder*, 1132, 1319.—θαυ- μάζω, *to wonder*, 777. See 289
- θέαμα, *spectacle*, 1295. θεωρία, do. 1491.
- θέλω, *wish*, *be willing*, 11, &c. &c. &c. See 649, 651, 1356
- θεμιτός, *lawful*. See 993
- θεός, *a god*, 27, 77, &c. &c. θεῖος, *divine*, 298. See 960, 1235. θεή- λατος, *heaven-sent*, 255, 992.
- θεσπέπεια, fem. *heaven-inspired*, *prophetic*. θέσπισμα, θέσφατον, *oracle*, 971, 1175. See 907. θεω- ρός, *on sacred mission*, 114. Exc. X. θῆβαι, Θήβη, *Thebes*. See 153, 1524
- θηράω, *hunt for*, *seek*, 542
- θητεία, *hired service*, 1029
- θιγγάνω, *touch*, f. θιξομαι, a. ξθιγον, 760, 1413, 1469
- θυηρκω, *die*, f. θανοῦμαι, a. ξθανον, pf. τέθηρκα, 118, 106, 313, &c. θυη- τός, *mortal*, 868, 1424, &c. θάνα- τος, *death*, 942, 1284. θάνατοι, *violent death*, 497, 1200. θανάτι- μος, 560, 959. θανάτιμον βεβη- κότα, *is dead and gone*. θανατη- φόρος, *death-dealing*, 181
- θραύς, *bold*, 89.—θαρρέω, *θαρρέω*, *be bold*, *be cheery*, 1062
- θρέμμα, *nursling*, *offspring*, 1143
- θρόνος, *seat*, *throne*, 161
- θυγάτηρ, *daughter*, 188. See 159
- θυμός, *mind*, 914, 975. anger, 674. —θυμοῦμαι, *fret angrily*, 344
- θυράν, *vestibule*, 1242
- θύω, *to sacrifice*: whence θύμα, a. *sacrifice*, 239.—θυμίαμα, *incense- offering*, 4
- *Ιάλεμος, *dirge*. See 1219
- Ιατος, *cure*, 68
- Ιδρις, *skillful*, 1086
- Ιερός, *sacred*, *holy*, 1379, 1428.—Ιερεύς, *priest*, 18 (Ιερῆς Att. n. pl.)
- Ιήρος. See 151, 1096
- Ιημη, 1242. Ιετο (midd.), *she hurried*
- Ικνιόμα, *sufficient*, 377
- Ικνέομαι, *come*, f. Ιξομαι, a. Ικόμην,

76, 115 &c. Hence *ικέτης*, *ικέτις*, 920 (fem.)—*ικετήρ* or *ικτήρ*, *suppliant*, 143.—*ικτήριος*, *supplicative*, 3.—*ικετεύω*, *supplicate*, 4
ιμείρω, 59, 587, *ιμείρομαι*, 386, *to desire*
ἴνα. See Particles. Exc. XIV
Ιοκάστη, *Jocasta*, 622 &c.
ἰού, *alas*, 1071
Ισμηνός. See 21
ἴσος, *equal*, 409, 544, 845; *same as before*, 53, 677; *ἴσον καὶ*, 611.—*ἴσον καὶ*, 1187; *ἴκ τὸν λόγῳ*, 1408.
ἴσον, *equally*, 1018, 1347.—*ἴσον* (*μέρος*) 579.—*ἴσην* (*τίσιν*) 810.
ἴσως, *perhaps*, 1078, see 927.—*ἴσταυρος*, *like a bull*, 478.—*ἴσάνω*, *make equal*, *deem equal*, 31, 581
ἴστημι, *place*, *station*, *make*, &c. f.
στήσω, a. 1 *ἴστησα*, *part*. *στήσας* (all trans.). See *στήσας ἔχεις*, 699, a. 2 *ἴστην*, *part*. *στάς*, 50, pf. *ἴστηκα*, *part*. *ἴστώς*, 565. *ἴσταμεν* for *ἴστήκαμεν*, 1442 (these are intrans.), midd. *ἴσταμαι*. See 143, 147. Pass. a. 1 *ἴσταθην*, 1463
ἴστορέω, *inquire*, *ask*, 1144, 1150, 1156; *know*, 1484
Ίστρος, *the river Danube*, 1227
ἴσχω (= *ἔχω*), 882. See 1031
ἴσχνω. See 356
ἴχνος, *foot-print*, *trace*, 109. Hence *ἴχνεύω*, *to track*, *search for*, 221, 476
ἴω, *a call*; or an outcry of sympathy or woe, 162, 1186, 1207, 1216, 1311, 1313, 1321, 1391

Καδμός. See 1. adj. *Καδμεῖος*, 29, 35, 223, 273, 1288. Once *Θηβαῖος*, 453
καθαρώς, *purification*, 99, 1228
καθήκων, *regular*, *required*. See 75
καθικνέομαι, *smile* (lit. ‘come down on’). See 809
καθίστημι (see *ἴστημι*), whence *καθέστατε*, *καθεστάναι*, pf. See 10, 703
καὶ, *καίτοι*, *καν*, *κεὶ*, *κεῖθεν*, *κεῖνος*. See Exc. XIV
κανός, *new*, 916
κατίω, *kill*, 348

καιρός, *time*, *occasion*, *season*, 1513, 1516. See 325, 1050. Hence *καιρός*, *in season*, *opportune*, 631
κακός, *evil*, *bad*. This, perhaps the most largely used adj. in Greek, must be rendered by various words, all conveying the same idea of *evil*, whether moral or casual. See 78, 521 (*criminal* or *traitorous*) &c. Adv. *κακῶς* often joined with the adj. See 248. Compar. *κακίων*, sup. *κάκιστος*. See 334, *vilest of the vile*.—*κακοῦργος*, *knavish*, 705
καλέω, *call*, 1245; *invite*, 432; *twit*, 780, pass. 8, 1201, 522 (*κεκλήσματι*); 1359 (*ἐκληθῆντι*)
καλλός. See 1396
καλός, *honourable*, *good*, *noble*, 595, 1409, 1516. Comp. *καλλίων*, *καλλιότος*, 55, 315. See 78 (*εἰς καλόν*). Adv. *καλῶς*, *well*, 317, 616, 984, 986, 1367. See 600, *καλῶς φρονῶ*, *right-minded*, 1008, *καλῶς εὖ δῆλος οὐδὲν εἰδός*, *thou very evidently knowest not*
κάλυξ, *bud*, 25
κάματος, *pain*, *suffering*. See 174
κάρα, *head*, 23, 742, 809. See 40, 1207, 1235. *κράτα* (neut.) is used for *κάρα*, 263
καταισθάνομαι, *discern*, 422
καταισχύνομαι, *respect* (from *shame*), 1424
κατακούμα, *lull to slumber*, 869, 1222
κατακτέινω, *kill*, a. 1 *κατέκτεινα*, a. 2 *κατέκτανον*, 826, 856. See 843
καταμβλύνω. See 688
κατάρατος, *accursed*, 1344
κατασφάζω, *murder*, 730
κατάφημι. See 507
καταφθείρω, *destroy*, 33
καταφθίω, *waste away*, 970, *κατέφθιτο*
κατενύμα, *votive offering*. See 920
κατεύχομαι, *imprecate*. See 246
κατέχω. See 782
κατηγορέω, *accuse*, 514, 529
κατέδειν, *discern*, *behold*. See *κατεῖδε*, 117, 338
κάτοδα, *know clearly*, 225, 926, 1041, 1048, 1134

- κατοικτέρω, κατοικτίζω, *pile*, 1178.
See 13, Exc. II
- κάτω γῆς. See Prepos. Exc. xiv
- κέαρ. See 688
- κείματι, *lie*, 182, 972, 1267. ἔκειτο, *was existing*. See 490
- κεινός. See 8
- κεκλόμενος. See 159
- κέλευθος, *road*, 801, 1398
- κελεύω, *command*, 226
- κενός, *empty*, 55, whence κενώ, *to empty*, 29
- κέντρον, *goad*. See 809; *point*, 1318
- κεραυνός, *thunderbolt*, 202
- κέρδος, *profit, gain*, 232, 595. Hence κερδαῖν, 889
- κεύθω, *hide*, 1229; *lie hid*, 968
- κηδομαὶ, *care for*, 1061, also κηδέων.
See 1324 (κηδεμῶ). Hence κηδεύειν. See 85
- κηλίς, *stain*, 833, 1384
- κῆρες. See 472
- κῆρυξ, *herald*, 753.—κηρύσσω, *proclaim*, 737.—κηρυγμα, *proclamation*, 350
- Κιθαιρών, *Cithaeron*, mountain-range near Thebes, 421, &c.
- κικλήσκου, *call*, 210
- κινέω, *stir*, 636
- κιχάνω, *sina*, a. 2 ἔκιχον, 1257
- κλάδος, a small *branch or wand*, 3
- κλάω, *weep, mourn*.—κλάων, *to your cost, to your sorrow*, 401, 1152.—κεκλαμένος, *in tears*
- κλῆσον, *call*, 48, 733, 1171, 1451
- κλῆθρα. See 1262
- κλίνω. See 1262
- κλύδων. See 197, 1527
- κλύνω, *hear*, 84, &c.—κλυτός, *famous, noble*. See 172
- κολλός, *hollow*. See 1262
- κοινός, *common*, 240, 261.—κοινῆ, *in concert, bob*
- κολάζω, *chide*, 1147. Hence κολαστής, *a chider*
- κομίζω, *convey, conduct*, 444–5, 678.
- κοριζομαι, *reprise*, 580
- κόρη, *maiden*, 1098
- Κόρυνθος, *Corinth*, 936, &c.; adj. Κορινθίος, 774, &c.
- κρατέω, *rule, sway, possess*, 54, 409, 530, 973, 1197, 1522–3; also κρατύω, 14, 903.—κράτος, pl. κράτη, power, κράτιστος, *most mighty, noblest*
- κρείσσων, *stronger, superior*.—κρείσσον, adv. *more strongly*, 177; ἔργα κρείσσονα ἀγχόντης, *deeds too bad for hanging to expiate*, 1374
- κρεμαστός, *suspended*, 1263–6
- Κρέων, 70, &c., adj. Κρεόντειος, 400
- κρίνω, *Judge*, 34, 544, 829
- κρύπτω, *hide, cekrumpménois*, 1308
- κτάμαι, *acquire*, 1499.—κτημα, *acquisition*, 549
- κτένω, *kill*, a. ἔκτανον, 123, &c. &c.
- κυβερνήτης, *steersman*, 923
- κυκλόεις, *encircled*. See 161
- κύκλως, *orbit, eye*, 1270
- κυρέω, *am*, 362, 594, 985; *succeed, obtain* (with gen.) 1514.
See Verbs. Exc. xiv
- κύριος, *proper, assigned*, 1453
- κύων, *hound, monster*, 391
- κωφός, *dull, stupid, stale*, 290
- Λάβδακος, 224.—Λαβδακίδαι, 489, 496.—Λαβδακεῖος, 267, 1226
- λαγχάνω, *receive as lot*, a. ξλαχον. See 1366
- λάθρα, *secretly, without the knowledge of*. See 618, 787
- Λάιος, father of Oedipus, 103, &c., always trisyll. Λαίτειος, adj. of do.
- λαμβάνω, *take, seize, catch, find*, 1031, 1494; f. λάγψομαι, p. εἴληφα, 643, a. ξλαβον, part. λαβών, 121, 218, 641, 913, 1012, &c. &c.
- λάμπω, *shine, sound clearly*, 187, 473. Hence λαμπρός, *bright*, 81, 1483
- λανθάνω, *lurk, be hid*, a. ξλαθον, p. λέληθα (used with partic., see 247, 366, 415), 904.—λάγθω, *be hidden from*, 1325
- λαός, *people*, 144
- λέγω, *speak, say (frequent)*, f. λέξω, a. ξλέξα, pass. λέγομαι. See 39, p. λέλεγμαι, a. ι ξλέχθην. Hence λόγος, *word, speech, report*: very frequent. See 219, 657
- λείπω, *leave*, a. ξλεπον, 1247, pf. pass. λέλειμμαι, 1418, 1504. See λέπτε, *intrans. for ἐλλείπει, is wanting*, 1232. Hence λοιπός,

- See Lex. τὸ λοιπόν, *thereafter*, 795, 1273. τὰ λοιπά, *the residue*, 1487
λέκτος. See 19
λέκτρον, λέχος, *bed.* The plurals λέκτρα, λέχη have the same sense. See 260, 821, 1243
λευκανθής. See 742
λεύσσω, *see,* 1524
λήγω, *cease*, 686, 731, 881
λῃστής, *robber*, 422-4, 535, &c.
λιμῆν, *haven*, 428, 1208
λιταρέω, *beseach*, 1435
λίσσουμαι, *pray*, 650
λογίζομαι, *consider, reckon up*, 461
λοιμός, *plague*, 28
Λοξίας, Apollo's title as a deliverer of obscure (λοξά) oracles: used by Soph. in this play four times, 410, 853, 994, 1102: in *El.* once, 82
λόχευμα, *new-born child*, 1107
λοχύτης, *trooper*, 751
Λυκεῖος, *Lyccean*, epithet of Apollo. See 203. Λύκιος, *Lycian*, 208
λύπη, *grief*, 915, 1074.—λυπέω,
grieve, pain, 74, 1231
λυσάω, rave, 1258
λύω, loose, release, 1034, 1351; *atone, expiate*, 101; *fulfil*, 407; *break up, unnerve*, 880. —λύειν τέλη =λυστελεῖν, *bring profit*, 317.
Hence λύσις, *release*, 921
λύφων, better, 1038, 1513.—λύφστος,
best, 1066-7
Μάγος, *conjurer*, 387
Μανδάς, *a Bacchanal* (*μανομένη, maddened*), 212
μακαρίζω, *deem happy*, 1295
μακρατῶν βίος, *aged life, length of days*, 513
μακρός, *long*, 561, &c. Hence μακράν, *far*, 16, 220, 998
μάλα, μάλα αὖθις, *again and again, μᾶλλον, more, rather, better (frequent), μάλιστα, most (of all), primarily, especially, exactly:* never means most often
μανθάνω, *learn, a ἔμαθον (frequent)*
μανία, *madness*, 1300
μάντις, *seer, prophet.* Hence **μαντικός prophetic**, 723; **μαντική** (τέχνη),
- the prophetic art, divination*, 311, 462, 799.—**μαντέλα,** *prophecy*, 149, 394, 857.—**μαντεῖον,** *oracle*, 407, 481, *oracular shrine*, 243.—**μαντεῖος,** *oracular.* See 21.—**μάντευμα,** *oracle*, 946, 953, 992
μαραλόνα, *corrupt, waste, destroy, a. ἐμάρανα*
μαρτυρέω, *testify*, 1032
ματάξων, *in rash folly*, 891
ματεύω, *seek, search out*, 1052, 1061
μάτην, *in vain, unwisely*, 365, 609, 874, 1057, 1520
μέγας, *great*, 441, &c. **μέγα φρονεῖν,** *to be proud-minded, tall*, 742.
μέγα, *greatly*, 1023, 1343. **μέγιστος,** *greater:* see 1301. **μέγιστος, greatest.** **μέγιστα,** *most greatly*, 1223. **ἐς μέγιστον, τὰ μέγιστα,** *in the highest degree*
μέθη, *strong drink*, 779
μεθίημι, *dismiss*, 131, a. part. **μεθεῖς,** 784. **τῷ μεθέντι τὸν λόγον,** *him who let drop the word*
μέλει, 377. **ὦ μέλει,** *whose care it is*, 443. **οὐ μοι μέλει,** *I care not*, mid. **μελομαί,** *take care, with gen.* See 1466.
μέλεος, *wretched*, 479
μέλλω, *delay*, 678; *be fated*, 96. 1385, **ἔμελλον ὅραν,** *was I going to behold?*
μέμφομαι, *blame*, 337. See 506
μέν, *meant, μὲν οὖν, μήν, μή &c. &c.* See Exc. XIV
Μενοικέύς, *father of Creon.* See 1503
μένω, *remain, stay*, 295, 437, 1291
μέριμνα, *care, anxiety*, 723. Hence **μεριμνάω,** *have the care of*, 1124
μέρος, *part, portion*, 1294, 1509, **πλὴν ὅστις τὸ σὸν μέρος,** *save what concerns thee*
μεσδύμφαλος. See 430
μέσος, *middle, μέσον κάρα, full on the head*, 808, 812
μέτειπμι: *κάμοι μέτεστι, I too have a share*, 630
μετέχω, *partake*, 1465
μέτοικος. See 452, comm.
μετρέω, *measure.* See 581
μήκιστος. See 1301
μήν, *month*, 1083

- μῆνις, wrath.* See 699
μηρώ, indicate, show, 102. See 1384
μήτηρ, mother, 775, &c., adj.
μητρός, 1256
μίασμα, pollution, defilement, 97,
241, 813, 1012
μίαστωρ, polluter. See 353
μίγνυμι, f. μίξω, p. p. μέμιγμαι, a. I p.
έμιχθν, a. 2 p. έμιγνη, mingle,
couple, 791, 995
μικρός, for σμικρός, small, 1083
μιμητόκομαι or μιάμαι, a. ἐμησά-
μηρ, make mention, 504; p. μέμη-*νημαι, remember,* 1057, 1401.
Hence μνήμη, memory, 431, 1239,
1246, 1328
μοῖρα, fate, 376, 713, 864, &c.
μολεῖν, a. 2 come, 35, 765, &c.
μόλις, hardly, 782
μόνιμος, remaining, 1322
μόνος, alone, only, 614, &c.
μυδῶν, clammy, 1278
μύστος, pollution, 138
μωρία, folly. See 586
μώρος, foolish, 433, 436, 540
- Ναίχι, yes,* 684
ναῦο, dwell, inhabit, 338, 414, 1105,
1451
ναῦος, shrine, 21, 899, 912
νάπη, dell; *ναπάος, wooded, sylvan*
νείκος, quarrel, 490, 633
νεκρός, dead, 181, 1245
νέμω, hold, 201, 237; *distribute,*
240, 579; esteem, 1080
νέος, young, 1145. *New,* see 155,
Exc. V. *modern,* see 1
νέρθε, beneath, i.e. in Hades, 416,
opposed to ἀνώ.
νέφος, cloud, 1313
νήπιος. See 652
νίζω or νίπτω, wash, cleanse, 1228
νῦν, him, 123, &c., *her,* 397, 1265.
See Pronouns, Exc. XIV
νοέω, bear in mind. See 1054,
midd. *νοοῦμαι,* 1487
νομίζω, think, consider, esteem, 516,
549, 551, 610, 859, pass. 39
νόμος, law, 855
νόσος, νόσημα, sickness, plague, 217,
&c. *νοσέω, am sick.* See 60, &c.
- νοσφίζομαι, put from me, forsake.*
See 693
νοῦς, mind, 371, 600, 1347; *under-*
standing, 550
Νύμφη, Nymph, 1108. *νύμφη, bride,*
1407; νυμφικός, bridal, 1242
νύμφιος, bridegroom, 1358. *νύμ-*
φεννα, marriage, 980
νῦν, νῦν, 644
νὺξ, night, 198, 374, &c.
νυμάω, ponder, contemplate, 300
νωτίζω, turn back. See 193
- Ξένος, stranger, foreigner.* See 219,
452
- 'Ο, ος, δε, δστις, and other Pronouns
 and Particles. See Exc. XIV
δόδος, path, way, road, 116, 311, &c.
 See 1473. Hence *δοδούτορος, way-*
farer, 292. *δόδοπορέω, travel,* 801
δδνομα, wail. See 1218
Οιδίπος. See 405, 1091. *Οιδιπό-*
δης, 495
οίκος, house, home, 115, &c., also
 plur. 249, 320, &c. Hence *οἰκέω,*
dwell, 414.—*οἰκέιος, your own,*
1162.—οἰκέτης, οἰκεύς, domestic
servant, 756, 1114.—*οἰκητής, in-*
habitant.—οἰκοι, at home
οἰκτίζω, pity, 1508.
οἰκτρός, pitiable, 58, 1462
οἶμαι, think, 1051, 1227
οἶνος, wine, 780
οἰνώψ, wine-visaged, ruddy, 211
οἴλεζωνος, travelling alone, 846
οἴστρημα, prick, sting, 1318
οἰωνός, bird, 310, 395, 398
οἰκνηρός, fearful, 834
οἴκος, dread, 1175. Hence *δκντω,*
to dread, fear, 746, 749, 922, 976,
986, 1000
οἴλβος, weal, prosperity, 1197, 1282.
 Hence *οίλβιος, blessed,* 929
οἰλέθρος, destruction, 430, 1146, 659;
 adj. *οἰλέθριος,* 1343
οἴλλυμι, destroy, Att. f. *οἰλῶ,* 448, p.
οἴλωλα, am killed, am dead, 126,
 &c., pass. *perish,* 179, 799, a. 2
ῳλόμην, 645, 663, 822, 856, 1157,
 1349
οἴλος, whole, entire, 1136
 'Ολυμπία, *Olympia* in Elis, 900

- *Ολυμπος, *Olympus*, 1088
 ὅμαιμος, *sister*, 689
 ὅμαυλος, *consonant, in unison*, 187
 ὅμβρος, *shower*, 1279, 1428
 ὅμιλέω, *associate, cohabit*, 367, 485.
 Hence ὁμίλια, *company*, 1489
 ὅμμα, *eye*, 81, &c.
 ὅμογενής, *a common parent*, 1362
 ὅμολως, *in like manner*, 563
 ὅμόστορος. See 260, 460
 ὅμόστολος, *companion*, 212
 ὅμοῦ, *at once*, 4, 1276, 1278; *alike*, 1495; *with*, 337, 1007
 ὅμφαλος, *navel, centre*, 893
 ὅμως, *nevertheless, all the same*, 302,
 &c.
 ὁναίμην. See 644
 ὁνεῖδος, *reproach, scandal, disgrace*, 523, &c. Hence ὁνεῖδιξ, *cast
 reproach, twit*, 372, &c.
 ὁνεύρατα, *dreams* (from a disused
 nom.), 981
 ὁνομάζω, *call (by name)*, mid. ὁνο-
 μάζετο με παῖδα, *called me his son*,
 1021, pass. 1036, 1042
 ὁπίσω. See 488
 ὥρα, *see*, 15, &c. &c., f. ὥψομαι,
 135, 776. See 1271, p. a. ὥπωπα,
 a. I p. ὥθηη, 509, aor. 2 εἴδον...
 ίδειν—ίδών (frequent) compounded
 with εἰς (ἐς), ἐπί, πρός, περί, κατά
 δργή, *anger*, 405. δι' δργῆς, *in
 anger*, 344, 807. Hence δργανω,
 δργίζω, 524, *to anger*, 335; 339;
 364
 ὥρτος, *right, upright, steadfast, true*.
 See 506, 528, 853, 1226, 1385. κατ'
 δρθόν, 88, 696. βλέποντα δρθά,
 419. δρθ' ἀκούεις, 903. See 528.
 Hence δρθών, *upraise*, 39.—δρθών,
rightly, 550, 1448
 ὥρκος, *oath*, 647, 653
 ὥρμος, *anchorage, roadstead*, 196
 ὥρνις, *bird*, 176; *omen*: see 52
 ὥρνυμι, *arouse, rouse*. δρνυμαι, *arise*,
rush on, 165, part. δρμενος, *speed-
 ing*, 176
 ὥρος, *mountain*, 208, 719, 1106,
 1451. Hence δρειος, *of the moun-
 tain*, 1028
 δρούω, *hasten, hurry*, 877
 On οὐ and its compounds see Exc.
 XIV
- οὐράνιος, *in heaven*, 301, 866
 οὐρέω, *wast, carry with fair breeze*,
 605
 οὖς, ὡτ-, *ear*, 371, 1387
 ὀφείλω, a. ὠφελον. See 1157
 ὀφθαλμός, *eye*, 1377. See 987
 ὀφλισκάνω, f. ὀφλήσω. See 512
 ὄχλεω, *trouble, annoy*, 446
 ὄψις, *sight, eye*, 1328
- Πάγυκαρπος, *berry-laden*, 83
 παιάν, *psean, prayer-song*, 5, 187
 Παιάν, for Παιάν, *the healer (Apollo)*,
 154
 παῖς, *child, son, &c.*, 69, &c. παι-
 δουργία. See 1248
 παλω, *strike*, 807, 1270, 1332
 παλαι, *anciently, of old*. See 1.
 Used of 'a short time since' by
 an idiomatic exaggeration, 1161,
 1277
 παλώ, *again, back*. See 156 (Exc.
 v.), *in return*, 100, 619. παλισ-
 συτος, *retreating*, 103
 Παλλάς=the goddess Athene, 20.
 See 159
 παλλω, *quiver*. See 152
 πανσέληνος, *full moon*, 1090
 παντήκμω, *most miserable*, 1379
 παραβάμως, *beside the altar*, 184
 παράνω, *mislead*, 974
 παραδειγμα, *pattern*, 1193
 παρανέω, *advise*, 913, 1512
 παραμείβω, *surpass*, 504
 παραστάτω, *stand beside*, 400
 παραστείχω, *walk beside*, 808
 παραφρόνιμος, *insensate*, 691
 πάρειμι, *be present*. πάρεστι, *it is
 possible*, 766
 παρέρχομαι. παρῆλθε, *she entered*,
 1241
 παρέχω, 36, *pay*; 53, *procure*; 567,
hold (inquiry); 1306, *cause*
 παρθένος, *virgin, maiden*, 1199,
 1462
 παρίημι, *omit*; 283, μὴ παρῆς τὸ
 μὴ φράσαι. See 346, 688, *relax*,
unnerve
 παρίστημι, *perf. part.* παρεστώς,
present, standing by, 633, 1047,
 aor. I pass. παρεστάθη, *presented
 itself*, 911

- πάροιθε, πάρος, formerly, 491, 856, 1282, 1116; 48, τῆς πάρος προθυμίας, for thy former zeal; 1421, τὰ πάρος, in my former conduct**
- πᾶς (for πᾶς τις), every one, 596, 823. πᾶς ἀναγνός, wholly impure, 986.**
- πᾶσ' ἀνάγκη, absolute necessity.**
- πᾶσ' ἐδηλώθη, was made fully manifest, 476. πάντ' ἵχενεύς, make all search for (adverbial).**
- The dat. pl. πᾶσις is ethic several times (=in universal esteem), 8, 40, 596. πᾶσαι χαλῶ, all give me joy. πάντα, all things, frequently.
- πάσχω, suffer, 1272 (stems παθ-, πενθ-); fut. πέσομαι, 223; perf. πέπονθα, 516; aor. ἔπαθον (frequent), 325, 403, &c. πάθος, calamity, 840, 1331. πάθημα, injury, 554**
- πατήρ, father, passim. Hence πάτρα, country, father-land, 194, 1524. πατρίς, do, 641. πάτριος, πατρός, of a father, 996, 1394, 1450. πατρώτης, of the same country, 1091. πατροκτόνος, paricide**
- παύω, put a stop to, put an end to, 397. Hence παυστήρος, queller, stauncher**
- πέδην, fetter, 1340**
- πέδον, ground, 181**
- πείθω, advise, 55; a. midd. ἐπιθέμην, take advice, 321, 649, 1065; a. i pass. πειθέτης, persuaded, 526; πειστέον, I must obey, 1516**
- πειρώ, attempt, 399**
- πέλας, near, 400, 565, 801, 1047. πελάζω, draw near; πελασθῆναι, 213**
- πέλω, am, 245**
- πέμπω, send, 71, &c.; midd. πέμψαι τινα, to have some one sent**
- πένθος, sorrow, 94, 1225. Hence πενθέω, mourn, 1320**
- πέρα, beyond, 74. Hence περάω, exceed, 674; pass, 1530**
- περιβόητος. See 192**
- περιῆδεν. See 1505**
- περιπολέω, walk about, 1254**
- περιστός. See 841 and Lex.**
- περιτελλομέναις ὥραις. See 156**
- περύη, brooch, 1269**
- πέτρος, a stone, 334. πέτρα, a rock, 478. See 464**
- πεύθουαι, inquire, learn, 604 (also πυνθανομαι); fut. πεύσομαι, 1422; aor. ἐπιθύμην, 71, 1305; perf. p. πέπυσμαι, 513**
- πεύκη, pine-torch, 214**
- πημονή, injury, slander, 363; woe, 1230**
- πικρός, bitter, 1437**
- πίνω, drink, aor. ἔπιον, 1401**
- πίπτω, fall, aor. ἔπεσον, 50, 129, 376, 616; perf. πέπτωκα, 146**
- πιστός, faithful, trusted, 385, 1118. πίστις, faith, 1445; pledge of faith, 1420. πιστεύω, believe, 625, 646**
- πλάνος, 67.—πλάνημα, wandering, 727.—πλάνης, wanderer, 1029**
- πλάξ, tract, 1103**
- πλαστός. See 780**
- πλεκτός, corded, 1264**
- πλήθος. See 541**
- πλησιάζω, be near, 1136**
- πλοῦτος, wealth, 380, 541.—πλούσιος, rich, 455, 1070**
- πόθος, desire, 518; regret, 969**
- ποιέω, do, 537. See 543. Midd. ποιῶμαι, make, 240. See 918, οὐδὲν ἐς πλέον ποιῶ, I effect nothing**
- ποικιλφός, riddling, 430**
- ποιμήν, shepherd, 1029, 1040. ποιμηνή, ποιμηνον, flock, 761, 1125**
- πολιός, hoary, 103**
- πόλις, city, state, 22, &c. πολίτης, citizen, 1164, 1526**
- πολλάκις, many times, often, 1275**
- Πόλυθος, 400, &c.**
- πολύγηλος, of many rivalries, 381**
- πολύς, πολλή, πολύ, much, many. Plur. πολλοί, many (men). πολλά, many things, 120, 591, 981, &c. Adv. πολύ, much, 743, 786. Obs. πολλῷ γε μᾶλλον, much more, 1159.**
- πλέων, πλεῖων, more, 75. Adv. πλέον, more, 93, &c. πλεῖστος, most. Adv. πλεῖστον, 612. ὡς πλεῖστον, as much (far) as possible, 762. Obs. 1125, τὰ πλεῖστα τοῦ βίου, most of my life**
- πολυστεφής, richly crowned, 83**
- πολύχρονος. See 151**
- πόνος, toil, suffering, 185, &c.; labour, 315**

- πόποι.* See 167
πορεῖν, provide, aor. of a disused present, 921, 1255
πορεύματι, go, 787
πόστις, husband, 459, 639, 934, 1209
ποτέ, πότερον, ποῦ, &c. See Exc. XIV
πότμος, fate, 271. *δύσποτμος, ill-fated,* 888, 1181
πούς, foot, 468, &c.
πράσω, act, 1417; *do,* 862, 1353.
 Obs. 74, *τί πράσει, how he fares* (lit. *what he is doing*); 69, *ταῦτην ἐπράσα, on this I acted* (i.e. *I proceeded to effect it*). *εὖ πράξαιμι τι, I might have some good fortune.* Passive, 125, *εὖ τι μὴ ἐπράσσετο, if some intrigue were not going on.* 621, *τὰ τοῦδε μὲν πεπραγμέν’ ἔσται, that man’s schemes will have been effected.* 1140, *λέγω τι τούτῳ πεπραγμένον; is what I have been saying matter of fact?* 1237, *τῶν πραχθέντων, the facts.* See 220, *τοῦ πραχθέντος, the procedure,* i.e. the inquest (on the murder of Laius). Hence *πρᾶγμα, thing, fact,* 69, 255; *business* (where *τὸ πρᾶγμα = τὸ πραχθὲν* in 220). *πρᾶξις, action,* 895. *πράκτεος, proper to be done,* 1430
πρέπων. See 9
πρέσβυς, old man, 805, &c. *πρεσβύτερος, graver, more serious,* 1304
πρίν. See Particles. Exc. XIV
προβάλλω. See 945
προδείκνυμ. See 456 and Excursus VII
προδείσας. See 90
προδίδωμι, betray, 331
προειπέν, address, proclaim, 351
προδύμια, zeal, 48; *hopeful thought,* see 838
προστῆμι. See 266
προκευματι. See 865 (*προκεινται, are set forth*)
προλέγω, foretell, 973
πρόνοια, fore-knowledge, 978
προξένεω. See 1483
προπονέω. See 685
προσάγομαι, force, 131
προσάπτω. See 664
προσταρκέω, help, assist. See 12, 141
- προσανδάω, address,* 352
προσβαλώ, come on, 1300
προσβλέπω, look upon, 1183, 1486
προσδέχομαι, accept, entertain, 1428
προσειπέν, address, 1072
προσέρπω, steal on, 559
προσέρχομαι, approach, come; aor. *προσήλθοι,* 59
προσήγορος, addressing, or being addressed, 1437 (pass.)
προσῆμαι, sit beside, 15
προσθετε, προσθεν, before, 268, 360, &c. *προσθεν ἢ (antequam) with indic.*, 736; *infin.*, 832
προσθήκη, assistance, 38
πρόσκειμαι, 232. *προσκείσεται, shall be dedicated to him besides*
προσκινέω, bow before, 327
προσκυρῶ, meet with; aor. *προσέκυρσα,* 1299
προσλεύσσω, look upon, 1376
προσμένω, await, 620
προσοράω, look upon; aor. *προσέδον,* 175, 1372
προστάτης, patron, 411; *champion,* 882
προστίθημι, attach, 820. *μὴ προσθῇ,* *do not undertake* (aor. m.), 1460
προστέρπομαι, supplicate, 1446. *προστρόπος,* *supplicant,* 41
προσφιλής, friendly, 322
προφωνέω, address, 238, 818
προσχρήσω, require, 1155
πρόσωτον, face, 448, 533
προτρέπομαι, instigate, 358
προύχω (προέχω), have the vantage of, 1116
προφάνω. See 163, 395, 790 and Exc. VIII
προφωνέω, proclaim, 223
πρώτος, first, 33, 958. Comp. *πρότερος, former,* 104; sup. *πρώτιστος, first of all,* 1439
πτυχή, dell, 1026
πτωχός, beggar, 455, 1506
πυθανή. See 1261
Πυθών, Πυθάδε, Πυθικός, Πυθόμαντις. See 70, 152, 788, 965
πύλη, gate, door, 1244, 1261, 1294
πύματος. See 663
πυνθάνομαι. See 267
πῦρ, fire, 177, 470
πυρφόρος. See 27, 200, 206

- πῶ, πᾶς, &c.* See Exc. XIV
πωλικός, drawn by *colts* (or *ponies?*), 802. For Particles, Pronouns, &c., see Exc. XIV
- Pa.* See Particles
ῥάδιος, easy; adv. *ῥᾶδίως*, 72; sup. *ῥᾶστα*, 320, 983
ῥαψώδος, singing riddles, riddling, 391
ῥέω, incline (of a balance), 847.
 Hence *ῥοπή, impulse*, 961
ῥήγνυμι, break out, 1076; perf. *ῥηρωγα*, 1280
ῥῆτος, fit to be spoken, 993. Hence *ἄρρητος*, 466.—*ῥῆμα, word, speech*, 355
ῥίπτω, fling, 719, 1290, 1436
ῥύνωμαι, rescue, 72, 312, 1352
ῥώμη, strength (from *ῥώννυμι*), 123, 1292
- Σάλος, surge*, 24. Hence *σαλείω* (of a vessel), *rock, toss*, 23, 695
σαντοῦ, σεαυτοῦ. See Pronouns, Exc. XIV
σάφα, σαφῶς, clearly, truly, 106, 604, 702, 846, 958, 1065, 1117, 1132, 1325. Sup. Adv. *σαφέστατα*, 286
σαφῆς, clear, true, 390, 973, 1011, 1182
σέβας, majesty, 830; from *σέβω, to worship, respect*, 700, 886, 898. Hence *σεμνός*, for *σεβ-νος*, *holy, reverend*, 953. See 556, *σεμνομαντις, holy seer*, 556
σεύω, go forth, a. i pass. *ἐσανθήην, συθεῖς, having departed*, 446
σημάτωρ, reporter, 957
σημεῖον, sign, 710, 1059. *σημαίνω, give sign, declare*, 79, 226, 933, 1056
σθέω, be strong, be able, 17, 1486.
σθένος, strength, 369. *σθέναρος, strong*, 468
στῆγα, adv. in silence, 1212.—*στιγή, silence*, 341.—*στγάω, be silent*, 569
σιωπή, silence, 1075. *σιωπάω, be silent*, 233
σκῆπτρος, staff, 456, 811.—*σκῆψας* (from *σκῆπτω*), *swooping*
σκληρός, hard, cruel, 36
σκοπέω, regard, consider, 68, &c.;
- midd. *observe, respect*, 964; fut. *σκέψομαι*, a. i *ἐσκεψάμην*, 584
σοφός, wise, 484, 509, 563, 568.—*σοφία, wisdom*, 503
σπάνις, want, 1401
σπάργανα. See 1035
σπέρμα, seed, origin, 1077, 1405
σπόδις, ash (for fire, altar), 21
σπουδή (from *σπεύδω*), *serious care*, 778
σταγών, drop (from *στάξω*), 1278
σταθμά, stalls, 1139
σταθμάσαι, form a judgment, 1111
στάσις γλώσσης, insurrection of the tongue, i.e. *altercation*, 634
στέγη, or plur. στέγαι, roof, dwelling, apartment, 533, 637, 1164, 1228, 1262, 1515
στελχός, go, 612, 798, 1521
στέλλω, fetch, dispatch, 860. See 198; midd. *send for*, 434
στέναγμα, groan, 5. *στεναγμός, groaning*, 30, 1284. *στονέες, groanful*, 187
στένω, groan, 64
στενωπός, narrow pass (*όδός*), *glen*, 1399
στέργω, love, 1023; *be content, be resigned*. See 11 and Exc. II. Hence *στερκτός, loveable*, 1338
στερέω, deprive, aor. i p. *ἐστερήθην*, 771
στεροπή, lightning, 470
στόλος. See 169
στόμα, mouth, speech, language, 426, 671. See 706
στρέφω, p. στρέφομαι, aor. p. ἐστράφην, στραφέλς, turning aside, 728
στυγέω, hate, 672. See 1296. Hence *στυγός, usually hateful, but 673, full of hate, sullen*
συγγενῆς, akin, kindred (adj.), 551, 1082. See 814 τι *συγγενές, any kinship*
σύμβολον, sign, clue, 221
συμμαχος, ally, 135, 245, 274
σύμμετρος, commensurate, agreeing, 1113; *within reach*, 84. *συμμετρέω*. See 73, 963
συμπαίω, play with, 1109
συμπίπτω. See 113
συμπράκτωρ ὁδοῦ, fellow traveller, 116

- συμφέρω, συμφορά.** See Lexicon,
Note and Exc. III.¹
- σύμφημι, agree,** 553
- συμφιτέω, complot,** 347
- σύμφωνος, concordant,** 421
- συνάδω, conspire, agree,** 1113
- συναλλάσσω, deal with,** 1110, 1130.
- συναλλαγή, intervention, visitation,** 34; 960
- σύναυλος, in unison with,** 1126
- σύνειμι, be with, consort with, attend,**
275; 457; 863. **σύνεστιν (νόσῳ),**
is afflicted with
- συνέπομαι, accompany,** 1523
- συνέρχομαι, meet with,** 572
- συνέστοιος (όκουσι), harboured in,**
249
- συνετός, intelligent, all-knowing,** 499
- συνενάζομαι, sleep with,** 982
- συνίημι, understand,** 360, 623; **allow,**
988; **think,** 346
- συννεύω, consent,** 1510
- σύνοιδα, be aware, be conscious,** 250;
have knowledge, 330, 704
- σύνοικος, dwelling with,** 1206. **συνοικέω, dwell with,** 57
- συντίθημι, concoct, scheme,** 401
- σύντομος, brief,** 710; **adv.** **συντόμως,**
sharply, 810
- συντυγχώω, meet**
- ²**Σφίγξ (throttler, from σφίγγω)**
- σχεδὸν, just (adv.)**
- σχιστὴ ὁδός, a cross road,** 733
- σχολή, leisure.** See 434, 1286
- σῶζω, save,** 1180, 1457
- σῶμα τοῦδέν, my person,** 643
- σωτήρ, saviour,** 48, 150, 304, 1030;
saving (fem.), 81
- σωφρονέω, be discreet,** 589
- Ταλαιπωρος, unhappy,** 634
- τάλας, do,** 1211, 1265, 1363, 1373

¹ **συμφορά.** See 45, 99 and the notes in these places. In studying Greek writers generally, but especially in studying the dramatists, learners should beware of the not unnatural tendency to suppose that the prevalent use of a word is that which is necessarily the true one in every place. **Συμφορά** means *calamity, misfortune*, far oftener than anything else in Greek authors, but all scholars know that it does so only because it has the prior meaning 'event,' 'occurrence' (in which sense it is frequently used, and once or twice even of a joyful event, as Soph. *El.* 1230), and because the Greek disposition to avoid ill-omened words led them to call a *misfortune* by the word *occurrence*. The Romans did the same in using 'casus,' 'accident' to signify *calamity*. A student should have in mind a clear conviction that a verbal substantive of the form **φορά, συμφορά**, is, *a priori*, capable of obtaining all the senses as a substantive, which its verb **φέρω** or **θέρωμαι, συμφέρω** or **συμφέρομαι** exhibits as a verb. Whether it does in extant Greek literature shew all (which is not probable), and which of them it shews in preference to others, are matters depending on various causes, and sometimes variant in different authors. If **φέρω** (**θέρωμαι**) and **φορά** be thus compared in the Lexicon of Liddell and Scott, and in the Indices of different authors (as the Dramatists, the Orators, Plato and Thucydides) it will be found, for instance, that in Plato the prevalent meaning of **φορά** is that of motion—but that others sometimes occur, while in the Orators and Historians the senses of *payment, produce, and others* occur oftener than that of motion. Then let **συμφορά** be compared with **συμφέρω, συμφέρομai** in the same way and it will be seen that while the literal sense 'bring together' is the radical one, the active verb is far most often used in the sense of *profiting*, being *expedient* (see 875, Phil. 131, 627), while (as has been said) the prevailing use of the noun is that of 'misfortune.' **Συμφέρομai** usually means, to *concur, agree, comply*. Our inference in the two places before us is that which our notes declare. We have not the very slightest doubt that **συμφορά βουλευμάτων** is that (substantively) which **συμφέρειν βουλεύματα** (in Aesch.) is as verb, —*comparing counsels*. And in the other place we have a strong belief that **τις ὁ τρόπος τῆς Συμφορᾶς = τις ὁ τρόπος τοῦ Συμφέροσθαι, what is the mode of compliance with the oracle?** But we admit that the arguments for this interpretation are not so overwhelmingly conclusive as those which determine the meaning in 44—45.

² The Sphinx was a monstrous invention due to Assyrian and Aegyptian superstition. It was a huge colossal figure, having the body and claws of a lion, with a head and breast sometimes human (male or female), sometimes resembling a ram. These statues were placed before temples or palaces, and adored as guardian spirits. The Assyrian Sphinxes usually had wings. The Greeks became acquainted with them through Asia Minor, in which the coins of many cities represent this monster, and on a bas-relief of Tenos (see Overbeck, Heroische Bildw.) is shown a flying Sphinx carrying a youth in its claws. So the Sphinx which figures in the Oedipodean myth is called *μίσοπαρθένος*.

- ταράσσω, *disturb*, 483
 τάρβος, *fear*, 296. ταρβέω, *to fear*, 292
 ταῖρος, *bull*, 478
 τάφος, *tomb*, 1453; *sepulture*, 1447
 τάχα, *soon*, 84, &c. τάχ' ἄρ, *per-
haps*, 139, 523, 936, 1116.—τάχος,
speed.—ἐν τάχει, 765, 1131.—ὡς
τάχος, *with all speed*, 1154.—τα-
χίνω, *hasten*, 861.—ταχύς, *swift*,
617-18. θᾶσσον, *faster* (adv.),
430, sup. adj. τάχιστος, 1234.
 adv. τάχιστα, ὡς τάχιστα, *as
quickly as possible*, 142, 1429. So
ὅτι τάχιστα, 1341; ὥπως τάχιστα,
1410; ὥστον τάχιστα, 1436
 τέγγω, *moisten*, ἐτέγγητο, *was stream-
ing*, 1279
 Τειρεστλας, 235, 300
 τέκνον, *child*, 158, &c.—τεκνώ. See
1215
 τέλος, τέλη λνεω, *bring profit*.—
 τελέω, *complete*, *perform*, *fulfil*,
252, 1330, 1443, 465, 797.—παγ,
232.—count, *am enrolled*, 222.—
 τελευταῖος, *last*, 1528
 τεραστόπος, *seer*, 665
 τέρμα, *limit*, *goal*, 1530
 τέρπω, *to delight*. See 785.—τέρψις,
delight, 1477
 τέχνη, *art*, *skill*, *profession*, 357,
380, &c.
 τιθημι. In O. T. only midd. a. 2
 ἔθειην. ἔθεσθε, *ye have paid*, 134;
 ἔθεσθην, *appointed*, 1453. θῶ,
1448. εὐ θέθαι, *to settle*
 τίκτω, *bear*, *bring forth*, 173, 869,
1048.—ἡ τίκτουσα, ἡ τεκοῦσα,
mother, 1247, 985, 1497.—οἱ
τεκόντες, *parents*, 999, 1176
 τιμή, *honour*, 909.—τιμώ, *to honour*,
563, 1202, 1223.—τίμιος, *honour-
able*, 895
 τιμωρέω, *avenge* (with dat.), 107;
wreak wrath on, 140
 τίω (or τίνω), *pay*: see 810
 (τλημι) *endure*, aor. ἔτλην, τλαίην,
602, 1327
 τόκος, *labour* (of childbirth), 26
 τόλμα, *audacity*, 125, 533
 τόπος, *place*, *region*, 1127, 1134
 τράπεζα, *table*. See 1464
 τρέις, *three*, τριπλοῦς, *trissoüs*, do.
 718, 1136, 1398; 716, 730, 800;
 1399; 168. τρίτος, *third*, 283,
581, 1062. τριθόνιος, *threefold
slave*, 1063
 τρέμω, *tremble*, 947, 1014
 τρέφω, *feed*, *nurture*, *maintain*,
train, &c. 356, &c. See 374, f.
 θρέψω, a. 1 ἔθρεψα, 323 m. ἔθρε-
ψάμην, 1143, p. pass. τέθραμμα,
97; aor. 2 p. ἔτραφην, 1123,
1380.—τροφή. See 1: τροφός,
nurse, 1092
 τριβή, *delay*, 1160
 τρόπος, *manner*, 99; *mood*, 10
 τυγχάνω, *obtain* (with gen.), f. τεύξο-
μα, 1519, aor. 2 ἔτυχον, 423,
677, 1435, 1450, 598. On its use
with Participles see Verbs. Exc.
XIV. τύχη, *fortune*, 80, &c.
 See 1080
 τύπτω, *strike*, aor. 2 p. ἔτύπτη
 τύραννος, *sovereign*, *tyrant*, *king*,
514, 799, 873, 925, 939, 1043; as
adj. 588.—τυραννίς, *monarchy*,
121, 380, 535, 592.—τυραννέω,
eign, *be king*, 408
 τυφλός, *blind*, 371, 389, 412, 454,
1324, 1368, 1389
 On Pronouns and Pronominals τις,
τις, τοῖος, &c., see Exc. XIV
- "Τβρις. See 873
 νιός, *son*, 459
 νικένιος, *bridal-song*, *wedding*, 422
 ὑπαρχή. ἐξ ὑπαρχῆς, *starting afresh*,
132
 ὑπείκω, *yield*, 625
 ὑπεξαιρέω, *put away secretly*, *hide
away*; aor. ὑπεξεῖλον, 227
 ὑπερβολή, *excess*. See 1196
 ὑπερμάχομαι, *fight for*, 265
 ὑπέροπτος, *arrogant*, *insolent*. ὑπέρ-
οπτα (adverbial), 883
 ὑπεριμπλημι, *fill to excess*, aor. 1 p.
 ὑπερεπλήθην, 779, 874
 ὑπερφέρω, *surpass*, 381
 ὑπέρχομαι, *steal upon*, aor. ὑπῆλθον,
386
 ὑπηρέτης, *minister*, ὑπηρετέω, *minis-
ter to*, *help to stem*, 217
 ὕπνος, *sleep*, 65
 ὑπομένω, *endure*, 1323

- ὑπουλος*, *hiding a sore (or sores)*, 1396
ὑπτιος, *suspine*, 811
ὑστερος, *later*, 50, &c.
ὑφέρπω. See 786
ὑφηγητής, *suggester, ὃν ὑφηγητῶν, on whose suggestions*, 966
ὑψίημι. See 387. *ὑψεῖς, having suborned*
ὑψίτους, *sublime*, 865
ὑψοῦ, *aloft; ὑ. αἰρειν, to excite, agitate*
- Φαίνω*, *shew, display, midd. appear, pass. be shown, displayed, fut. a. φαῶ, m. φανόμαι, aor. a. ἔφηρα, perf. πέφηρα, perf. p. πέφασμαι, aor. 1 ἔφάνθη, a. 2 ἔφάνη, fut. φανήσμαι*. See 132, &c. 582, 686, 737, 692, 838, 1184, 743, 474, 848, 1063, 1231, 1383, 146, 336, 1437, 453, 457. *φαερός, manifest*, 527
φάσκω, say, 110, &c. 462, *φάσκειν* for *φάσκε*
φάτις, speech : *oracular speech, oracle*, 151, 310, 1440 (the information sought from Teiresias is so called 323); *public report*, 495, 715
φένος, kill, aor. 2 *ἔπεφνον*, 1497
φέρω (a verb of wide use), *bring*, 86, 1094 : *bear, suffer*, 93, 168, 675, 983, 1211, 1293, 1320, 1415 : *gain, receive*, 590, 764, 1190, 501 (*πλέον φέρεται*) : *tend*, 517, 520, 991 (*εἰς βλάβην, εἰς ἀπλόν, εἰς μέγιστον, εἰς φύσον*) : *maintain or exhibit*, 863. *φέρειν εἰς μέγα, exaggerate*, 688. *ποῦ γάς φέρομαι; whither am I borne?* 1309. The imper. *φέρε* is used as Engl. *come now*, *φέρε εἰπέ*, 536, 1142: fut. *οἴσω*, aor. *ῆνεγκα οἱ ἡνεγκον φορδόην, carried afar*, 1310
φεύγω, fly, shun, with infin. 1010, fut. *φεύξομαι*, 355; aor. *ἔφυγον*, perf. *πέφευγα*, 118, 356; *be banished*, 623. Hence *φυγή, flight*, 468, *exile*, 659, *φυγάς, an exile*, 309
φήμη (Dor. *φάμα*), *a divine voice, oracle*, 158. See 43, 723
φήμι, say, 362, 866, 1471. Its forms are *φής, φησὶ, φασὶ, φῶ, &c.* f. *φήσω*, *imperf. ἔφην, &c. φαίνω* *φθείρω, waste*, fut. m. *φθερόμαι*, 272, aor. 2 p. *ἔφθάρη* 1502
φθίνω, pine away, waste (intrans.), 256, 666, 906; from another form *φθίω*, *destroy*, aor. 1 a. *ἔφθισα*, 202, 1198; perf. p. *ἔφθιμαι*, 962
φθόνος, envy, 382. *φθονέω, to envy, grudge*, 310. See 624 and Exc. VII
φίλος, adj. and subst. *dear, agreeable*, 862, 1103, 1329, 1342, 1472; *friend*, 137, 233, 385, 522, 541, 582, 611, *φιλάττος, dearest*, 950, *τὰ φιλάττα, 1474*. See Comm. on 366
φλέγω, inflame (trans.), 192. Hence *φλόξ, flame*, 166, 1425
φόβος, fear, 118, &c. *φοβέω, frighten*, 236, midd. *φοβούμαι, to fear*, 227, 977, 980. *φοβερός, timid*, 153
Φοῖβος, Phoebus, 71, &c.
φοιτάω, roam, walk up and down, 477, 1255
φονεύς, slayer, murderer, 362, &c.
φονεύω, slay, 1411
φόνος, blood (from *φένω*), *murder*, 100, 113, 266, 450, 852. *death*, 100, 1351. *blood*, 1278. *φόνιος, bloody, red, deadly*, 24, 466, 1276
φραγμός, stoppage, means of closing, 1387
φράζω, explain, tell, say. See Exc. II
φρήν, heart, 153; *mind* (also *φρένες*), 511, 528, 524, 727. *φρένες, understanding*, 1511. Hence *φρονέω, know, have knowledge*, 302, 316, 326, 328, 462, 569, 1038; *purpose*, 493, 1520; *consider, judge*, 550, 552, 600, 617, 626. *εἰ φρονέιν* has two senses (1) *to judge well, be right-minded* (= *ὀρθῶς φρονέιν*) as in the places cited: (2) *to be loyal, affectionately minded*, as in 570, 1066 (though with ambiguity perhaps designed), see Aj. 491. *φρονέιν μέγα, to have a proud mind*. See 1078 and Comm.—*φρόνησις, thought*,

- purpose* (=φρόνημα), 664.—φρόνιμος, *wise, rational*, 692.—φροντίς, *thought*, 67, 170, 1390
 φρίκη, *horror*, 1306
 φρουρέω, *guard*, 1479
 φυλάσσω, *guard, keep in store*, 382.
 Hence φύλαξ, *guardian*, 1418
 φῦλον. See 19
 φύω, *engender, beget*, 436, 438, 1019, 1404. Aor. (from form in *μι*) έφυν. See 9 and Comm. 435, 440, 458, 587, 593, 601, 627, 822, 1015, 1184, 1359, 1363, 1365.
 Hence φύσις, *nature*, 335, 674, 869; *stature*, 740. φυτεύω, *engender*, 793, 873, 1404, 1504. *beget*, 1514. *οἱ φυτεύσαντες, parents*, 1007, 1012.—φυτονύγος, *who begat*, 1482, *τοῦ φυτονύγοῦ πατρός*
 Φωκίς, *Phocis*, N.W. of Boeotia
 φωνέω, *speak (aloud)*, 10, 72, 1121.
 φώνημα, *speech*, 324
 φῶς (contr. fr. φάος), *light*, 375, 1183, 1229, 1428
 Χαρόω, *rejoice*, 1070. See *οὐ τι χαιρῶν*, 363; *νῦν πᾶσι χαίρω*, 596
 χαλαζα, *hail*. See 1279
 χάρος, *gratitude, grateful return, favour*, 232, 764, 1004. *πρὸς χάριν, graciously, to oblige*, 1152, *εἰς χάριν, thankworthy*.—χάριν, used as a prepos. with gen. *for the sake of*, 147, 888
 χειμάζω, *afflict*, 101
 χειμών, *winter*, 1188
 χείρ, *hand*. χειρί, *with the strong hand*, 107. See 140. χερή, 1510. *ἐν χεροῖν ἐμάν*, 821; *σὺν πλήθει χερών*, 213; *χειρῶν*, 1022, 1400, χέρας, 1154, 1481, χερσί, 348 and five times more.—χειρώμα, *act of violence*, 560. χειρόδεικτος, *finger-pointed*, 901. χέρυψ, *lustral water*, 240
 χέρτος, *barren*, 1502
 χηρεύει, *wander alone, be solitary*, 479
 χθών, *earth*, 25, 172. *land*, 97, 230, 736, 795, 939, 1178, 1290. χθονοστιβής, *treading earth, earthly*, 501
 χλωδή, *luxury, pride*, 888
 χνοάζω. See 742
 χορεύω. See 896
 χραίνω, *pollute*, 822
 χράω, *prophesy*. See 604, τὰ χρησθέατα, *the prophecies*; χρησμός, *oracle*, 711, 797. χρησμῳδός, *singing riddles*, 1199
 χρεία, *need, desire*, 725, 1174, 1435, 1443
 χρέος, *object, thing*, 157
 χρέων (=χρῆ in O. T.), 633, 1488, 1502
 χρῆ, *it behoves (must)*, 235, 342, 660, 823, 1110. *imperf.* ἔχρην, χρῆν, 1184, *opt.* χρεῖη, 555, 791, *infin.* χρῆναι, 854, 995
 χρῆω, *desire, require (as a needful thing)*, 91, 365, 595, 622, 655, 933, 597; *οἱ σέθεν χρῆσσαντες, they who have need of thee*, 1076, *οποῖα χρῆσει, whatsoever will (or must)*
 χρήμα, *thing, business*, 1129
 χρόσεος, *golden*, from χρυσός, *gold*, χρυσήλατος, *gold-wrought*, 1268; χρυσωμήτρης, *having golden turban*, χρυσόστροφος, *gold-twisted, gold-spiral*, 203
 χρώμαι (χράομαι), *use*, 873 (χρῆται), 117 *ἔχριστο*. χρησμός, *useful*, 873, χρηστός, *serviceable, virtuous*, 610
 χώρα, *land*, 14, 97, 911, 1418
 χωρέω, *proceed, go*, 610, 750
 χωρίς, *without, apart*, 608, 1463
 χώρη, *spot, place*, 732, 798, 1126
 Ψαύω, *touch*, 1467, *of ‘taking to eat’*, 1465
 ψέω, *blame*, 338
 ψῆφος, *vote (lit. ‘pebble’)*, 607
 ψυχή, *soul*, 64, 666, 727; *life*, 94, 894
 ώδε, ώς, ώστε, &c. See Pronominal Particles
 Ωρα, *season*, 156, 467

